

Monsieur de Thevenot.



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THE

TRAVELS

OF

Monſieur de Thevenot

INTO THE

LEVANT.

In Three Parts.

VIZ. Into

I. TURKEY.
II. PERSIA.
III. The EAST-INDIES.

Newly done out of French.

Licenſed, *Decemb.* 2. 1686.

RO. L'ESTRANGE.

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THE PREFACE.

IT would be needleſs, without doubt, by any Preliminary Diſcourſe, to recommend the Relations of TRAVELS to publick Peruſal; ſince the univerſal Approbation they meet with in the World, and the eagerneſs wherewith they are ſought after by all People, is an Argument convincing enough, that they are Delightful at leaſt, if not alſo Profitable. However, ſeeing the Credit of Books of this Nature depends chiefly on the Places and Things that are deſcribed, and the Genius and capacity of the Traveller who obſerves them. As the Title Page gives a general account of the firſt; ſo for the ſecond, the Tranſlator hath borrowed a few Paragraphs concerning the Illuſtrious Author, from the Gentleman who compiled and publiſhed the two laſt Parts of theſe Relations, in Execution of the laſt Will of him that made them, who Dying abroad in his Travels, bequeathed them in Legacy to his care; and theſe the Tranſlator doth premiſe by way of Preface, to prepare, but not foreſtal the Readers acceptance, and by ſuch a ſhort view and glance of the worthy Traveller, who ended his Days in endeavouring to promote

Knowledge and improve Learning, to ſhew how great his Abilities were in this kind.

Monſieur de Thevenot, the Renowned Author of theſe Travels, was a Gentleman of a good Family, Born the ſeventh of *June*, 1633. At Eighteen Years of Age he had accompliſh'd his Studies in the College of *Navarre*, in the Univerſity of *Paris*, and then applied himſelf to thoſe Exerciſes, which in the breeding of Youth, commonly ſuccede to their School Education; till having both a deſire and liberty to Travel; On the Eighteenth of *December*, 1652. he parted from *Paris* for *England*. He made no long ſtay in this Country, but took the firſt occaſion of Sailing over to *Holland*, where he remained longer. His next remove was to *Colen*, and from *Colen* to *Franckfort* and *Ratisbone*, that he might ſee an Imperial *Diet* there. He afterwards croſſed the remaining part of *Germany*, and entering *Italy* by the Mountains of *Tirol*, went firſt to *Verona*, from thence to *Venice*; from *Venice* to *Loretto*; and from thence to *Rome*. He ſtayed a conſiderable time there, becauſe when he was juſt upon parting, *Pope Innocent* the Tenth Died; ſo that he reſolved to tarry a little longer that he might ſee the Ceremonies, and all that happens on ſuch Occaſions, during a Conclave, and at the Coronation of a *Pope*. He left not *Rome* then, till after the Creation of *Alexander* the Seventh. The firſt part of his Travels over moſt part of *Turkey*, *Egypt*, the *Holy Land*, &c. (which he himſelf put to the Preſs) is an Account of what he had ſeen in that

that time, until he came back again to *Legorn*; from whence he made another Journey in *Italy*, that he might ſee all the other Places which he had not viſited the time before, and made ſome ſtay at the Court of *Savoy*, before he returned into *France*. Our Author hath publiſhed nothing of theſe Travels; not but that he made a Relation of them, which he was at the pains to write out fair: But as he was a modeſt Man, and diſtruſtful of his own performances, he would not give it to be printed with the firſt part of his Travels, which he himſelf handed to the Preſs, thinking theſe were Countreys ſufficiently known already. It is indeed, but his firſt Eſſay, yet perhaps not inferior to the exactneſs of more mature time. He therein gives you a ſuccinct Account of all that is Curious in every place, and a character of the ſeveral People. In ſhort, he ſays enough to give one a reaſonable information of thoſe Countreys, and not too much, to cloy the Reader with the repetition of what he hath ſeen before. The Publiſher of the two laſt Parts of theſe Travels, has that Relation by him, but has as yet taken no reſolution what to do with it.

Our Illuſtrious Traveller had not been long at home after his firſt Travels, before the ſame Motives of Curioſity and Learning, put him upon preparing for a ſecond Expedition, ſo that privately he withdrew himſelf from his Friends, without taking leave, in order to travel over *Perſia* and the *Indies*, which are the Subjects of the two laſt Parts of his Relations, and of the laſt part of his days; for as he was returning again through *Perſia* into *Europe*,

Europe, he Died at *Miana*, a little place about thirty Leagues from *Tauris*, the twenty eighth of *November*, 1667. his Obſervations ending but a few days before his Life; whoſe Death, not only his Relations (to whom he was very dear) but even the publick hath reaſon to bewail, as having loſt in him an Example of Piety, a Model of Vertue, and a Treaſury of Knowledge. Nay, Reader, you alſo have cauſe to Lament this Loſs, in relation to that Satisfaction you might have had from the laſt two Parts of his Relations; which would have been doubtleſs Augmented, if Providence had granted him longer Life. For *Monſieur de Thevenot* was not only exact in the daily Memoires he made in Travelling, of all things he obſerved in the Countreys he paſſed through, but being a perſon very inquiſitive after the Truth, and who would not reſt ſatisfied with every ſlight Information, he addreſs'd himſelf to as many, and as often as poſſibly he could, the better to find out the truth of what he deſired to know, and diſperſed the notices he had given him here and there confuſedly among his Memoires; ſo that the Publiſher who imployed all imaginable care and pains in compiling them, is nevertheleſs forced to complain of the great Fatigue he underwent, in putting them together in the order they ſhould be, and are in. However, it is not to be thought, that there is any thing ſuppoſititious or altered in theſe two laſt Parts; no, they are only not ſo full as they would have been, had the Author lived to decipher the Short Notes, which were clear enough to him, though not altogether ſo intelligible to others: And the truth is, the

Ingenious

ingenious Publiſher is ſo far from Alterations, that he would not ſo much as change that forreign Air and Dreſs they brought with them from Abroad, chuſing rather to let them ſpeak in the naked and plain ſtrain of the Author, than in the more elaborate Language of the Court and Town, which would chiefly be believed for their words-ſake. And indeed, he had reaſon ſo to do, for a genuine and ſimple ſtyle, ſuch as can raiſe a diſtinct Idea in the mind of the Reader, is the proper ſtyle for particular and exact Relations of things; and that was the Character of *Monſieur de Thevenot*, in the firſt Part of his Travels; which hath been ſo well taken and approved of by all Men of Breeding and Senſe, that it would have been an Injury both to the Author and Reader to have Alter'd it.

The extraordinary Exactneſs of our Judicious Traveller, in obſerving the Minuteſt Particular of any thing that occurred to him abroad, may be diſlik'd perhaps, by ſome who mind their pleaſure more than profit, in Reading the Relations of Travels, and had rather be ſhamm'd with ſome Romantick idle Tales, than inſtructed in real and ſubſtantial Truths. But ſeeing all his Obſervations are made with Judgment, that ſeeming ſuperfluous exactneſs can be no ſmall Satisfaction to the Curioſity of all Ingenious Perſons, nor no inconſiderable Advantage neither to thoſe who Travel into the ſame Countries, when they ſhall find the leaſt things obſervable on all the Roads he paſt, ſo particularly ſet down and

deſcribed, that a Traveller who hath the Book with him, may be able to tell as well as his Guide what kind of way and accommodation upon the Road they are like to have, even ſome days before they Travel it; inſomuch, that it may be confidently affirmed, that no Almanack ſo exactly deſcribes the Road from *London* to *York*, as our Induſtrious Author hath done it in that vaſt extent of Countries he paſs'd through; for which all Travellers ought to have a veneration for his Memory, and if they intend to make Publick any thing of this Nature, Imitate him if they can.

I am bold to ſay, if they can; becauſe, beſides the ſingular Talents and Abilities *Monſieur de Thevenot* had for Obſervation; he undertook his Travels in a far more noble proſpect, than that which carries a great many others ſo far from home; who making their Trade their main buſineſs, cannot beſtow but the leaſt part of their Application upon curious Obſervation. As for him, he was wholly devoted to it, and that with ſo great Aſſiduity, that (according to the report of many who ſaw him in thoſe Countries) he hardly allowed himſelf time to eat. It is eaſie to judge of the vaſtneſs of his Labour, by the reading of theſe Relations, wherein it appears, that he was conſtantly taken up in making Remarks generally on all things. But as a farther confirmation of this, the Gentleman who Publiſhed the two laſt Parts of theſe Travels, has now by him a Work made by the Author in the *Indies*, that gives a far greater proof of his exactneſs and pains. It is a Collection of

all

all the Plants of thoſe Countries, which in Botanick terms is called a *Hortus Siccus*: it conſiſts of five Volumes, wherein may be ſeen the natural Leaves of Plants, and Branches alſo of all ſorts of Trees, of which the Leaves and Flowers of ſome, with their Pods, had not (when the ſecond part of theſe Travels was firſt Publiſhed) loſt their Colour. All theſe are neatly paſted on one Page, and on the oppoſite, you have the Name of the Plant in *Portugueſe*, *Perſian*, *Indian*, *Malabar* and *Banian*: Then he gives a Deſcription of the Plant, in ſuch a manner, as not only ſhews his exactneſs in all things, but his skill alſo in that Science, the ſmalleſt Filament is not omitted in it: He obſerves the Places where the Plant is moſt commonly to be found; the time when it is in Flower, bears Fruit, and its Vertues, if it have any that are known. The truth is, ſo curious and elaborate a Work, might deſerve a better Fate, than to lye moulding in the bottom of a Trunk, and it is no ſmall trouble to him who has it, that being unable to furniſh either Time or Expences for Publiſhing the ſame, he is forced ſo to let it Periſh in obſcurity; nor was it but only by chance neither, that he got the Figures of two of theſe Plants; and becauſe *Monſieur de Thevenot*, who ſaw them before he began his Collection, had made an ample Deſcription, and ſmall Deſign of them in his Memoires.

A Work of this nature may very well raiſe a high notion of its Author; but it is a ſurprizing thing, that at the ſame time he could purſue his other Obſervations of the Countrey, and ſtudy the

the Languages, wherein he made great Progreſs, and hath given us the *Malabar* Alphabet, and ſome Rules of the Syntax of that Language. He had an extraordinary aptitude for Languages, for not to mention thoſe that are moſt known in his own Countrey, he fully underſtood *Turkiſh*, *Arabick*, and *Perſian*, which enabled him to Know and Write, as he hath done, of thoſe People. And as his Obſervations, which are in a manner on all ſorts of Subjects, require a notion of the moſt part of Arts and Sciences, ſo hath he evidently demonſtrated, that ſo many different Employments enough to have buſied ſeveral Perſons, have not at all diverted him from the Study of the moſt ſerious and difficult matters. The truth is, he had Parts that could reach and command any thing, was ingenious in unravelling Difficulties, laborious in Study, and conſtant in purſuing what he ſet about, ſo that he attain'd to great knowledge in Natural Philoſophy, Geometry, Aſtronomy, and all the Mathematicks; and had eſpecially ſtudied the Philoſophy of *Deſcartes*, rather that he might with pleaſure examine Natural Effects in their Principles, than Magiſterially dictate and decide, as thoſe who now a days make a ſhew of that Philoſophy, commonly do.

However, it is none of the leaſt *Encomiums* of *Monſieur de Thevenot*, that ſo great Parts and ſo much Learning, no way leſſened his Zeal for Religion, wherein he has the univerſal Approbation of all who returned from thoſe Countries, or have Written of him to their Friends, who all extol

extoll his Piety and Conduct, which was Civil and Regular, free from any of thoſe Extravagancies, that commonly decry his Countrey-Men among other Nations. He had a Patience that no croſs Accident could ſhake, an uſeful Quality to Travellers, but more particularly to all that Travel into the *Levant*; and which is much to his Praiſe; he had acquired that Patience by Reflections no leſs Chriſtian than Solid, to wit, That nothing befalls us, but by the Orders of Divine Providence, that always takes care of us; and this was often in his mouth as occaſion offered. He had an eaſie unaffected Converſation; and his natural and acquired Endowments enabling him to ſpeak pertinently on all Subjects, his company was very agreeable; nevertheleſs, he ſhewed always great Reſervedneſs in diſcourſing of his *Travels*, and was ſo far from being importune upon that head, that nothing but Civility and Complaiſance could engage him to enlarge thereon; but then he did it in ſo natural and ſincere a manner, that he hath had the Art to leave all Men perſwaded of his Probity and Veracity; and whether that good Opinion has been ſpread by thoſe who knew him, or that his Writings bear a certain Air and Character of Truth; it is commonly the firſt *Encomium* that thoſe who knew him not, give him, (when they have read his Travels) that they are aſſured he ſpeaks the Truth. And ſo much of the Illuſtrious Author.

But now as to the *Engliſhing* of this Work, ſince the Tranſlator has no body to Vouch for him, he

muſt e'en leave it to take its chance with the candid and good-natur'd Reader; whom he would nevertheleſs have acquainted, that there were two or three words in the Original either not genuine French or Obſolete, which no Dictionary Explained, nor any body that he could meet with, underſtood, and that theſe he hath made *Engliſh* as near as he could to the ſenſe of the Context. If the more Critical Reader will needs Cavil at the Purity of the Stile; beſides that the Stile of the Original is Plain and Natural; the Tranſlator has this to ſay for himſelf, that he was ſomewhat haſtened and ſtraitned in time, it being thought fit that this Book ſhould overtake the Travels of Sir *John Chardin*, of which the firſt Part was lately Publiſhed, that for its Reputation ſake it might Travel over the *Engliſh* World in ſo good Company, and give and receive thoſe Mutual Aſſiſtances, which Travellers are willing to impart to one another. The Reader then, is not to expect that the Language ſhould be ſo Accurate, nor the Style ſo well turned, as if it had come abroad after many Reviews and Corrections: However the Tranſlator dares venture to affirm for himſelf, that in the main he hath not Swerved from the Authors Meaning; and that if he has not magnified his Senſe, ſo neither has he depreſs'd it.

It is hoped the Reader will be ſatisfied, that the Tranſlator had reaſon to *Engliſh* the following Letter, written upon occaſion of ſome words of *Oriental Learning*, that are variouſly Accepted, in the Book of the *Coronation of Solyman*, and in the Second

Part

Part of our Authors Travels; for ſince the Publiſher of that Part thought fit to Conſult a Learned Critick in the *Eaſtern* Languages, for the Juſtification of *Monſieur de Thevenot*, who differed from Sir *John Chardin* in ſome Points of that ſort of Learning, and that the Book of the *Coronation of Solyman*, is now Publiſhed in *Engliſh*; the Tranſlator could do no leſs than *Verbatim* to *Engliſh* the aforeſaid Letter from the Original, that ſo if any thing be altered in the new Edition or Tranſlation of it, the ſtate of the Controverſie may appear as it was at firſt, and the Author be Vindicated, according to the intent of his Friend, who cannot be ſuſpected to have miſ-quoted any paſſage of the Book, no more than the Tranſlator to have done what he hath done, out of any prejudice to it, or its Author, who is a Gentleman altogether unknown to him.

What *Errata* may be found in the Book, the Reader is deſired to Correct, and not impute them to the Tranſlators Overſight, who had not the Correcting of the Sheets.

A. LOVELL.

A

LETTER

FROM

Monſieur de la Croix,

SECRETARY and INTERPRETER

TO THE

FRENCH KING,

Touching ſome Points of

Oriental Learning,

Contained in the SECOND PART of theſe

TRAVELS.

I Shall Anſwer, Sir, in as few words as I can, the Note you did me the Honour to write to me, touching the apprehenſions you had, that ſome words of Oriental Learning to be found in the Travels of *Monſieur de Thevenot*, may be found fault with, becauſe you meet with them in another ſignification, in the Treatiſe called, the *Coronation of Solyman*; but let me tell you, Sir, that Apprehenſion ſeems to me to be inconſiſtent with the Juſtice you owe to that illuſtrious Traveller; and that ſince you are not ignorant of the talents he poſſeſſed, it is your part to believe, that what he hath written, muſt be right, and whatever claſhes therewith cenſureable. His Firſt Travels into the *Levant*, gained

him the Knowledge of the *Turkiſh* rnd *Arabick* Languages; and his ſecond, of the *Perſian*: Theſe three Languages, which he was ſo much Maſter of, and which are indiſpenſably neceſſary for the underſtanding of Oriental Books, together with his skill in Hiſtory, Mathematicks, Aſtronomy, Botanicks, and other Natural Sciences, wherein he excelled, render'd him ſo accompliſh'd in all Oriental Learning, as you muſt needs have found by his private Memoires, that there are but few in the Weſtern Parts who come near him in that, and none but may reap Profit from his Inſtructions.

Nor do I in the leaſt doubt, but that he who hath written the Book of the *Coronation of Solyman*, is of the ſame opinion; and for inſtance, I cannot think he'll maintain that the word *Mehter*, which he attributes to the High Chamberlain of the King of *Perſia*, and makes a Superlative by the ſignification he gives it, is *Arabick*, when he finds that our Author affirms it to be a *Perſian* word, and Comparative, ſeeing its Superlative is *Mehterin*, which ſignifies the Greateſt.

I am very confident alſo, he will be ready to confeſs, that *Toboat* is an Arabick, and not a Perſian word, and that he'll acknowledge, if he underſtand Arabick or Perſian, that that word which ſignifies *Coffins*, hath not the Character of Perſian Plurals, which commonly end in *Ha*, or in *An*; but of Arabick.

As to the word *Divan beghi*, which he ſays is corrupted from *Divanum Begh*, no ſence can be made of that Propoſition, *Divanum Begh* having never been uſed, neither in Turkiſh nor in Perſian, and is indeed Non-ſenſe. On the contrary, *Divan beghi*, which ſignifies (as our Author ſays) *Lord of the Divan*, is very good Turkiſh, and exactly agreeable to the Syntax of that Language.

Nor have you any greater cauſe of fear, for the two words of *Turban* and *Munedgim*, you take notice of to me, as made uſe of by our Author. The Author of the *Coronation of Solyman* may ſay what he will; but he would have done very ill to have written

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ten *Dhulbant*; that would be a word as monſtrous in a French or Engliſh Book, as in the Mouth of him that ſhould pronounce it. *Turban* is now a vulgar European word, eſtabliſhed by Cuſtome, and *Dhulbandt* a Perſian word, provided it were written according to its true Orthography, (for it ought to be written *Dulband.*) And when a European ſpeaks his own Language, and would be underſtood, he ought not to uſe Exotick words, when his own Country Language can do the thing; ſo as a Man ſpeaking French or Engliſh would render himſelf ridiculous, ſhould he ſay *Chimichir* inſtead of *Cimeter*, though the one come from the other. But there is more to be ſaid as to this; for the word *Dulband* ſignifies not in Perſian, what in French or Engliſh is meant by *Turban* (as the Author of the *Coronation of Solyman* thinks,) and inſtead of blaming Writers who underſtood not the language, and of ſaying that the King's Cap was tied round in manner of a *Dhulbandt* with a fine Cloth, he ought to have ſaid (ſince he pretends that Perſian words are to be uſed) that the King's Cap was tied in manner of a *Deſtar*, which is the *Turban*, by a *Dulband*, or fine Cloth, ſeeng the *Dulband* is but a part of the *Turban*, which in Perſian is called *Deſter*, as in Turkiſh *Sarick*, and only ſignifies the Cloth that is wreated about the *Kaouk* or Cap of the *Turban*; and by a *Turban*, is underſtood the whole Head-attire, after the Eaſtern way.

Now for the word *Munedgim*, which ſignifies Aſtrologer, and is uſed by our Author, there is no diſpute to be made about it: The word *Munebizym*, made uſe of in the Book of the *Coronation*, is not a word of the Language, and is indeed, inſignificant; but the word in queſtion, is altogether a term of Learning, and is purely Arabick, the root of it being *Nedgem*, whereof the radical letters are *Nun*, *Dgm*, *Mim*, among which as you ſee, there is neither *H* nor *Z*, and therefore it muſt be *Munedgim.*

It is not the ſame with the word *Khanum*, interpreted in the Book of the *Coronation*, by that of Dutcheſs; it is more a word of Court than of Art, but for all that it is nothing the worſe employed by our

our Author, and thoſe who are well acquainted with the Court of the King of *Perſia*, ſay as he does, that *Begum* is the Title of the Queens and Princeſſes, and *Khanum* that of the chief Ladies of his Serraglio. And I wonder, as well as you, at the meaning which is given to that word in the Book of the *Coronation of Solyman*, ſeeing it hath no Character that comes near the Natural ſignification of *Khanum*, and far leſs the Artificial, which at moſt makes it only to ſignifie a Beloved Lady. This word hath its Original from Galantry; the Etymology of it is *Khan*, uſed in *Perſia* chiefly to ſignifie the Commander or Governour of a Province or Town, and the two other letters, or rather the Conſonant *M*, with the Vowel or Motion that accompanies it, is an adjunct Particle, which both in Turkiſh and Perſian ſtands in place of a Pronoun poſſeſſive of the firſt Perſon: And ſo the word *Khanum* ſignifies my *Khan*, my Commander, my Governour in the Maſculine gender, which hath been given by the Kings of *Perſia* to the Women they paſſionately loved, in the ſame manner as ſome Amorous Man might in Engliſh call a Lady who commanded all his affections, his Conquerour; and this is very far from the ſerious ſignification of Dutcheſs, as it is found in the Book of the *Coronation of Solyman*.

And now, Sir, as to what remains of your Note, to wit, the two words of *Sarazins* and *Sofi*; certainly there is no fault to be found with the learning of *Monſieur de Thevenot* in neither of the two; and when he affirms that *Sarazins* comes from *Sarak* to Rob, no exceptions can be taken thereat. There is much more to be ſaid againſt the Etymology of that word mentioned in the Book of the *Coronation of Solyman*, notwithſtanding the long diſſertation inſerted in it, and the inſulting over thoſe who therein are called Relation-makers, nay and the ancient Hiſtorians themſelves. How! in God's name, would he who hath written that Book, have *Sarazin* to come from *Sara Netchim*, and where does he find this Etymology? If he have any Knowledge of the Oriental Languages, which I cannot be poſitive in, as not having

having the honour of being acquainted with him, Ought he not to know when there is any queſtion about Etymology, at leaſt, in theſe Languages, that the Radical letters decide the point? How then can *Sarazins* in French or Engliſh, *Saraceni* in Latin, from which we have borrowed it, or in Greek Σαρακηνοὶ, and in Arabick *Sarakioun* be derived from *Sara Netchim*, or (to gratifie his thought more) from *Sara Nechin*, ſeeing according to the very letters which he aſſigns to *Sara Nechin*, the chief character of *Nechin*, which is the firſt of *Nun*, is not at all in *Sarazin*, as the *Chin* which he eludes, and makes the Engliſh his Vouchers for it, cannot be. But from the Etymology, let us proceed to the Signification; Where hath that Author found that *Sara Netchin* ſignifies thoſe that ſeat themſelves in the Fields? This word hath ſeveral ſignifications, which have no affinity to that. The word which ſignifies a Deſart, or barren Plain, is *Sahhra*, with a *hh*, which can in no manner of way, no more than the *Sad*, wherewith that word begins, enter into the Etymology of *Sarazins*, ſeeing Oriental Authors have never uſed a *Hha* nor *Sad*, in writing the Plural *Sarakioun* or *Sarakin*, *Sarazins*, whereof the Arabick root is *Sarak* to Rob (the chief buſineſs of that People) that hath for Radical letters a *Sin*, *a Re*, and a *Kof*, which *Kof* the Greeks mark by a *Kappa*, and we as well as the Latins, by a *C*, the pronunciation whereof we have ſoftened by a *Z*, or an *S*, ſaying *Sarazins* or *Saraſins*, inſtead of *Saracins*: Whereupon it is further to be obſerved, that the Sarazins are not the *Turcomans*, as is mentioned in the Book of the *Coronation*: Theſe laſt came from the fartheſt North, and the *Sarazins* from the South. When firſt the word *Sarazins* or *Saracins* came into uſe, it was not known what the *Turcomans* were. The name of *Sarazins* was given to the Iſhmaelitiſh Arabians, or the *Agareneans*, to wit, the Arabs of the Deſart, who live not in Towns, and who practice at preſent (as they did many Ages ſince) the trade of Robbing, which got them the name of *Sarazins*, without doubt, long before the Engliſh, who pronounce the *Shin* as

easily as the French do, could have changed that letter of the Persian Verb *Netchinem*, into a *Zin*, as it is very ill supposed in the Book of the *Coronation of Solyman*.

The Author of the same Book takes it ill also, that one should say the *Great Sofi*, speaking of the King of *Persia*: Indeed that term were to be blamed, if used in speaking or writing to a King of *Persia*, or even to a Persian. *Texeira* and others have long ago written, that it is a term not to be used; but they have not said, that no King of *Persia* ever carried that name, as the Book of the *Coronation* does. These Persons were too well acquainted with the Oriental History, to do so. And when *Monsieur de Thevenot* writes *Ismael Sofi*, he makes it apparent enough, that he hath read the Eastern Authors, and knew that the name of *Sofi* hath been one of the chief means which raised the Family that at present Reigns in *Persia*, to the Throne. The first King of it joyned the Name or Sirname of *Sofi*, to that of *Ismael*, and took it in imitation of his Father and Grandfather, who had already made several Attempts to raise themselves by Power, above the rest of their Country-men: And both these Persons affected to be called *Sofies*, that they might preserve in their Family the Reputation and number of Friends, which their Ancestors, whom they averredto be descended of *Aly*, by one of the *Imams*, had acquired to them, when they were Chief of that Order and Sect of *Sofies*, in later times grown formidable. That Sect, which in the time of its Piety, applied itself particularly to Mystical Theology and Contemplation, was in Mahometanism the most Puritanical of all the Sects of the East; and in the French Kings Library, there are entire Manuscripts of the Rules that it observed.

The great esteem that *Ismal* knew his Forefathers had acquired under that Name, made him think it would be much for his advantage to take it; and he was not mistaken, for he was first followed

lowed by all the *Sofies*, and thoſe who were addicted unto them, by whoſe means he Eſtabliſhed the Belief, which his Father and Grandfather had but in a manner propoſed, to wit, that *Aly* being the only true Heir of *Mahomet*, he was to be followed in all things, by thoſe who would be ſaved. And the truth is, they conceived ſo high an opinion of that *Sofi*, that the Friends of his Family, with the Malecontents and Innovators, eaſily joyned with him, and he as eaſily employed them to deſtroy *Farochk* King or Sultan of *Schirvan*, who had put to Death his Father *Aidar*.

This having ſucceeded ſo well with *Iſmael Sofi*, he found means afterwards to attack and overcome the other Sultans of *Perſia*, who were of the Family of *Akkoionlu*, and to mount the Throne of the Empire himſelf. So that it is not true, that none of the Kings of *Perſia* ever bore the Name of *Sofi*, though ſince *Iſmael*'s time, theſe Kings have forborn to take it, having depreſſed that Order of the *Sofies*, for reaſons that I could alledge elſewhere; and beſides, they ſtood no more in need of Artifice to maintain their grandeur. This is that *Sha Iſmael Sofi* who gave occaſion to the Europeans to call the Kings of *Perſia Sofies*, as from *Cæſar*, they called the ſucceeding Emperours *Cæſars*; and from *Oſman* or *Othman*, thoſe of *Turkie*, *Ottomans*.

I muſt alſo tell you, that one ought not to take exceptions, if he meet with ſome diverſity in the pronunciation of Oriental words in this Book, eſpecially when the queſtion is about Vowels, or the Conſonants *Kha*, *Hha*, *Kef*, and ſome others: In different Countreys they are variouſly pronounced; in ſome places they pronounce *Nameh*, *Bender*, and *Bazerghian*; and in others *Namah*, *Bendar*, *Bazerghion*: Some ſay *Kher*, and others *Hher*; ſome *Gomron*, others *Komoron*, and ſo in many others; but the figurative letters always occur in both the one and the other.

Thus

Thus you ſee, Sir, that *Monſieur de Thevenot* is ſufficiently Juſtified, as to the points you ſuſpected might be cavelled at, if conſidered with relation to the Book of the *Coronation of Solyman*, upon which I pretend not to play the Critick, nor indeed, have I fully examined it: And this Anſwer, though ſomewhat long in reſpect of your Note, is only to ſatisfie your deſires, and that duty of Friendſhip wherewith our Illuſtrious Traveller honoured me, as well as the ſtrict Obligation that lies upon me, to have an eternal veneration for his Memory.

I am,

SIR, &c.

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TRAVELS
INTO THE
LEVANT.

The First Part.

WHEREIN

The States and Dominions subject to the *Grand Signior*, the Manners, Religions, Forces, Governments, Politicks, Languages, and Customs of the Inhabitants of that Great Empire, are curiously Handled.

TOGETHER

With many Particulars of the *Archipelago*, *Constantinople*, the *Holy Land*, *Ægypt*, the Pyramids, Mummies, Desarts of *Arabia*, *Mecha*, and several other Places of *Asia* and *Africa*, lately Observed, and not hitherto Described.

BESIDES,

The Memorable things that happened at the last Siege of *Babylon*, otherwise called *Bagdat*: The Ceremonies at the Reception of the Ambassadors of the *Mogul*: And the Author's Conversation with the Ambassador of *Prester John*, who among many other Things, gave him an Account of the Sources of the *NILE*.

By Monsieur *DE THEVENOT*.

Now made English.

LONDON, Printed in the Year, 1687.

TRAVELS INTO THE LEVANT.

PART I.

CHAP. I.

The Travellers Design.

THE desire of Travelling (which is as old as Human Nature) seems to be at present, a more prevailing passion than ever: In all parts of the World we meet with Travellers, which confirm the truth of what I say; and the many Printed Relations of their Observations which have been made Publick within these twenty years, put it out of all doubt. All who are curious, delight in the Rarities they see; and there are but few, who if they were not otherwise engaged, would not willingly be themselves the witnesses and spectatours of them: These pleasing Relations raised in my mind the first thoughts of Travelling; and seeing in the Year one thousand six hundred fifty two, I had no considerable Affairs that might obstruct my inclination, I easily resolved to follow it. I began with *England*, proceeded by *Holland* and *Germany*, and then visited *Italy*; but till I have past *Naples*, I shall make no particular Observation of these Countries, since those things that recommend them to strangers, are sufficiently known to all my Countrymen: having satisfied my curiosity with all that *Rome* could afford, I resolved not to stop there, but to advance and inform my self of what was worthy of knowledge in other Countries, whereof I had but imperfect Conceptions: But then it behoved me to consider which way I should direct my Travels, and, that I might not Travel in vain, provide my self of means and necessary instructions to render them useful. God Almighty offered me an occasion; for at *Rome* I found a *French* Gentleman, who seriously applied himself to the knowledge of the Affairs of the *Levant*; he was in so high reputation among the Learned, that he was courted by all who loved solid Learning, because in him alone they found abundantly, what was but very rarely to be met with amongst all others. Though the greatest part of his time was taken up in conversation with the most learned Cardinals, and the other most considerable Prelates of *Rome*; yet I made so good use of his acquaintance, that he was pleased to admit me into his Friendship, and I admir'd to find by experience, the truth of what I had been told by others: At first I found him to be a man so accomplished in Liberal Sciences, and in the Greek and Latin

The desire of Travelling more ardent now adays than ever.

The beginning of the Author's Travels.

A very learned Man.

The Authors Friendship with *Mounsieur d' Herbelot.*

Latin Tongues, that he might be ranked among the ableſt Profeſſors of the ſame; and ſo much Maſter of the Hebrew, that he not only underſtood Hebrew Books, but all the *Rabins* to the depth; and he Diſputed againſt the Jewiſh Doctours or *Hakans*, to whom he explained the Prophets and Old Teſtament with ſo much advantage to our Faith, ſo ſubtilly, and with ſo good ſucceſs, that I dare be bold to ſay, he ſtartled and ſhook moſt of them: They were ſo taken with his Learning, that they importuned him with their viſits, and (after a converſation of three or four hours continuance, with their Books in their hands) I have ſeen them take their leaves of him with regret, for that it ſeemed, that the time which he was obliged to beſtow upon his other friends, was robbed from them. He was no leſs skilful in the Chaldaick and Syriack Tongues; at that time he excelled in the Arabick, Turkiſh and Perſian Languages, whereof he hath ſo well improved the Books ſince, that I may confidently ſay, he is in all theſe Languages the moſt knowing man in *Europe*. I place not only his Skill in the ſpeaking of theſe Tongues, and underſtanding their Books, but chiefly in their Learning and Knowledge of moſt things of the Eaſt; whereof he never ſpeaks but ſo intelligently, that almoſt all that hear him are raviſhed and ſurpriſed with his Erudition. This knowledge of ſo many Oriental Languages, hath ſo accompliſhed him in all kind of Hiſtory, both Ancient and Modern, from which he hath collected ſo many particularities, that our Geographers and Hiſtorians do but ſeem to be in the dark as to thoſe things which he could make out with certainty: He is no leſs knowing in other Sciences than in Languages, and being of a humour far from vanity, and the temper of thoſe Learned men, who diſdain to converſe with ſuch as know leſs than themſelves; but on the contrary, making a myſtery of nothing, and frankly diſcourſing with any man upon what Subject he propoſes, informing him of that he knows; I failed not to embrace the occaſion, and make the beſt of a friendſhip that was ſo uſeful unto me. He imparted to me all that he had learnt from the Levantines, with whom he had converſed, not only as to their maners and method of conduct, but alſo as to what circumſpections I was to uſe on many occaſions; and in ſhort, he made me determine to Travel into the *Levant*. I was over joyed when he told me that he himſelf intended to make the voyage, I hugg'd my ſelf a long while, in hopes of ſo good company; and made no doubt but that with ſo great aſſiſtances, I might be able upon my return, to give the World an account of all the Rarities that the Eaſt produces in Learning, Art and Nature: But when we were upon the point of embarking, there happen'd to Monſieur *Herbelot* (that was the Gentleman's name) a domeſtick Affair, of ſo great conſequence, that it interrupted his deſign, and obliged him to deſer his departure: I patiently bore with that misfortune, becauſe he promiſed to meet me at *Malta*, and ſeeing I had put my ſelf in a readineſs to embark in one of the Pope's Gallies, that was to touch at *Naples*, into which the *French* at that time had no admiſſion; he adviſed me not to let ſlip ſo fair an opportunity, and accordingly I did not. I parted from *Rome* on *Monday*, *May* 31. 1655, and *June* 2. embarked at *Civita Vecchia*, in the Galley commanded by the Count *Gaddi*, from whom I received all the teſtimonies of a noble Generoſity. The fourth of *June* the Gallies ſtopt eight miles from *Naples*: And the fifth being ſpent in the Paſſengers veiwing of that City, we parted on *Sunday* the ſixth of *June*, towards the evening, and made ſail for *Sicily*: We ſaw in our paſſage the fire of the Mountain of the Iſle of *Stromboli*, and I was told that they who were near it heard great howlings, which proceed not from Hell (of which the ſilly people of the Country think the top of this hill to be the mouth) but from the violence of the Winds; which breaking impetuouſly into the vaſt concavities that have been hollowed by the Sea, and there kindling in the ſulphur-mines, whereof that Country is full, the flame that has made and preſerved to it ſelf a paſſage through the Mountain, makes a noiſe like to the howlings of the damned. *Tueſday* the eight of *June*, about night, we paſſed the Phare of *Meſſina*, and next day, *Wedneſday*, the ninth of *June* we came in the night-time, before *Meſſina*, and dropt Anchor without the Port. *Thurſday*, the tenth of *June*, we went aſhore, and walked about the Town with more freedom than we had done at *Naples*: I ſhall ſpeak of it in ſhort.

CHAP.

CHAP. II.

Of Meſſina.

THE Town of *Meſſina* lies on that ſide of *Sicily* which looks to *Rhegio*, in *Italy*, from which it is but Threeſcore Miles diſtant. It is ſituated in the place where the Town of *Zande* ſtood, and had the Name of *Meſſina*, from the *Meſſinians* of *Peloponeſus*, who built and inhabited it; it hath a ſafe Harbour, made ſo by Nature, which would ſeem to have been meaſured with the Compaſs, ſo round and proportioned it is. On the Shoar, round this Port, there are ſeveral fair Palaces of uniform Building, which offer a pleaſant Proſpect to thoſe that enter the Port, but they have not been continued. At the end of the Mole, which ſhuts in this Port, there is a Tower to ſecure the Entry; much about the middle of the ſaid Mole ſtands another Tower, on the top of which there is a great Light kindled every night, to let Ships out at Sea know where they are. This is but a kind of a melancholy Town, though the Streets be fair and large; in viewing of it, I ſaw written over the Door of the Cathedral Church, in pretty large ancient Characters, Gran Merce a Meſſine; when the *French* became Maſters of *Sicily*, *Meſſina* was the firſt place that ſurrendred unto them, and that the memory of it might be preſerved, they cauſed that Inſcription to be made. Before this ſtately and large Church, there is a great Square or Piazza, with a Theatre in the middle of it, where the Victory of *Lepanto* is repreſented on Braſs, and a Brazen Statue of *Don John* of *Auſtria* ſtands. The Novitiate of the Jeſuites ſtands upon a Hill higher than any place of the Town; and ſeeing the whole Town and Harbor may be ſeen from the Gardens of it, I readily embraced the offer that a Jeſuite made me of carrying me to them: Having paſs'd through ſome ſpacious walks, he led me to a very high Garden, from whence he ſhewed me *Scylla* and *Charibdis*, which heretofore rendred that Streight ſo dangerous, that all that paſs'd it thought themſelves certainly loſt. *Scylla* is a Rock, pretty near a Caſtle, on the *Italian* Shoar, over againſt the *Phare of Meſſina*; this Caſtle is called *Scyllio*, from whence that Rock hath had the Name of *Scylla*. As for *Charibdis*, it is near and oppoſite to the Port of *Meſſina*, but is not dangerous but when two contrary Eddies meet, which making Veſſels turn round for ſome time, ſuck them down to the bottom without remedy: To avoid them, one muſt keep as near, or as far off of the Port as poſſibly can be, for the danger is in the middle, betwixt the Port and the Land of *Italy*, on the other ſide. Though the greateſt danger be in that place, yet the Port is not free from it, for the Jeſuite told me, that it hath ſometimes happened, that a Ship being got into the Harbour, and having ſaluted the Town, hath been carried out again by the currents, and caſt away in ſight of the place. The old Proverb, *Incidit in Scyllam cupiens vitare Charibdim*, was not ſaid without reaſon; for when Men have avoided the danger of one of theſe Rocks, they may very eaſily fall upon the other, if they have not a care: The Fable which ſaid, that *Charibdis* and *Scylla* were two Sea Monſters, ſurrounded with Dogs that barked, has its original from the great noiſe theſe Waters make, by beating and claſhing one againſt another; ſo that, eſpecially when they beat againſt *Scylla*, one would think it were the barking of great Dogs. Now to prevent the caſting away of Ships in thoſe Paſſages, the *Meſſineſes* have always a great many Pilots purpoſely in readineſs, and payed by the City, of whom there is always one ſtanding Sentinel upon a high Tower; and when Ships, or other Veſſels, finding themſelves in imminent danger, fire a Gun, theſe Pilots fail not to put off in their Boats and aſſiſt them. The Jeſuite led me into another Garden higher than the reſt, hard by which there is a Baſtion that Commands the Town, and all that Houſe of the Jeſuites;

Meſſina.

Zande.

Scylla.
Charibdis.

Pilots hired by the *Meſſineſes.*

Eighteen Caſtles in *Meſſina*.

he told me that there were eighteen ſtrong Caſtles in *Meſſina*, of which the *Spaniards* held but four, the reſt being in the hands of the *Meſſineſes*, who are ſo jealous of the *Spaniards*, that theſe having built a Fort at the end of the Port, they made another on the oppoſite ſide of the Water, a Musket ſhot only diſtant from that of the *Spaniards*. This is a very rich Town, by reaſon of the great Trade in Silk that is driven there: They have no Inns for Strangers, which is a great inconvenience to them, being obliged to lodge in a wretched Tavern upon the Harbour, which they call the *Barraque*, where the Entertainment is very bad: All things are cheap there; the Wine is ſtrong, but very bad; and this City is an Archi-epiſcopal See.

The *Meſſineſe* jealous of the *Spaniards*.

CHAP. III.

Of Sicily.

Iſland of *Sicily*.

Capo Difaro.

Capo Paſſaro.

Capo Boco.

Pelorus.

Pachinis.

Lilibæus.

SICILY is an Iſland of a Triangular Figure, the point of each Angle making a Cape; one of theſe Capes is called *Capo Difaro*, the other *Capo Paſſaro*, and the third *Capo Boco*, which in ancient times were called *Pelorus*, *Pachinis* and *Lilibæus*: Many think that heretofore it was joined to *Italy*, from which it is but three miles diſtant, but that it was ſeparated from it by the force of the Sea, which made to itſelf a paſſage betwixt them; and others ſay it was done by an Earthquake.

The phare of *Meſſina* dangerous.

This Streight which is now betwixt the Iſland and *Calabria*, is called the *Phare of Meſſina*, and is moſt dangerous to be paſſed, not only becauſe of *Charibdis* and *Scylla*, but alſo becauſe the two points of Land of the Continent and Iſland are in a manner locked one within another. This is the moſt conſiderable Iſland of the Mediterranean Sea, as well for bigneſs, which is near ſeven hundred miles in circuit, as for its fruitfulneſs; for it produces all things in abundance, and becauſe of its plenty of Corn, excellent Wines, Olives, and many other ſuch things, it was heretofore called one of the Granaries of *Rome*. It contains a great many very fair and rich Towns, but it is much infeſted by Mount *Gibello*, anciently called *Ætna*, which continually caſts forth abundance of flames; it is alſo much ſubject to Earthquakes, which make ſtrange havock in it: It hath been under the Dominion of many Nations, and hath belonged to the *Greeks*, *Carthaginians*, *Saracens*, *French*, and laſt of all to the King of *Spain*, who has a Vice-Roy there, that holds his Reſidence ſix Months of the Year at *Palermo*, and the other ſix at *Meſſina*. This mixture of ſo many different Nations (of whom all *Sicily* hath retained ſome vice) has made the *Sicilians* ſo ill natured, as they are at preſent: they are very haughty and jealous, and there is no vice that comes amiſs to them; Revenge continues in Families there for hundreds of Years, and as their temper is extremely vindicative, they are ſo miſtruſtful of the *French*, becauſe of the cruelty of the *Sicilian* Veſpers, that judging the nature of the *French* by their own, they think that the other can never forget an affront that coſt ſo much blood, and was never heretofore parallel'd. They wear always by their ſide a Dagger two hands long, and three fingers broad, and you ſhall not find a Tradeſman in his ſhop without his Dagger by his ſide, even when they are at work: They are of a ſubtile and malicious Wit.

Mount Gibello.

Ætna.

The Vice-Roy of *Sicily*, and where he reſides.

The Manners of the *Sicilians*.

CHAP. IV.

From Meſſina *to* Malta.

WE parted from before *Meſſina*, *Thurſday*, the Twenty fourth of *June*, with a contrary Wind, ſo that do what we could with our Oars, we were obliged to come to an Anchor again near the Port of *Meſſina*, three hours after we had weighed from it; however we weighed an hour after, though the Weather was ſtill the ſame, and the Sea a little rough. *Friday*, towards the Evening, we came to an Anchor before *Agouſta*, but we went not a Shoar; I was told for my comfort, that it was no more but a very ordinary Street, as indeed it ſeemed to me to be. The Countrey about it produces excellent Wine, which has a ſtrong flavour of Violets; we weighed Anchor from before that Town, next morning being *Saturday*, the Eleventh of *June*, and coaſted along before *Syracuſe*, called at preſent, by corruption, *Saragouſſa*, the Countrey of *Archimedes*, which was formerly the Metropolis of *Sicily*: The Countrey about *Saragouſſa* produces excellent *Muſcadine* Wine; we ſtopt not before that Town, but continued our courſe with the diverſion of Dolphins and Tunnys, which leaping out of the water in great numbers, followed the Gallies. *Sunday*, the Twelfth of *June*, about Six a clock in the Morning, we had an Eaſt North Eaſt Wind, which drove us ſo faſt, that about Eleven a clock the ſame Morning we made the Iſle of *Malta*, and about Four in the Afternoon entered into the Port of the Town: All the Guns were fired from the ſeveral Caſtles of *Malta* in honour of the Pope, who was newly Elected, and to ſalute his Galleys, which returned the Salute, by ſeveral diſcharges of all their Canons.

From *Meſſina* to *Malta*.

Agouſta.

Syracuſe.

Saragouſſa.

CHAP. V.

Of the Iſle of Malta.

THE Iſle of *Malta* lies in the *African* Sea, betwixt *Sicily* and *Tripoly*, of *Barbary*; it is Threeſcore Miles diſtant from *Sicily*, and an Hundred from *Africa*; in the Latitude of eight and thirty degrees, and the Longitude of four and thirty; it reaches from Eaſt to Weſt twenty miles in length, and is about twelve over, ſo that it is threeſcore miles in compaſs. The ancient Name of this Iſland was *Melita*, from the *Greek* word *Meli*, which ſignifies Honey, becauſe it affords good Honey; at preſent it is named *Malta*, from the word *Melita*, though thoſe of *Barbary* draw the Etymology of it from a Story of theirs: They ſay, That heretofore the *Moors* of *Tripoly* being divided into two Factions, under two *Scheiks*, or Captains, and being in continual Wars one with the other, thoſe of the weakeſt ſide reſolved to forſake the Country, and go live ſome where elſe; and that for that end they ſent men out to Sea to find ſome proper place for their Habitation: Theſe Men finding the Iſle of *Malta*, judged it to be very convenient for them, and upon their return, their *Scheik* having asked them if they had found any place, they anſwered in their Language, *Lakeinadgeire eledia fiel ma ou tah*, which is to ſay, We have found an Iſle where there is Water and Plains, and of that *ma ou tah*, they ſay, that by corruption it is called *Malta*. There was an ancient King of this Iſle, called *Battus*, a Rich and Powerful Prince, who was a great Friend to *Dido*, Queen of *Carthage*. It was afterwards ſubjected to the *Carthaginians*, and

The Situation of the Iſle of *Malta*.

Battus, King of *Malta*.

and having been in proceſs of time ſaccaged and ruined by a *Roman* Army, under the Command of *M. Attilius*, was ſince annexed with *Sicily* to that Empire, till being upon its fall, it was poſſeſſed by the *Saracens*, from whom *Roger*, a *Norman* Prince, Count of *Scicily*, took it in the Year 1090. Since that time, it hath always been in the hands of Chriſtians; and in the Year 1530, *Charles* the Fifth gave it and the Iſle of *Gozo* to the Knights of *Jeruſalem*, who were wandring up and down for the ſpace of eight years, after they had loſt *Rhodes*, and have been ever after called *Knights of Malta*. This Iſland is low, being only a white ſoft Rock, very proper for Building and making of Lime, but does not long reſiſt the Sea Winds, eſpecially the South Eaſt Wind, that eats it away: There is but very little Earth upon the Rock, and that ſtony too, ſo that one would think it could bear nothing at all; nevertheleſs it produces very good Fruit, but chiefly Figs, which are as good as in *Provence*; and ſuch excellent *Melons*, for the moſt part white, that it is hard to find a bad one amongſt them; they are at no pains in raiſing of them, they only throw the Seed into the Ground like Corn, and take no care to preſerve them. The Grapes that grow there are excellent to eat, but not to make Wine of; they have a thick skin, and are fleſhy, like Plumbs within. They plant Cotton, which thrives very well; but ſow very little Corn, for *Sicily* furniſhes the *Malteſe* with as much as they need. The Air there is ſo hot, that there is no walking abroad in the Sun; and the nights are inſupportable in the Summer time, not only becauſe of the great heats, but alſo of the *Muſketoes*, that are ſo troubleſome there, that they put the face in a gore of blood, eſpecially of new Comers, whom they eaſily diſtinguiſh, ſo that when a Man riſes in the morning, he looks like one juſt come out of the Small-pox. There is no Winter in this Iſland, nor no need of warming one's ſelf by the fire; on the contrary, they always drink their Wine with Ice. The Air is very thin and wholſom for Old Men, who can hardly die; but Head-aches are dangerous there, and ſore Eyes, becauſe of the whiteneſs of the Earth, which makes many Commanders and *Kaights* to wear green Spectacles, though I cannot tell but that the Glaſs by contracting the beams of the Sun, may burn their Eyes. There is no venomous Creature upon that Iſland, and none can live there, which is a Miracle the Inhabitants aſcribe to St. *Paul*, to whom they are much devoted, and believe that it is an effect of the Benediction which that Saint gave, after his Shipwreck, when he was attacked by the Viper mentioned in the xxviii. of the *Acts* of the *Apoſtles*; from which having received no hurt, they were ſo amazed, that they Believed in God. They give the Earth of the *Grott* where he was, for a Remedy againſt the ſtinging of Serpents, and other poyſons; nay, againſt all putrid and malignant Fevers alſo, with better ſucceſs than the *Terra Sigillata*, as many have found by experience, having thereby recovered their health; they attribute this Virtue alſo to the Benediction of St. *Paul*, and ſeveral Barks are yearly loaded with it, to be tranſported into other places of Chriſtendom. Amongſt the Rocks of this Iſland, they find thoſe Stones that look like a Serpents Eye, which ſome carry upon their fingers, ſet in Rings, becauſe of the virtue that they are thought to have againſt poyſon. This Iſland is very populous, and when, in the Year 1590, a Calculation was made of the number of the Inhabitants, by Command of the Count of *Alvadeliſta*, Vice-Roy of *Naples*, that he might know what quantity of Corn was neceſſary for them; they found in the *Bourg*, the *Old Town*, the Town of *Valetta*, the Iſle of St. *Michael*, and in ſeven Pariſhes, which contain above thirty ſix Villages, ſeven and twenty Thouſand Men, not reckoning the Knights of the Order, and their Servants. The *Malteſe* are of a brown complexion, and are much of the nature of the *Sicilians*, at leaſt, in point of Revenge. The Women are beautiful and pretty familiar; in the ſtreets they cover their heads with a Mantle that reaches down to the ground, but though they hide their own face, yet they ſee every body without being known. The Native Language of the Iſle of *Malta*, is *Arabick*, but the *Italian* is very common there, eſpecially in the Town.

Roger, a *Norman* Prince, took *Malta* from the *Saracens*.

Charles the Fifth gives *Malta* to the Knights of *Jeruſalem*, with the Iſle of *Gozo*.

The temper of the Air of *Malta*.

Green Spectacles.

St. *Paul* much reverenced in *Malta*.

The Earth of St. *Paul*'s *Grott*.

The Stone of the Serpent's Eye.

The Iſle of *Malta* hath ſeveral Ports and Creeks, well defended by Forts built upon them; but, amongſt others, there are two great Havens open to the Eaſt North Eaſt, one of which is called *Marſamouchet*, and the other is the great

Marſamoucket, a great Sea-Port in *Malta*.

great Port; theſe two Ports are ſeparated by a tongue of pretty high Land, on the point whereof the Caſtle of St. *Erme* was built, and ſince adjoyning to it, the City *Valetta*: The Port of *Marſamouchet* is for Ships to perform their quarantine in, before they have acceſs to the Town, and for ſuch as by reaſon of foul weather cannot get into the great Port; as alſo for *Caſairs*, who coming only for a ſhort ſtay, put not in into the great Port, becauſe it is not eaſie to get out again. There is a little Iſland in this Port, and in it the *Lazaretto*, where they who are to perform their quarantine, lodge: The great Port contains ſeveral Havens within it, and is ſecured by two Rocks, one on each ſide of the Entry; on that which is on the right-hand, the Caſtle of St. *Erme* is built; in foul weather it is very dangerous to come near it, and ſpecial care muſt be had both in coming and going out of it; having paſs'd theſe Rocks, you ſee to the left-hand a Haven, where the Veſſels that come from the *Levant*, and are not to ſtay at *Malta*, put into, that they may be ſeparated from the reſt; advancing a little further, you paſs betwixt the Town of *Valetta*, which is to the right-hand, and the Caſtle of St. *Angelo*, to the left, ſtanding upon the point of a tongue of Land, along which lies the *Bourg*, at the back of the ſaid Caſtle; after that you find another Haven to the left-hand, which is very good and ſafe, and is betwixt the *Bourg* and the Iſle of *Sangle*, which is a tongue of Land, inhabited, almoſt like to that of the *Bourg*, to which it is parallel; theſe two tongues, reaching from Eaſt to Weſt, like two fingers of a hand. The Galleys of the Order are laid up in this Haven, and all the Veſſels that are to make any ſtay at *Malta*, either to load, careen, or refit, put in there, it being ſhut with an Iron Chain. There is a little Haven at the bottom of this Port ſtaked in, where, in the Evening, all the ſmall Barks are ſhut up, leſt Slaves might make their Eſcape in the Night-time: Beyond the Iſland, there is Water, further up, but it is of no depth; from the entry of the great Port to the extremity, or rather bottom of it, it is, at leaſt, two miles.

Many Ports in *Malta*.

Caſtle of St. *Angelo* in *Malta*.

Iſle of *Sangle*.

CHAP. VI.

Of the Caſtles St. Angelo *and St.* Erme.

Caſtles.
St. *Angelo*.
St. *Erme*.
The Great Maſter *Villiers*.

AS ſo on as the King of *Spain* had given the Iſland of *Malta* to the Knights of *St. John*, *Philip de Villiers*, *l' Iſle-Adam*, who at that time was Great Maſter of the Order, came and took poſſeſſion of it, and lodged in the Caſtle of *St. Angelo*, as the reſt of the Order did in the *Bourg*: But *Sultan Soliman* not ſatisfied with the Iſle of *Rhodes*, out of which he had driven that illuſtrious Order, having a deſign utterly to extirpate thoſe men, who though but few in number, had put him to ſo much trouble, and from whom he was ſtill apprehenſive of more miſchief, ſent in the year 1565, a powerful Army to take the Iſle of *Malta*: It arrived there in the month of *July*, *Friar John of Valetta* being then great Maſter, and landed towards *Mount Pelegrino*. The *Turks* preſently attacked the Caſtle St. *Erme*, which wholly defends the Entries into the great Port and *Marſamouchet*; they raiſed their Batteries in the place where the Town of *Valetta* ſtands, which was not then begun to be built, and battered that Caſtle ſo furiouſly, that having killed all that defended it, they made themſelves Maſters of the ſame: Then they turned againſt the *Bourg* and the Iſle *De la Sangle*. The Country is defended by the Caſtle St. *Angelo*, which ſtands at the end of it on the ſide of the Port, upon a very high Rock, and difficult to climb up; ſo that it is almoſt inacceſſible: The Iſle *De la Sangle* is defended by a Baſtion on the point of it: They gave ſeveral Aſſaults to both theſe places, where they landed many thouſand Men, but all in vain; for they were ſtill repulſed with great loſs. In the mean time, though the Caſtle St. *Angelo* did ſo continually annoy them, that they durſt not ſhew themſelvs, yet they battered the Iſle ſo furiouſly, that they ruined the Works, and reſolved

Soliman ſent and Beſieged *Malta*.
La Vallet, Great Maſter.
Mount Pelegrino.
The Siege of *Malta*.

The Port of *Malta* ſecured by a Chain.

reſolved to make a general aſſault, becauſe, being Maſter of that Iſle, they could break the Chain that ſecured the Port, which was ſtretched from the Caſtle St. *Angelo* to the Spur of the ſaid Iſle. The Great Maſter having notice of their reſolution, cauſed Port-holes to be made in the Caſtle St. *Angelo* level with the water, without opening them on the outſide, yet ſo contrived and made, that a knock of a Hammer might give them an opening wide enough for his deſign: He there cauſed Guns to be planted with all expedition: When it was day, the *Turks* ſent off a great many Boats manned with Soldiers, to give the aſſault to the Spur of the Iſle, and at the ſame time the Canon of the Caſtle St. *Angelo* appearing level with the water, fired with ſo good ſucceſs, that the Boats being ſunk, all the Men were drowned: They made afterwards many vain attempts, but finding ſuccours come from Chriſtendom, and deſpairing of the Enterpriſe, they drew off. They parted from the Iſland about the end of *September*, 1565. having for the ſpace of three Months, in vain, employed a vaſt Army againſt a handful of men, but very valiant, as thoſe at preſent are, who ſo moleſt the *Turks* with ſeven Galleys only, that they look upon no Enemy to be ſo formidable; and commonly, how many ſoever theſe Infidels be, when they percieve any of the Galleys of *Malta*, they fail not to run for it, and, aſmuch as they can, avoid any Engagement: Since that time the breaches of the Caſtle St. *Angelo* have never been repaired, Nature of it ſelf making it ſtrong enough.

The Knights of *Malta* terrible to the *Turks*.

CHAP. VII.

Of the City Valetta.

Valetta.

AFter the *Turks* were gone, the *Religion* reſolved to build a new Town, where the Great Maſter with all the *Religion* might commodiouſly dwell, and for that end they pitched upon the tongue of Land, on the end whereof the Caſtle St. *Erme* ſtands, from whence the *Turks* had ſo furiouſly driven them. The great Maſter *La Valette* layed the firſt Stone of it, on the Twenty eighth of *March*, 1566. and, from his own Name, called it the City *Valetta*, whereupon this Punn was made *Plus valet valor Valettæ quam fortitudo Valettæ*, playing upon the Names of the Great Maſter and Town. It hath been ever ſince ſo fortified, that I am very apt to believe few Fortifications in the world can match it. The Entry into the Port of it, is defended by the Caſtle St. *Erme*, which, at preſent, is impregnable, there being no way to batter it but from the New Town, which encompaſſes it by Land; and, on the other, ſide towards the Sea, it is inacceſſible, as being built upon a very high Rock. Next to this Caſtle is the *Baraque*, where nine Pieces of Cannon are Planted under cover, which hinder any approaching to the Port: The entry of the Port is beſides defended by the Baſton of *Italy*; which is very high, and Planted with ſix Pieces of Cannon that lye open. Upon this Baſtion there is a fair *Baſilick*, or Canon-Royal, which, with another of the ſame ſize the *Turks* left on Malta, when they raiſed the Siege; for being in haſte to be gone, and unable to put on board theſe pieces, becauſe of their prodigious weight, they threw one of them into the Sea, near the Land, where ſtill it is, and cannot be weighed, and the other remained on ſhoar. On the other ſide of the Port; is the Caſtle St. *Angelo*, which ſtill defends it; and on the ſame ſide, without the Port, but near the entry of it, upon a point of Land, there is a Tower with two or three Pieces of Canon, which ſerves, alſo for ſecurity of the Port. The Governour of the *Bourg* takes care to ſend Men thither to guard it. This Town is no leſs ſtrong by Land than towards the Sea, being begirt with good Walls, built upon very high Rocks, with ſeveral Baſtions, and other Pieces of Fortification: It is beſides always well ſtored with Proviſions from *Sicily*, which ſupplies it with all it needs; ſo that conſidering the excellent Fortifications that cover it, and the danger of the Channel, that makes that the beſt appointed Fleet cannot lye above

The valour of the Great Maſter *Valetta*.

Baraque.

The Baſtion of *Italy* in *Malta*.

A fair Canon-Royal of the *Turks* at *Malta*.

two

two months before *Malta*, I may be bold to ſay it is impregnable. The Fortifications of it are no leſs goodly than good, and yield a moſt pleaſant Proſpect. Thoſe that arrive at *Malta*, take great delight to ſee the *Baraque*, covered with lovely Trees, planted in rows: There is a very pretty and high Garden, which looks into the Port, below the Baſtion of *Italy*; it is full of Orange an Lemon-Trees, planted in rows; and a great many Fountains, where the Water-works, playing very high, render the place altogether delighful; and this Garden was made by the Great Maſter *Laſcaris*. There is a Fountain upon the Port, which is very ornamental; it is juſt by the Sea-ſide, and there a Dolphin, under the feet of a *Neptune*, throws water up to a great height: This Fountain is ſo commodiouſly placed, that Veſſels may Water there, without carrying their Casks a ſhore. Near to this, there is a very thick Rock, through which the Great Maſter *Laſcaris* cauſed a Paſſage to be cut, ſo that one can very eaſily walk from one end of the Port to the other; which before could not be done, becauſe that Rock reaches to the Sea. You muſt mount up hill from the Port to the Town, which is ſmall, for one may go round it in half an hours time, but it is very pretty; it hath two Gates, one that leads to the Port, and the other to the Countrey. There are ſeveral Churches in it, of which that of St. *John* is the chief; it hath no Piazza, indeed, before the Porch, but a very lovely one before one of the Gates, at the ſide of it; and at each angle there is a Fountain, on the out-ſide: This is a great and wide Church, pretty high and well built; it is all paved with lovely Marble, and adorned on high with a great many Colours taken from the Infidels. There are eight Chapels for the Inns, and the ſeveral Knights place themſelves in the diſtinct Chapels of their Inns. Near to the great Portal, there is another Chapel, where all the Great Maſters are buried: In that Church, many fine Reliques are kept; amongſt others, the Right-hand of St. *John Baptiſt*, which only wants the two laſt and leaſt Fingers: This Hand was given to the Knights, by *Bajazet*, Second Emperour of the *Turks*; who fearing that his Brother *Zizim*, who fled to *Rhodes*, in the Year 1482, to avoid the cruelty of his Brother (who would have put him to death) might riſe againſt him, ſtipulated the ſame year with the Great Maſter *D' Aubuſſon*, to pay him yearly 40000. Duckets, to the end he ſhould not ſuffer him to make his Eſcape; to wit, 30000. for the Entertainment of *Zizim*, and 10000. for the repairing the Damages that *Mahomet* his Father had done at the Siege of *Rhodes*; that ſumm was punctually payed ſo long as *Zizim* lived. The ſame *Bajazet*, knowing that the Knights of *Rhodes* had a great veneration for the Reliques of St. *John*, their Patron, made them a preſent of this Hand; which he found in the Treaſury of *Mahomet*, his Father, having been brought from *Antioch* to *Conſtantinople*, as it is marked in *Gothick* Characters upon the foot of the Reliquary of Maſſive Gold, where that Relique is kept. There is there alſo, a Hand of St. *Anna*, which only wants the Finger they preſented to the Queen-Mother of *Louis* XIV. the preſent King of *France*, when ſhe was brought to bed of that Monarch: They have beſides, many other Reliques, and ſtore of very rich Ornaments. There are ſeveral lovely Buildings in that Town, and, amongſt others, the ſtately Palace of the Great Maſter; In it there is a conſiderable Magazine of Arms, not only for the quantity, which is ſo great, that I was aſſured it was enough to arm thirty five or forty Thouſand Men, but alſo for the good order the Arms are kept in; all the ſeveral Pieces being by themſelves, in diſtinct places, and kept clean by Slaves, who are continually at work there: The Arms of the Great Maſters, who have been wounded in Action, are to be ſeen there, with marks upon them. Near to the Gate, there is a Canon made of bars of Iron, faſtened together by Wire, with a very thin caſe of Wood over it, and the whole covered with thick and hard Leather, well ſewed: That ſort of Canon was invented for the convenience of Tranſportation, becauſe they may eaſily be carried over Mountains, and other rough and difficult places; but after they have been twice or thrice fired, they are no more fit for ſervice. This Palace of the Great Maſter, looks into a large Square that is before it: in the middle whereof there is a lovely Fountain, that throws up water in great quantity, and to a great height: The Great Maſter *Laſcaris*, was at the charge of above fourſcore thouſand Crowns in making of it, the Water being brought to it above ſix Leagues off, upon high

Malta impregnable.

The Great Maſter *Laſcaris*.

A lovely and commodious Fountain in *Malta*.

The Church of St. *John*, in *Malta*.

The Right-hand of St. *John Baptiſt*.

Zizim, the Brother of *Bajazet*, at *Rhodes*.

The Great Maſter *D' Aubuſſon*.

A fair Magazine of Arms.

A Canon covered with Leather.

Arches made in the Rock; and, indeed, it is of great uſe, for it ſupplies all the Town with running Water, which before had no other but Rain-water to uſe. The Water runs into all the ſtreets, by little Conduits, made purpoſely to convey it into Ciſterns; ſo that when any one has a mind to fill his Ciſtern with Water, he ſpeaks to the Fountain-keeper, who ſends him as much as he pleaſes, by ſtopping the Conduits which croſs that which leads to his Houſe, and that alſo which is under the Gate, to the end the Water may ſtop there, and, by a hole or pipe, run into his Ciſtern. At one end of that Square, there is a Pillar, about fifteen foot high, erected by the Great Maſter *Verdela*; with his Arms upon it. The Palaces of the Conſervatory and Treaſury are fair Buildings alſo, and ſo are the Inns. The Hoſpital is very well built; and the Hall, for the ſick Knights, hung with rich Tapeſtry, where they are attended by Knights, and ſerved in Plate. All the Sick are received, and very well treated in this Hoſpital: Nor are poor Travellers refuſed, for there they have bed and board, till they find a Paſſage for the place whither they are bound; and then they are furniſhed with Proviſion, put on board, and all their Charges born, during their Voyage. The Jeſuites have alſo a very well built Houſe, and keep Colledge there: All the Houſes, even to the meaneſt, make a very good ſhew, being built of ſquare Stones, cut out of the Rock, which does not coſt them much, for the Rock is very ſoft; and, when a Man is about to build, the firſt thing he does, is to make his Ciſtern, becauſe, out of it he gets Stones that ſerve in the Building; and the reſt he has about the Town, for they have them for their labour: This is a kind of Stone that long retains its whiteneſs, ſo that the Town ſeems ſtill to be new: All the Houſes of it are built with a terraſs, or flat Roof, and one may go from one ſtreet to another upon the terraſſes of the houſes. There are in it many lovely *Piazza's*, or Places, as that which is before the Palace of his Eminence; another betwixt the Houſes of the Conſervatory and Treaſury, and the Market-place, which is pretty and ſquare. In this laſt, is the Fountain made by the Great Maſter *Laſcaris*, in form of a large Basket of Stone, very well cut, and pierced through all round; it ſtands upon a Pedeſtal, about three foot from the ground: In this Basket there is a Spire, or Obelisk, about four foot high, with Feſtons of Flowers hanging from the top to the bottom of the four angles of it; and on the top of that Obelisk, there is another little pretty Basket: The Water riſes ſo, juſt at the four angles of the Obelisk, in the firſt Basket, that it all falls into the little one, which being pierced through, ſends the Water back to the Basket underneath; from whence, it falls down into a great Stone Trough, where the Horſes water; and from that Trough, into another little one a foot high, where Dogs and other little Beaſts drink. The Streets of this Town are incommodious, in that one is always going either up hill or down hill; but they are wide and ſtreight, and, for the moſt part, begin and end at the Town Walls; the faireſt of all, is, the Street that reaches from the Caſtle St. *Erme*, to the Royal Gate; it is almoſt a mile in length; and here it is, that they make Horſes and Aſſes run the *Pallio*, on days of Publick Rejoycing. Coming along that Street, from the Caſtle St. *Erme*, you mount a little, and paſs betwixt the Palace of his Eminence, on the left-hand, and the Square before it, which is on the right; then you go betwixt the Palace of the Treaſury, which is on the right-hand, and a Piazza, leſs than the former, at the end whereof, is the Palace of the Conſervatory: A little more forward, on the right-hand, is the Inn of *Auvergne*, which is very pleaſant, by reaſon of a great many Orange-Trees at the entry: Next is the Inn of *Provence*, that has a very lovely Frontiſpiece; and betwixt theſe two Inns, but to the left, there is a pretty handſom Piazza, at the end whereof, there is a Gate to enter into the Church of St. *John*, as I ſaid before; ſo that in this Street one ſees the beauty of the Town.

A Pillar, erected by the Great Maſter *Verdela*.

Palaces of the Conſervatory and Treaſury.

Inns of *Malta*.

Hoſpital of *Malta*.

Poor Travellers lodged and entertained at *Malta*.

A lovely Fountain, artfully made in *Malta*, 1655.

CHAP.

CHAP. VIII.

Of the Grove, and other Walks in the Countrey-Fields, and of the Iſle of Gozo.

THE Countrey is full of Gardens, and very agreeable Places of Pleaſure: The Grove, which is but twelve miles from the New Town, is a delightful place, whither the Great Maſters commonly go to divert themſelves: This place was embelliſhed by the Great Maſter *Verdala*, who was made a Cardinal; there he built a Palace, in form of a Caſtle, with ſo much uniformity and contrivance, that there is not ſo much as a foot of ground loſt; all the Halls are adorned with excellent Painting, which repreſents the Life of the Great Maſter *Verdala*. This Houſe hath a very neat Garden, full of Orange, Citron and Olive-Trees, with ſeveral lovely Fountains: At ſome diſtance from the Houſe, there is a little Wood, ſtocked with Game, for the Pleaſure of the Great Maſters. In going to this place of diverſion, you paſs near to the Old Town, which is not far from it: It is ſituated in the middle of the Iſland, upon an indifferent high Hill, of a pleaſant Proſpect; it is inviron'd with Precipices and Bottoms, and adorned with lovely Fabricks within: Pretty near to this Town, is the Grot where St. *Paul* lodged all the while he was in *Malta*; where there is an Image of our Lady, called *Our Lady of* Melecca, and, as they ſay, many Miracles are wrought at it: One may alſo go and walk in the Iſle of *Gozo*, which is but five miles from *Malta*: This little Iſle is thirty miles in circuit, twelve in length, and ſix in breadth. Though it be begirt with Rocks and Precipices, yet it hath ſome Creeks; it hath a very wholſom Air, is fruitful, and almoſt all cultivated, though it be mountanous. It hath many Springs of freſh Water, and places fit for Gardening and Paſture; but the Inhabitants delight more in labouring the Land for Corn, than in any other kind of Husbandry: There were formerly ſeven or eight thouſand Souls in this Iſland; but ſince the Year 1551. that the *Turks* took the Caſtle of it, and carried away all they found there, the number of Inhabitants is much decreaſed: This Caſtle is, at preſent, very well fortified.

Walks of *Malta*.

Our Lady of Melecca.

CHAP. IX.

Of the Publick Rejoycing and Solemnity on Our Lady-day, *in* September.

BEing at *Malta* on Our *Lady-day*, the Eighth of *September*, I ſaw the Rejoycing and Ceremony, that the *Religion* make yearly on that Day, in memory of the *Turks* raiſing the Siege from before the *Bourg*. Early in the morning, all the Militia are in Arms before the Church of St. *John*, and drawn up in Battalia: The Church being extraordinarily deck'd, the Great Maſter goes to High Maſs, where, after the reading of the Epiſtle, the Marſhal of the *Religion* comes forth of the Inn of *Auvergne*, being followed by one of the ancienteſt Commanders of the Inn, with a Helmet on his head, who carrys the Colours of the ſaid Inn: He takes a turn round the Church; and, when he paſſes through the Piazza, all the Soldiers diſcharge their Volleys of ſmall Shot.

The Ceremony and Rejoycing on Our *Lady-day*, of *September*, in *Malta*.

After this Commander, comes a Page of the Great Maſter's, carrying in one hand a Sword; and in the other a Dagger, which the King of *Spain* ſent as a Preſent to the *Religion*, after that the Turks drew off, both which are ſet with Precious-ſtones of very great value. Being come to the great Porch of St. *John*'s, they enter the Church, and advance near to the Altar; then the Commander who carries the Colours, ſalutes the Holy Sacrament with them three times; and after that, turning towards the Great Maſter, he ſalutes him in the ſame manner, and then takes his place, below his Eminence, on one hand of him, with the Page near to him, who preſents the Sword and Dagger to the Great Maſter; and he holds them naked, with the points upward, all the while the Goſpel is a ſinging; which being ended, he gives them back to the Page. Maſs being over, they wait upon his Eminence to his Palace, where the Commander ſalutes him thrice again with the Colours; and then they return to the Inn, where the Commander who carried the Colours makes a great Feaſt to the whole Inn, and to his Friends. After Dinner, they have Races of the *Pallio*, and other Publick Rejoycings, which conclude the Feſtival.

CHAP. X.

Departure from Malta *for* Conſtantinople.

I Waited five months at *Malta* for *Monſieur d' Herbelot*, but his Affairs taking him quite off of the Voyage which we had propoſed, he gave me notice of it; wherefore I reſolved to be gone; and having found a Paſſage for *Conſtantinople*, I left *Malta* on *Thurſday*, the Fourth of *November*, 1655. at Nine a clock in the morning, being on board the St. *Margaret*, commanded by Captain *Philip Martin de Ciudad*, which came from *Legorn*: This Ship, that was about eight and thirty years old, was a good ſailer, and very lucky at Sea; ſhe was manned with two and thirty Seamen, and carried ſix Iron great Guns, and eight Braſs *Petrera's*, beſides a great many ſmaller fire Arms. We went in conſort with Captain *Anthony Martin*, our Captain's Brother, whoſe Ship was called the *Holy Ghoſt*, manned with thirty ſix Seamen, and carrying five Iron Guns, and eight *Petrera's*: There was a Polaque of *Ciudad*, called the St. *Margaret*, in company with us alſo; and ſhe had on board four and twenty Men, two Guns, and ſix Iron *Petrera's*, the Captain's name being *James Feautrier*: This Polaque ſailed very well, but the Veſſel of Captain *Anthony Martin* lagg'd always a ſtern; which made us loſe above ten miles a way day; becauſe we lay by for him, when he was at any conſiderable diſtance a ſtern. We had a good Weſt and by North Wind; which, on *Friday* morning, the Fifth of *November*, ſhifted about to South-weſt, and the night following, after a great ſtorm of Rain, turned North, but ſo eaſie, that we made but very little way. *Saturday*, the Sixth of *November*, it freſhened towards the Evening, and brought us on a pace; but the more we advanced, the more we were in fear of meeting Ships of *Tripoly* about the Iſle of *Sapienza*; which we made account to paſs next day; and nevertheleſs, we ſafely paſs'd it before we were aware; for, *Sunday* morning the Seventh of *November*, when we thought ourſelves to be a great many miles ſhort of the Iſle of *Sapienza*, according to the reckoning we had kept, we perceived that we had already weathered the Cape of *Matapan*, which is above ſeventy miles beyond the Iſle of *Sapienza*: The cauſe of this miſtake was, that we did not think our Ship made above eight miles an hour, when ſhe made above ten; becauſe, beſides that the Wind was fair, the Currents of the Gulf of *Venice* made us run a head a pace. We committed alſo another errour, of no leſs conſequence than the former; for we intended to have held our courſe above ninety miles off of the Iſle of *Sapienza* and Cape *Matapan*, betwixt *Cerigo* and

St. *Margaret.*

The Iſle of *Sapienza.*

Cape of *Matapan.*

A miſtake in reckoning.

Another miſtake in the conrſe.

and *Cerigotto*; and nevertheleſs, on *Sunday*, by break of day, we found ourſelves, as I ſaid, above Cape *Matapan*; but ſo near Land, that it was but two miles off; which obliged us to paſs betwixt the main Land and *Cerigo*, the nearer cut, indeed, by above forty miles, than if we had paſſed betwixt *Cerigo* and *Cerigotto*; but likewiſe, by reaſon of the narrowneſs of the Paſſage, the more dangerous. This laſt miſtake was alſo occaſioned by the Currents of the Gulf of *Venice*, which drove us inſenſibly upon the ſhore: We were very glad that we were ſo fortunately miſtaken, for we were got above an hundred and fifty miles more forward in our courſe, than we thought ourſelves to be; and free from the fear of Corſairs, who dare not come ſo near to *Cerigo*, where, there are for the moſt part, ſome *Venetian* Galeaſſes ready to fall upon them. However, it is very dangerous to commit ſuch miſtakes, for if it had been in the night-time, our Ship had run the risk of ſplitting upon the ſhore, whilſt we thought ourſelves a great way off at Sea. *Cerigo* and *Cerigotto*.

CHAP. XI.

Of Cape Matapan, *and the Iſle of* Cerigo.

CApe *Matapan*, is a Promontory of the *Morea*, formerly called *Tænarus*; and it is ſaid, that *Arion*, carried by a Dolphin, put a ſhore at this Promontory. The Conntrey is inhabited by the *Mainots*, a People who live in the Mountains without Law or Government; and are ſubject to thoſe who have moſt Power in the Countrey; ſometimes the *Venetians*, and ſometimes the *Turks*, all their Profeſſion being to Rob Travellers: Theſe People have their Name from the Coaſt which is called *Maina*. About Nine a clock in the morning, the Wind began to ſlacken, ſo that we were becalmed near the Cape St. *Angi*, and could not double it all day long; till about three a clock in the morning, *November* the Eighth, that with a gale from the North-eaſt, we doubled it: Afterward, finding that the ſame Wind, which was contrary to us, ſtill continued, and that we fell a ſtern, more than we went a head, we reſolved to put into the Bay of St. *Nicholas*, in the Iſle of *Cerigo*, where we came to an anchor. There we ſtayed all that day, and half the following, but without ſeeing the Countrey. This Iſland, as all the reſt of the *Archipelago*, being full of Game, we went a ſhore to ſhoot. *Cerigo* was anciently called *Porphyris*, becauſe of the great quantity of *Porphyrian* Marble that was got there. It was alſo called *Cythera*, from whence comes, perhaps, the word *Scotera*, which is found in the *Iſolario del Bordony*: This was the firſt Iſland that *Venus* inhabited, after ſhe was born of the Froth of the Sea, as the Fables ſay, and therefore there was a Temple built to her in this place, near the Sea-ſide, the Ruines whereof, as they ſay, are ſtill to be ſeen. *Cerigo*, is the firſt Iſland of the *Archipelago*, or *Ægean*-Sea; it is threeſcore miles in compaſs, and but five miles from the main Land of the *Morea*, having a Town called by the Name of the Iſland. The *Venetians* are the Maſters of it, and keep a good Gariſon there, it being a Paſs of great Importance. Cape *Matapan*. The Iſle of *Cerigo*. *Porphyris*. *Cythera*.

CHAP.

CHAP. XII.

Of the Iſle of Zia.

Zia.

TUeſday, *November* the Ninth, the weather promiſing fair, after we had payed the Conſul a *Piaſtre* or peice of Eight, for Anchorage, we weighed about noon; but being abroad, we found that the wind was not good as we had imagined it was; for it ſhifted to and agen from Eaſt to North, and was ſo eaſie, that we made no way. *Wedneſday*, the Tenth of *November*, we were becalmed till the evening, when, to our great joy, we had a Gale from South-weſt, but in the night-time it chang'd about to Weſt, with which we ſtill kept on our courſe; It laſted till *Thurſday* morning, the Eleventh of *November*, when, about eight a clock, we were becalmed until the evening, that the wind turned eaſterly, then north eaſterly, and at length in the night-time, it turned about to the north, which toſſed us a little; ſo that fearing worſe weather, we reſolved to come to an anchor at *Zia*, being very near to it. *Friday* morning the Twelfth, we made a ſail, which coming nearer, we knew to be the Reer-Admiral of *Venice*, that was a Flemiſh bottom: When he had put out the Colours of St. *Mark*, we ſhewed ours, and then he ſaluted us with two Guns: We having returned the ſalute, by firing five Petrera's, he gave us a ſhot without a Bullet, to let us know he had a mind to ſpeak with us, and ſo went to ſtay for us at the Port of *Zia*, whither we followed him; we there found another Dutch Ship of the *Venetian* Fleet, both which were going with ſuccours for *Candie*. It is a hundred and threeſcore miles from *Cerigo* to *Zia*, which has a Harbour ſecure from all Winds, the entry into it being at the Weſt North-weſt ſide. *Saturday* the Thirteenth of *November*, we went to the Town, which is about five miles from the Port, with a deſign to buy freſh proviſions there; we armed our ſelves for fear of ſome ambuſh, which is a common thing in that Country; and we were told that a few days before, a Turkiſh Galliot came in the night-time to the Harbour, and having ſeen ſhips in it, went and skulked behind a Rock; the Turks in the mean time having landed, put themſelves in ambuſh, and ſurpriſed thoſe of the other Veſſels, who were come on ſhore to walk and fiſh; amongſt whom was a Captain of a ſhip, being unarmed as the reſt were, and carryed them all off in view of the ſhips, which could give them no aid. Having then prepared our ſelves againſt the worſt, we took a way that we thought to be the ſhorteſt, to the Town, but which was indeed the worſt way and furtheſt about: We were forced, to clamber up and down three or four Hills that were ſo high and rugged, being nothing but Rocks full of Ruſhes, that our hands were as well employed as our feet: At length, after a great deal of trouble, we came to the place, but when we thought of nothing, but of making merry there a little, we ſaw three ſhips out at Sea, which having advanced to the mouth of the Port, and finding that there were Veſſels in it, ſtood away, as if they intended to put into Port, at *Spina Longa*, an Iſland towards *Negropont*: This put our Captain into a great perplexity, who not knowing what to think of them, told us, that if any miſchance happened to his Veſſel, he would be preſent there himſelf: That, made us preſently return back again by the good way, which the Inhabitants ſhew'd us; and, becauſe we ſaw no more of theſe Ships, we concluded they muſt belong to *Malta*, and that they would not put into the Port, becauſe they had ſeen Venetian Ships there, which made them believe, there could be no great ſtore of freſh Proviſions left for them. *Monday* the Fifteenth, the Conſul having given us a viſit on Board our Ship, took us with them to the Town, and entertained us in his houſe at Dinner: It is a great Town, containing at leaſt ſeven hundred houſes; but they told us there was not above four hundred of them inhabited, and that the other three hundred, had been abandoned ſince the War of *Candia*: Theſe houſes are only built of ſtones of the Rock and Earth, and are ranked like the Benches of

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an Amphitheater, being all built one at the back of the roof of another, upon the ſide of the hill, and in that manner making ten or twelve ranks, ſo that there are no other ſtreets but the roofs of houſes, which are flat and joyn to one another, inſomuch that at one view one may ſee all the houſes of the Town. There is a Caſtle there, of a great height, which though now it be ruinous, was nevertheleſs ſo ſtrong, that as I was told, ſome years ago, Threeſcore Turks held it out a whole month, with two Muſquets only, againſt the Venetian Army, under the Command of General *Thomas Moroſini*, and yielded not till they came to want water. This Iſland which in ancient times was called *Ceos* and *Cea*, and is ſaid to have been heretofore part of the Iſle of *Negropont*; is ſhaped like a Horſe-ſhoe, and is fifty mile in circumferece; the ſoil of it is pretty good, producing Corn, Wine, Graſs and a great many other good things; its harbour is full of Fiſh, which we often made tryal of with our Nets: The Inhabitants pay yearly in *Caradge* or Tribute three thouſand four hundred *Piaſtres* to the Turks, and two thouſand ſix hundred to the Venetians, beſides the extortions and robberies they meet with; ſo that the Inhabitants being thereby ruined and oppreſſed, many of them are forced to forſake their houſes and country. The Women are Apparelled in a faſhion that ſeems to be rude and clowniſh, but which becomes tall women very well: They have coats that reach down to their knees, and of them ſix or ſeven one over another, which make them look very bigg, their ſmock appearing half a foot lower; they wear white cloth ſtockins, and on their head, a kind of veil that alſo covers their Breaſts, which they turn as they pleaſe: After all, the Inhabitants of this Iſland are good people, and deſerve to be pitied, becauſe of the miſeries they ſuffer both from Chriſtians and Turks. *Ceos. Cea.*

CHAP. XIII.

Of the Iſle of Andra, *and of our Ships running a ground.*

TUeſday, the Sixtenth of *November*, the wind being a little abated, we put out about eight of the clock at night, hoping to find the wind fair at Sea; but *Wedneſday* morning the ſeventeenth of *November*, it blew ſo ſtrong a North Wind, that we were obliged to bear away to Iſle of *Andra*, where we came to an Anchor, at two in the afternoon. We found five Venetian ſhips there; who ſo ſoon as they underſtood from us, that there was ſome ſuſpition of a Plague iu *Malta*; they diſcharged us from having any communication with them or thoſe of the Iſland: Though this prohibition hindred me from getting any knowledge of this Iſle by my own means, yet I ſhall here relate what I learnt of it from thoſe who have been upon it, as alſo from a manuſcript Relation that hath come into my hands ſince. The Iſle of *Andra*, in ancient time *Andros*, is threeſcore miles from *Zia*, it is fourſcore miles in circuit, and is reckoned the moſt fertile Iſland of all the *Archipelago*, as indeed, it is ſo in all things, eſpecially in Silk, wherein the Inhabitants, who are about ſix thouſand ſouls, Trade at *Chio*, and other Places; with Backs, that are made in *Andra*, and make forty thouſand *Piaſtres* profit of it a year. It hath a Town near the Sea, which contains not above two hundred Houſes; the Port of it is pretty good, and the South Wind blows a thwart it; there is an uninhabited Caſtle ſtill to be ſeen, upon a little Rock in the Sea, hard by it. There are beſides ſixty Villages, ſcattered here and there in ſeveral places of the Iſland, of which the moſt conſiderable are *Arni* and *Amolacos*, that are inhabited by the *Arnautes* or *Albanians*, to the number of twelve hundred ſouls, all of the *Greek* Church, and differing in Language and Cuſtoms; a rude ſort of Peo- Iſle of *Andra*. *Arni*. *Amolacos*.

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plenty without discipline. Near to these Villages, there is a Monastry of an hundred Monks, called *Tagia*, built in form of a Fort; with a Church, very well adorned, though small, and served by these Monks, who live in extreme ignorance. They entertain Travellers all the while they stay there; and, when they depart, they give them Provisions to carry them home to their own Countrey; for they have great Revenues. There are besides, six other little Monasteries, with a few Religious in them. There is a great number of *Greek* Churches in the Island, which are all under the government and discipline of a *Greek* Bishop. The *Latins* have also a Bishop there, who, on *Corpus Christi*-day, carries the Holy Sacrament in Procession all over the Town; at which there is a great concourse of People, both *Greeks* and *Latins*; and, when the Bishop passes along the streets, all the people prostrate themselves, spread Carpets, Flowers, Herbs, and other odoriferous things; and lye so thick upon the ground, that the Bishop cannot pass without treading upon them: The Cathedral of the Bishop of the *Latin* Church, is dedicated to the Apostle St. *Andrew*; it is pretty neat, but hath no great Revenue. There are six Churches besides in the Town, of which there is one dedicated to St. *Bernard*, and held by the Capucines; who ease the Bishop very much, by their Preaching, hearing Confessions, and by their School, to which all the *Greek* Children come; nay, some are sent thither from *Athens* to learn. The Turks have the disposal of the Temporal Affairs, and there are several Families of them upon the Island, who are very uneasie Neighbours to the *Greeks* and *Latins*. There is a very pleasant Valley in this Island, called by the Inhabitants *Menites*, with plenty of fresh Springs and Fruit-trees in it; besides about forty Mills, that grind Corn for the People of the Town and circumjacent Villages, which is very commodious: The Water which drives these Mills, comes from a Spring in a Church, called *Madonna del cumulo*; and this Water runs in Brooks, through the Valley; and under Trees, fallen of themselves, so that they seem to have been bent so artificially; and, indeed, a Painter cannot represent a more lovely and pleasant Valley in Landskip. In the Plain, at the end of this Valley, the Jesuites have a Garden, full of Fruit-trees of all sorts, which render them a considerable Revenue yearly: There they have their House, and their Church, called St. *Veneranda*. This Island might be called very lovely, if the Houses of it were better built, and the Air good, but it is very bad, and so is the Water of the Town. The Inhabitants of the Isle of *Andra* are civil, and their Language is more literal than the Language of the other *Greeks*; their Women are Chast, and speak well, but their Aparrel is very unbecoming. The Inhabitants of the Town are not very laborious, love good chear and diversions, but the Peasants are more industrious; they make very white wicker Baskets, which are used all over the *Archipelago*: As to their Food, they eat sometimes Goats flesh, though in the Woods and Hills they have good Venison and wild Fowl, as Hares, Coneys, Partridges, and the like; but they have neither Huntsmen nor Fowling-pieces: Their Sea affords no Fish, and is, as to that, worse than the Sea of *Genoa*. They have neither Physician nor Chyrurgeon, but, when they fall sick, betake themselves to the Mercy of God. This Isle belonged heretofore to the Family of the *Sanuti*, who had it in Dowry from the Family of *Zen*, of which were the Dukes of *Naxia* in those times. It was into this Island that *Themistocles* was sent from *Athens*, to raise money; who, having entered into conference with those of the Island, told them, *Gentlemen of Andra's, I bring you two Gods, the One of Perswasion, and the Other of Force; chuse you which of the two you please*: To which they answered, *And we will present you with two Goddesses, the One Poverty, and the Other Impossibility; take which of the two you please*: Which was the cause that the *Athenians* besieged and took it. We lay at an anchor before *Andra*, from *Wednesday* the Seventh, till *Friday* the Nineteenth of *November*, when the last Quarter of the Moon began, which made us hope that the Wind would change: It being then a Calm, about Moon-rising we weighed, betwixt, Ten and Eleven a clock at night, and found a good South-west Wind. When we were got out to Sea, we bore away to the starboard, and pass'd betwixt *Andra* and *Negropont*, with a Wind in Poop. *Saturday*, the Twentieth, before noon, we made *Sciro*, shortly after *Ispicera*, and then *Chio*: About evening, the Wind turned East South-east, but

Family of *Sanuti*.

Sciro.
Ispicera.
Chio.

but we ſtill continued our courſe with good enough ſucceſs, until next morning, *November* the One and Twentieth, when about Three or four a clock, we made Land, but knew not whether or not it was *Tenedo*; and about break of day we tacked, and then found that we were paſs'd it; for we were before *Troy*, and very near Land. Our Ship ſtuck a ground, with the noiſe of which, our Captain awoke; and thinking the Ship to be loſt, he preſently ſent to view the Pump, to ſee if ſhe had made much water; but they found none at all: At the ſame time, he launched the Boat, and going into it, viewed the Ship all round, and found that ſhe had received no damage, her head having only ſtruck upon the ſand: He thereupon ordered all the Sails to be furled, and the Ship beginning to float again, he cauſed an Anchor to be heaved out a ſtern, by means whereof, in a ſhort time, we weighed off of the ſand. We had certainly the particular aſſiſtance of God Almighty at that time, for it blowing ſo freſh, aud we having all our Sails abroad, the Ship in all probability ſhould have ſtranded; and nevertheleſs, in an hours time, we were got off, without ſpringing the leaſt leak: But if the ground had been very Rocky, as it was but a kind of Oaze, the Ship had certainly been loſt. Whilſt the Seamen were buſie in clearing the Ship, ſeeing my ſelf out of danger of ſhipwreck, I conſidered the Ruins of that ancient and famous City of *Troy*, which are ſtill very remarkable, and of great extent. Being at length got clear, we ſtood a little more off to the larboard, and betwixt Nine and Ten of the clock, we paſſed the Mouths, and entered the Chanel of the *Helleſpont*. It was at this place, where the Turks firſt paſſed from *Aſia* into *Europe*. At One a clock, the Wind calming, we came to an Anchor. *Monday*, the two and twentieth of *November*, a South Wind blowing, much about the ſame hour in the Afternoon, we weighed Anchor, and ſoon after paſs'd betwixt the Caſtles of the *Dardanelles* (which we ſaluted with three *Petrera's*) and about Three in the Afternoon, we came to an Anchor.

The Ships running a ground.

The Chanel of the *Helleſpont*.

CHAP. XIV.

Of the Dardanelles, Gallipoly, *and our arrival at* Conſtantinople.

THE two Caſtles of the *Dardanelles* are upon the ſide of the Chanel of the *Helleſpont*, which the Turks call by excellence only *Boghas*; that is to ſay, Gorge or Chanel; the one is in *Europe*, and the other in *Aſia*; they are two miles diſtant from one another, which is the whole breadth of the Chanel at this place. That which is in *Romania*, on the ſide of *Europe*, is in the ſame place where, in ancient Times, *Seſtos* ſtood: It is built in a triangular form, at the foot of a Hill, which commands and covers it; and upon which there is a little Town: This Caſtle hath three Towers covered with Lead; whereof two are towards the Land, and the third, which is the bigeſt, upon the Harbour; it hath, as I could privately diſcern with a Perſpective-glaſs, about twenty Port-holes level with the water, in which there are Guns of ſuch a prodigious bore, that beſides what I could obſerve by my Glaſs, I was aſſured, that a Man might eaſily creep into them. The other Caſtle, which is in *Anatolia*, in *Aſia*, in the place where heretofore *Abidos* ſtood, is in a Plain, and ſeemed to me to be almoſt ſquare; it hath three Towers on each ſide, and a *Dundgeon* or Platform in the middle; but it hath not ſo many Gun-holes as the other. *Mahomet* the ſecond, Son of *Amurath* the Second, built theſe two Forts, which are properly the Keys of *Conſtantinople*, that is at two hundred miles diſtance; for they hinder any Ship, Friend or Foe, to paſs them without leave, elſe they would run a danger of being ſunk. All Veſſels that come from *Conſtantinople*, ſtop three days before the Caſtle in *Anatolia*, that they may

Dardanelles.

Seſtos.

Abydos.

Mahomet the Second built theſe two Caſtles.

The diſtance of the *Dardanelles* from *Conſtantinople.*

may be ſearched whether they have any Counterband Goods or Fugitive Slaves on board. Theſe two places of *Seſtos* and *Abydos* are famous for the Love of *Leander* and *Hero*. Much about this place *Xerxes*, King of *Perſia*, made a Bridge of Boats, to paſs his Army over from *Aſia* into *Europe*: From *Andra* to theſe Caſtles, it is about two hundred and fourſcore miles. *Tueſday*, *November* the Twenty Third, having a gale of Wind about Noon, we weighed Anchor, but were obliged to drop it again in the Evening, becauſe of a calm. *Wedneſday*, *November* the Twenty Fourth, we weighed again after Midnight, and putting out three Oars on each ſide of the Ship, our Men tugg'd ſo hard, that we arrived at *Gallipoly* about One a clock: From the Caſtles to *Gallipoly*, it is reckoned about five and thirty miles. There we ſtopt eight days, during which time, we had leiſure to walk, but found no great matter worth the obſervation. This Town was built by *Callias*, Prince of the *Athenians*, from whom it was named *Calliopolis*, and by corruption *Gallipoly*: It ſeems not to be well peopled, and there is hardly any body to be ſeen but in the Market-places: Several *Greeks* live there, who, for the moſt part, ſell *Raki*, or Brandy; the Doors of their Houſes are but about two foot high, and they make them ſo, that the Turks may not come in on Horſe-back, as they do elſewhere, when they are drunk, and turn all things topſy-turvy. In this Town there is a ſquare Caſtle, with a Tower, joined to it by a Pomel of a Wall; but for what I can judge of its Antiquity, I believe it hath been built by the Chriſtians. On the Sea-ſide, there is an Arſenal, where ſeven very old Galleys are to be ſeen, which the Turks ſay were taken from the *Venetians*, when they took the Iſland of *Cyprus*; but the truth is, they are the remains of their Fleet which eſcaped from the Battel of *Lepanto*; and they were carried by main ſtrength over the Iſthmus of *Corinth*, and put into the *Archipelago*, not being able to bring them about by Sea, becauſe the Chriſtians, who had taken or ſunk the reſt, poſſeſſed all the Paſſes. *Wedneſday*, the Firſt of *December*, a little gale of Wind blowing, we weighed at Four of the clock in the Afternoon; for we were all weary enough of ſtaying there: But we were hardly out of the Harbour, when it behoved us to come to an Anchor again: The Moon ſhining a little, about Nine a clock at night we weighed, and with a good Weſt South-weſt Wind, which made us run a pace, we paſſed the Iſle of *Marmora* in the Night-time: At this place the Sea is very wide, and this Sea is called *Mare de Marmora*, which was anciently named *Propontis*. *Thurſday*, the Second of *September*, the Wind chopt about to the South, which made us run a great deal faſter; bnt the Currents, which are very ſtrong in that place, being againſt us, hindered us from making ſo much way as otherwiſe we could have done; at length, with the day, we diſcovered *Conſtantinople*, which is about an hundred and twenty five miles from *Gallipoly*; being entered the Streight of it, and ſailing along the *Serraglio* and *Conſtantinople*, we came to an Anchor at *Galata*, betwixt One and Two in the Afternoon. There we learn'd, that there had been a Fire in that great City the Night before, which was not as yet fully quenched; we had ſeen it in the *Propontis*, but conld not imagine where it ſhould be. Aſſoon as I was got a ſhore, I went to wait upon *Monſieur de la Haye*, Ambaſſadour for the *French* King, who received me very civily: I then went to lodge in *Galata*, at a *Flemand*'s Houſe, named *Monſieur de la Roze*, who kept a Penſion; and ſome days after, I hired a very pretty Houſe at *Pera*, which had a Garden, and a Proſpect into the mouths of the two Seas, and all at a very cheap rate.

Seſtos and *Abidos*.

The Amours of *Leander*.

The Place where *Xerxes* caus'd a *Bridge* to be built upon the Sea.

Gallipoly.

Raki.

The reaſon why the doors of the *Greeks* houſes are very low.

Turkiſh Galleys remaining ſince the Battel of *Lepanto*.

The Iſle of *Marmora*.

Propontis.

Arrival at *Conſtantinople*.

CHAP.

CHAP. XV.

Of the Situation of Conſtantinople.

ALL who have ſeen *Conſtantinople*, agree in this, That it is the beſt ſituated City in the World; ſo that it would ſeem to be deſign'd by Nature, for bearing Rule and Command over the whole Earth: It lies in *Europe*, upon a point of the main Land, jutting out towards the *Boſphorus* of *Thrace*, from which it is but half an hours paſſage over to *Aſia*. On the right-hand, it hath the White Sea or *Propontis*, by which there is eaſie paſſage into *Aſia*, *Ægypt* and *Africa*; and whereby it is ſupplied with all the Commodities of thoſe Places. On the left-hand, it hath the Black or *Euxin* Sea, and the *Palus Mæotis*, which recieving a vaſt number of Rivers, and having many bordering People, furniſh this City with all the Commodities of the North; inſomuch, that there is nothing that can be uſeful, neceſſary or pleaſant, which is not brought in plenty from all hands to *Conſtantinople* by Sea; and theſe two Chanels, of the White and Black Seas, are ſo oppoſite one to another, that when the Wind hinders Veſſels from coming to *Conſtantinople* by the one, it is good for Importation by the other. Betwixt thoſe two Seas, is the Entry of the Port, which Nature, without the help of Art, hath made the lovelieſt of the World: It is at leaſt ſix miles in compaſs, a mile over, and deep in all places; ſo that on both ſides one may ſtep out of a Ship on ſhore, without the help of any Boat, becauſe the biggeſt Ships may lay their head a-ſhore without any danger. The Reſponſe of the Oracle then, that was given to the Founders of it, is not to be wondred at, who (having conſulted it to know where they ſhould build their Town, received no other Anſwer but this, *Over againſt the blind Men*; intimating unto them, that they ſhould build over againſt the *Chalcedonians*; whom it reckoned to be very Blind, in having neglected a Situation ſo advantagious by Nature, and built *Chalcedon* in *Aſia*, over againſt that place. This Town, heretofore called *Byzantium*, was built by *Pauſanias*, King of *Sparta*; ſome ſay he only re-built it, or enlarged it at moſt: It was deſtroyed by the Emperour *Severus*, to puniſh the Inhabitants for their Revolting; and afterwards reſtored by *Conſtantine* the Great, who (making it much bigger) called it *New Rome*; and afterwards (from his own Name) *Conſtantinople*. It was alſo called *Parthenopolis*, becauſe it was dedicated to the Bleſſed *Virgin* by the ſame *Conſtantine*, perhaps in Imitation of *Antioch*, which was called *Theopolis*: After the Diviſion of the Empire, it continued to be the Seat of the Eaſtern Empire. The *French* and *Venetians* took it from the *Greeks*, in the Year 1203. but it was re-taken by the *Paleologi*, in the Year 1254. and at length re-taken from the *Greeks* by *Mahomet* the Second, Emperour of the *Turks*, upon *Tueſday* the Seven and Twentieth of *May*, being *Whitſunday* of the Year 1453. The Turks have ever ſince kept it, calling it *Iſtambol*, which is a word corrupted from the Greek Στανπόλιν. It lies almoſt in the ſame Climate as *Lions* does, and nevertheleſs the heat in Summer would be very incommodious there, if the Air were not cooled by a Breeze that commonly blows in the Afternoon, during the Months of *July* and *Auguſt*; the *French* call that Wind the Breeze from without, becauſe it comes from the mouth of the Port. This Town is ſo ſubject to Earthquakes, that I have felt two in one night: As to its figure, it is triangular, two ſides of it are beat by the Sea, the one by the *Propontis* or White Sea, and the other by the Port; the third is towards the land; and the biggeſt of the three, is that which lies on the *Propontis*, and reaches from the *Seraglio* to the ſeven Towers; that towards the Port, is the middlemoſt. The *Seraglio* is built upon the point of the Triangle, which runs out betwixt the *Propontis* and the Port, and in a lower place under this Palace upon the ſhore, are the Gardens of the *Seraglio*, much about the place where the ancient Town of *Byzantium* ſtood, which afford a very lovely Proſpect to thoſe who

The *Boſphorus of Thrace*.
The White Sea.
Black Sea.
Euxin Sea.
Palus Meotis.
The advantage of the oppoſition of the Chanels of the White & Black Seas.
The beauty of the Port of *Conſtantinople*.
Parthenopolis
Theopolis.
The *French*, Maſters of *Conſtantinople*.
Conſtantinople taken by *Mahomet* the Second.
Iſtambol.
The Climate of *Conſtantinople*.
The Plain of *Conſtantinople*.
The Situation of the *Seraglio*.

come to *Constantinople* either by the White Sea, or the Black. On the other Angle, which is upon the Chanel of the White Sea, are the seven Towers covered with Lead; they were built by the Christians, and served a long time for keeping the *Grand Seignior*'s Treasure; at present they are made a Prison for Persons of Quality. At the third Angle, which is at the bottom of the Port, on the Land side, are the Ruines of *Constantine*'s Palace. This Town is encompassed with good Walls, which to the Land side are double; in some places built of Free-stone, and in others of rough Stones and Brick. Each of these Walls has a broad flat-bottom'd Ditch, wharfed and faced on both sides. The first Out-wall is but a *Falsebray*, about ten foot high, with many little Battlements and Casements in its Parapet; and Gun-holes below, aswel in the Courtine as in the Towers, which are but at a little distance from one another, and about two hundred and fifty in number. The second Wall is of the same fashion, but higher, for it is at least three fathom from the ground up to the *Cordon*, or edging; it has the same number of Towers as the former, but higher; so that one Tower commands the other, which is as a Cavalier to it: In short, this might be made a very strong Town; but as yet the Turks have had no need of it, for they have not been pursued so far. The Walls on the Sea-side are not so high, but they are still good, and fortified but with the Ments and Turrets; they run along the sides of the water upon the Streight of the *Propontis*, unless it be at the Creeks and Stairs, which are little Harbours where Boats put a shore; for there they turn inwards, about fifty paces, to make place for them, according to the turnings of the shore.

The seven Towers.

The Walls of *Constantinople*.

Many have imagined that *Constantinople* was bigger than either *Caire* or *Paris*, but they are mistaken; for certainly it is less than either of those two Cities. Some allow it thirteen miles in circuit, others sixteen, and others again eighteen; but I went round it once with another *Frenchman*; we had each of us a Watch, and having taken a *Caique* or Boat at *Tophano*, we went over to *Constantinople*, and landed as near as we durst to the *Kiousk* of the *Seraglio*, which is upon the Port; having then sent the Boat to stay for us at the seven Towers, we set our Watches to Seven of the clock, and walked a-foot along the Port, without the Walls; and also along the Land-side, till we came to the seven Towers; where looking on our Watches, we found them both at three quarers after Eight; so that we spent an hour and three quarters in performing that Journey; and it requires no more than an hour to come by Water from the seven Towers to the *Seraglio* in a Boat with three Oars; for that Way cannot be gone on foot, because the Water washes the Walls; but if there were a foot-Way, I make no doubt but one may walk it in an hour or little more, and in an hour and a quarter at most, with ease; and indeed, that quarter is to be allowed, because in the beginning we left behind us a little of the side that is on the Port, seeing no body dares to walk there. Thus I found, that in the space of three hours, at most, one might make the circuit of *Constantinople* on foot, walking a pace, as we did. It may be said, that without the Walls it is twelve miles in compass. This Town hath two and twenty Gates, six towards the Land, eleven along the Port, and five on the Streight of the *Propontis*, having all their landing Places and Stairs.

The bigness of *Constantinople*.

The circuit of the Walls.

CHAP. XVI.

Of Santa Sophia, Solymania, *the New Mosque and others.*

WHen *Constantine* the Emperour removed the Seat of his Empire, from *Rome* to *Constantinople*, he resolved to render that City, which he called *New-Rome*, so illustrious, that it should at least be equal to old *Rome*, and for that end he chose seven little Hills, on the top and sides whereof, in imitation of the first,

firſt, which is built upon ſeven Hills, he built his Town, which in progreſs of time he enrich'd with many ornaments, as Statues, Pillars, *&c.* This Town, which ſtands on ſeven little hills, is diſpoſed in ſuch order, that one houſe takes not away the ſight from another; the ſtreets are not fair, but are for the moſt part narrow, though there be ſeveral goodly Buildings in them. There are many ſtately Moſques in it, of which the moſt magnificent is the *Santa Sophia*, heretofore a Chriſtian Church, built by the Emperour *Juſtin*, enlarg'd, enrich'd and adorned, by *Juſtinian* the Emperour, and dedicated to the Wiſdom of God, wherefore it was called *Agia Sophia*: The Turks becoming ſince maſters of *Conſtantinople*, have changed it into a Moſque, leaving it the name which it retains at preſent. This Fabrick which is admired by all that ſee it, is an hundred and fourteen paces in length, and fourſcore in breadth; it is ſquare on the outſide, and round within: There are four Gates to enter under the *Portico*, which reaches along the whole front of the Church, but there is only a little door left open, which is the wicket of a great Gate of well wrought Marble: Afterwards you find ſeven doors to enter into a kind of *Nef* or body of a Church, which is not very broad; and then nine other great brazen Gates: The middlemoſt whereof particularly, is very great; and by it they enter into the Moſque, which is very ſpacious, and hath a Dome in the middle, the arch whereof is made in form of a ſquatted half Globe, and ſo almoſt ſingular in its kind and architecture. In the inſide of this Church, there is a porch that ranges all round, which carries another Gallerie, in like manner vaulted over, thirty paces broad, ſupported by ſixty Pillars, and this carried as many more leſſer ones, which uphold the top of the Church, all theſe Pillars being ranked by tens, as well above as below. The Aſcent to the higher Gallery, is by a very eaſie ſtaircaſe, and it behoved us to give a Turk money to open the door of it. This gallery, when the Chriſtians were maſters of it, was appointed for the women, who kept there, in time of Divine Worſhip, that by the ſight of them the Devotion of the men might not be diſturbed: There is a Tomb to be ſeen there, which the Turks ſay, is the Tomb of *Conſtantine*, and a ſtone alſo, upon which (as they believe) our Lady waſhed our Lords Linnen, and they bear great reverence to it. Heretofore this Church was painted all over, after the Moſaical way, and ſome pieces of it are ſtill to be ſeen, as Croſſes and Images, which the Turks did not half deface, when they endeavoured to rub them out; for they ſuffer no Images: On the outſide of this Church, there are four *Minarets* or Steeples, very high and ſlender; yet one may go up to the top of them; they have ſeveral ſtories of Balconies, all round them, from whence the *Muezins* call to prayers. This Church, with the appurtenances of it, was heretetofore much bigger than it is at preſent; the Turks having cut off a great deal from it; and it has ſerved them for a pattern to build their Moſques by: Cloſe by the back of this Church, in a litte ſtreet, not far from its entry, are two large and thick Pillars, where they ſay, Juſtice was heretofore adminiſtred; others ſay, that there were three of them, and that upon each *Conſtantine* cauſed a brazen Croſs to be erected, and that upon every Croſs one of theſe words, *Jeſus*, *Chriſt*, *Surmounts*, was engraven in large Greek Characters. Near to that place, there is an old Tower, where the Grand Signior's Beaſts are kept; there I ſaw Lyons, Wolves, Foxes, Leopards, a ſpotted Lynx, the skin of a *Giraffe* and other rare Animals. *Santa Sophia*, being the Model for all the fair Moſques of *Conſtantinople*, wherein there are ſeven Royal ones, that of *Solymania*, is very like to it; it is a great Moſque full of Lamps, at the end of which there is a little Chappel or *Turbe*, and in it the Coffin that holds the body of *Sultan Solyman* the Founder of that Moſque; this Coffin ſtands upon a Carpet ſpread upon the ground, which was brought from *Medina*, and over it there is a Pall brought from *Mecha*, which Town is repreſented upon the Pall. At one end of the Coffin there is Turban, to which are faſtened two Herons tops, enrich'd with precious ſtones, and about it are many Tapers and Lamps, burning, with ſeveral Alcorans chained, that they may not be ſtoln, and that people may read them for the ſalvation of the defuncts Soul, and indeed, there are men there at all times reading the Alcoran, who are hired to do it; for the Grand Signiors take care to leave a fund, for continual Prayers, to be ſaid for them, after their death. Near to this Chapel, there is another, in the middle whereof is

Conſtantine's Tomb.

A Stone reverenced.

Minarets.

Loup-cervier.

Solymania.

Solyman's Coffin.

is the body of a *Sultana*, whom *Solyman* loved extremely, and the body also of a Son of *Selim*, the son of *Solyman* the Second. This Mosque hath a most lovely Cloyster with Bagnios and Fountains. The new Mosque built by Sultan *Achmet*, is one of the fairest and most magnificent in *Constantinople*: The entry into it is through a large Court, that leads to a Portico, which hath a gallery covered in length by nine Domes, and in breadth by six, supported by marble Pillars and leaded; then you enter as into a square Cloyster, having many necessary houses about it, with each a cock, that gives water for purifying those that have done their needs there, according to the custom of the Turks; and there is also a lovely Fountain in the middle of the Cloyster; the Mosque joyns to this Cloyster, and the door of it is in it: It is a very great Mosque, and hath a stately Dome; and it is full of Lamps, and curiosities in glass balls, of which one for instance, contains a little galley well rigg'd, another the model of the Mosque in wood, and the rest a great many pretty knacks of that nature; at the back of this Mosque there is a Turbe, where are the bodies of Sultan *Achmet* and his children; upon their Coffins there is a great *Chiaoux* Cap, a big wax Taper standing by each of them, and alwaies somebody there praying for the rest of their souls: The chief entry into that Mosque is in the *Atmeidan*. There are besides several other fair Mosques in *Constantinople*, as the Mosque of Sultan *Mehemmet*, near the angle at the end of the Port; that of Sultan *Selim* a little more remote from it; that which is called *Chabzadeh Mesdgidi*, that's to say, the Kings Sons Mosque, because a son of *Solyman* built it near the *Oda* of the Janisaries: And the Mosque built by *Bajazet*, near to the old Seraglio: All these Mosques have hospitals and schools, where a great many poor schollars, who have not means of their own to keep them, are maintained and educated.

The New *Mosque*.
A fair *Portico*.
Necessary Houses about the *Mosque*, And Water near them.
Mosque of *Sultan Mehemmet*.
Mosque of *Selim*.
Mosque of *Chabzadeh*.
Mosque of *Bajazet*.
Poor Scholars maintained at the Charge of the *Mosque*.

CHAP. XVII.

Of the Hyppodrome, *the Pillars and Obelisks of* Constantinople.

IN former times, there were a great many fair Statues, Obelisks and Pillars in *Constantinople*, but they have been all so ruined, that there are but a few of them remaining: The ancient *Hyppodrome* is still to be seen, and of the same dimensions as it was formerly of; it is a very large square, longer than broad, which was called *Hyppodrome* because horses were exercised to run there, and the Turks still exercise them there daily, and call it the *Atmeidan*, which is as much as to say, the place or field of horses; in the middle of this place there is an Obelisk pretty entire, marked with hieroglyphick Letters, and some steps from thence a pretty high pillar, all made of Stones, layd one upon another, without any ciment: A little further, towards the end of the Square, there is a Pillar made of three brazen serpents twisted together, the heads of which at some distance from one another, make the capital of the pillar: *Mahomet* the second having taken *Constantinople*, with the blow of a *Zagaye* or Mace of Arms, beat off the under jaw of one of those heads, and some say that this pillar being placed there for a *Talisman* against serpents, that breach is the cause that serpents have come there since, which before they did not; however they do hurt, because (say they) the pillar is still in being there. There are two other fair pillars in the Town, the one very ancient, called the Historical Pillar, because all round from the bottom to the top, it is full of figures in bas relief, like those of *Antoninus* and *Trajan* at *Rome*, and it is said to be the History of an Expedition of *Arcadius*, who erected it, and put his Statue on the top; you may go up to the top by a winding stair-case that is within it. The other is called the burnt pillar, because it is all black, having been scorched by a fire that broke out in some adjoyning houses which spoil'd it so much, that they have been forced to gird it about with

Hyppodrome.
Atmeidan.
An Obelisk.
A Pillar of three Serpents.
Talisman against Serpents.
Historical Pillar.
Burnt Pillar.

with great bars of Iron to keep it tight, and hinder it from falling; it is of eight pieces of Porphyrian Marble, which were ſo well joyned together before that fire, that it appeared to be but one ſingle Stone; and, indeed, the ſeams were hid and covered by Lawrel-branches cut upon them; but at preſent they are eaſily ſeen.

CHAP. XVIII.

Of the Grand Signior's Serraglio.

THe *Serraglio* of the *Grand Signior* is the firſt thing that one ſees in coming to *Conſtantinople* by Sea; it affords a very pleaſant Proſpect, becauſe of the Gardens on the Water-ſide; but the Architecture of the Fabrick is nothing at all magnificent; it is, on the contrary, very plain in reſpect of what the Palace of ſo powerful a Prince ought to be. *Serrai* in Turkiſh ſignifies a Palace, and the *Franks* by corruption, call it *Serraglio*, taking it, it ſeems, only for the Appartment where the Women are ſhut up; as if they derived that word from the French *Serrer*, or the Italian *Serrar*, which ſignifies to cloſe or ſhut; but the word is Turkiſh, and ſignifies a Palace, and the Grand Signiors is called *Serrai* or *Serraglio* by excellence. It is built in the place where, in ancient times *Byzantium* ſtood, upon the Hill of *Sandimitri*, which is a point of the main land looking to the Chanal of the Black Sea: The Lodgings are upon the top of the Hill, and the Gardens below: This Palace is three miles about, and is of a triangular Figure, of which two ſides are upon the Sea, encloſed within the Town Walls; and betwixt the Walls and the Sea, there is a little riſing Key, but no body dares go there, eſpecially on the ſide of the Port, before he be paſt the *Serraglio*; the third ſide is ſeparated from the Town by good Walls, fortified with ſeveral Towers, as well as thoſe to the Sea ſide, in which Towers there are always ſome *Aadgemoglans* in Sentinel: Theſe *Aadgemoglans* are the refuſe of the tribute Children, out of whom they chuſe the more witty and dextrous, and inſtruct them in order to be advanced to places, and thoſe who have feweſt parts, are employed in mean and clowniſh imployments, as to be Gardners, Grooms and ſuch like. On the ſide of the Port, over againſt *Galata*, there is a *Kionsk* or Pavillion upon the Key, not raiſed very high from the ground; it is ſupported by ſeveral Marble Pillars, and there the *Grand Signior* comes often to take the Air; at this place he takes water when he intends to divert himſelf in his Galiot upon the Sea. On the other ſide of the *Serraglio* towards the Sea, and the ſeven Bowers, there is another kind of Pavillion pretty high, where the Prince often diverts himſelf alſo; it is built upon Arches, and below it upon the Wall there are marks of Croſſes; the Greeks ſay that it was formerly a Church: There is alſo a Fountain there, where thoſe of that Nation go on the day of the Transfiguration, and make the Sick drink the Water of it, burying them in the Sand about up to the Neck, and immediately after uncovering them again; and many who are very well in health do the like. The *Grand Signior* is that day commonly at his Window, where he diverts himſelf with the pranks they play, without being ſeen. Near to that place there is a great Window, out of which thoſe who are ſtrangled in the *Serraglio*, are thrown into the Sea in the night-time, and as many Guns are fired, as there are Bodies thrown out; a great many pieces of Cannon lye there upon the ſhoar unmounted. This Palace hath many Gates, to the water-ſide, but they are only for the *Grand Signior* and ſome of the *Serraglio*; the chief Gate of it looks towards *Santa Sophia* which is near by: That being the Common Gate is guarded by *Capidgis*, it opens into a very ſpacious Court, where at firſt you ſee to the right Hand the *Infirmerie*, whither they carry the ſick of the *Serraglio* in a little cloſe Chariot, drawn by two men; when they ſee that Chariot, every one ſteps aſide to make

Serraglio.

Serrai and *Serraglio.*

Hill of *Sandrimitri.*

The bigneſs of the *Serraglio.*

Aadgemoglans.

Kiousk.

Another *Kiousk.*

The Ceremony of the *Greeks* on the day of Transfiguration.

The chief Gate of the *Serraglio.*

The Infirmerie of the *Serraglio.*

make way for it, even the *Grand Signior*, if he happen'd to meet it would do ſo. A little farther to the left Hand is the *Dgebehane*, or Magazine of Cuiraſſes, covered with Lead; that building was heretofore the Veſtry of *Santa Sophia*, which ſhews how big a Church it has been in its time. From that Court you go to the ſecond, which is not ſo big as the former, and is in a ſquare, extending two hundred paces every way; all round it there is a Gallery in form of a Cloyſter, ſupported by ſeveral Marble Pillars, and covered with Lead: At the back of that Gallery to the right Hand, there are nine Domes ranging from one end of the Court to the other, all covered with Lead, and theſe are the Kitchins; to the left Hand at the back of the Gallery alſo, is the Stable, where none but the Horſes which are for the *Grand Signiors* own Sadle ſtand; the other Stables being towards the Sea, along that ſide of the *Serraglio* which looks to the *Propontis*; none but the *Grand Signior* enters this ſecond Court on Horſeback, all others alight without at the Gate of this: The Janiſaries draw up in this Court under the Gallery to the right, and the Horſe to the left. In the middle of it there is a moſt lovely Fountain, ſhadowed over with ſeveral *Sycamore* Trees and *Cypreſſes*, and near to this Fountain the *Grand Signior* cauſed heretofore the Heads of the *Baſhaws* and other perſons of Quality to be cut off. At the end of this Court, on the left Hand, is the Hall where the *Divan* ſits, and on the right a door which gives entry into the *Serraglio*, but that entry is only allowed to thoſe who have orders to come that way; ſo then, ſince I had no call, and this place being all myſterie, I ſhall not attempt to ſpeak of it. The Fabrick of this *Serraglio*, by what one can ſee of it on the outſide, is no ways regular, all that is to be ſeen are but ſeparated Appartments in form of Domes, ſo that there is nothing to be diſtinguiſhed, and one cannot tell what to make of it. The *Grand Signior* lodges in this *Serraglio*, has his Officers, who have a great many under them; Moſt part of theſe Officers are Eunuchs, and generally all Blacks; heretofore it was thought enough to geld them, but a *Grand Signior* having one day, as he was walking, perceived a Gelding covering a Mare, ſo ſoon as he was come home, ordered all that the Eunuchs had remaining to be cut clear off, and ſince that time it hath been the conſtant cuſtom to cut all off clear to the Belly, which is done when they are but about eight or ten years old: It is true, a great many dye of it; but the *Baſhaws* of the Governments that border upon *Abyſſia* or *Ethiopia*, and other Countries of the *Negroes*, cauſe ſo many to be gelt, that they have enough, both for preſents of the handſomeſt to the *Grand Signior*, and for attending their own Women. Theſe Eunuchs have the ſole government of the *Serraglio*; ſuch of them as have the care of the Women, who are all lodged in a ſeparate appartment together, are ſo watchful and exact in looking after them, that there is no Woman cunning enough to deceive thoſe half men, becauſe they know that the *Grand Signior* is commonly ſo jealous, that a ſingle view of one of his Wives would coſt him that ſaw her his life; and when the *Sultanas* walk in the Gardens of the *Serraglio*; the *Boſtangis* or Gardners, ſtand round the Walls, and holding Staves, to which large and long pieces of Cloth are faſtned behind them, look towards the Sea, making in that manner a kind of a Wall betwixt them and the Garden, to hinder the *Sultanas* from being ſeen from abroad, they themſelves not daring to look upon them, for fear, leaſt being perceived by ſome Eunuch, he might make their heads flie off upon the ſpot; this jealouſie goes ſo far, that they ſuffer no Boats to come nearer than four hundred paces of the Garden, whilſt the *Sultanas* are there, though the Walls be high, and there are Sentinels on purpoſe to fire at them if they do not ſtand off; ſo that thoſe who have buſineſs by Water, muſt ſomtimes fetch a great compaſs about. The Eunuchs alſo have the charge of the *Ichnoglans*, or the *Grand Signiors* Pages, who are all youths, for the moſt part of Chriſtian extraction, made *Mahometans*, and educated in the *Serraglio*, with great care, from eight to twenty years of age; ſome are taught to ſhoot an Arrow, dart the *Zaguye*, ſit a Horſe well, Wreſtle, Read, Write and Sing, and the reſt any thing elſe that ſuits with their talents and inclination, but they are all indiſpenſably brought up in the Law of *Mahomet*; if they have parts they riſe to great Offices, if not, after ſome years, they are turned out of the *Serraglio*, and have

Dgebehane. Veſtry of *Santa Sophia.* Second Gate of the *Serraglio.*

The Kitchins of the *Serraglio.* Stables.

The Fountain of the *Serraglio.*

The Fabrick of the *Serraglio.*

Officers.

The reaſon why the Eunuchs have all cut off. Whence come the black Eunuchs. *Abyſſia.*

Eunuchs guard and look to the Women.

Boſtangis. In what poſture are the Gardners when the *Grand Signior* walks with his Wives in the Gardens. Great jealouſie in the *Grand Signior.* Eunuchs keepers of the Pages. *Ichnoglans.* Education of the Pages.

have pay proportionable to the employments they undertake; but ſo long as they live in the *Serraglio*, they are ſure of blows with a Cudgel, as often as they commit a fault. They are divided into Chambers, and many of them being thwackt together into one Room, they are not a little ſtraitned; when they are in Bed, Eunuchs watch over them, walking up and down the Room, leaſt they ſhould ſlip out of one Bed into another, for the *Itchoglans* are not gelt. The chief charge that they can riſe to whilſt they are Pages in the *Serraglio*, is to be of the number of the forty that come neareſt the perſon of the *Grand Signior*, of whom the chief fourare the *Selihhtar*, who carries the Princes Sword: The *Tſchoadar*, who carries his *Yagmourluk* or Cloak for rain; the *Ibriktar*, who carries always water in a veſſel, to pour upon his Hands, if he have a mind to waſh; and the *Kuptar*, who carries a Pot with *Sorbet*, to give him to drink when he is dry: Theſe fonr always wait upon the *Grand Signior* when he goes abroad out of the *Serraglio*, and from theſe Offices they are advanced to the higheſt places of the Empire. Beſides this great *Serraglio*, there is another in *Conſtantinople*, which is called the old *Serraglio*, where heretofore the Prince lodged, but which at preſent ſerves only for lodgings for the Wives of the *Grand Signior* that laſt died, whither they are all ſent, unleſs it be ſome whom the *Grand Signior* now reigning, taking a liking to, retains in the *Serraglio*; they are guarded very ſtrictly by Eunuchs in this old *Serraglio*, and that till death, unleſs the *Grand Signior* think fit that they marry ſome great men of his Court. This Palace is well built, it is encloſed within very high Walls, which have no opening but the Gate, ſo that it is not unlike to a Nunnery amongſt us: There is moreover a *Serraglio* of the *Grand Signiors* at *Pera*, near to the Houſe of the *French* Ambaſſador, where ſeveral *Itchoglans* are kept under the guard of an *Aga*, who having ſpent ſome time there, the duller are ſent out with pay, and the reſt come to the *Serraglio* to be entertained in the *Grand Signior's* ſervice. Beſides theſe *Serraglio's* the *Grand Signior* has others in the Country, both in *Europe* and *Aſia*, which have all fine Gardens, and many *Boſtangis* to look after them, who are under the command of the *Boſtangi Baſha* or chief of the Gardners. This is one of the beſt places of the Empire; for the *Boſtangi Baſha* has lodgings in the *Serraglio*, and nevertheleſs he wears a Beard, none but the *Grand Signior* and he doing ſo; for all the reſt are ſhaved as a mark of their ſervitude: Beſides he having the Princes Ear, whom he often attends when he goes abroad to take the Air, either in the Gardens, or upon the Water, where he ſits at the Helm of the Boat or Galiot that carries the *Grand Signior*, there is no doubt, but he is in great Power, and much conſidered, not only at the Port, but over the whole Empire: When the *Grand Signior* puts any perſon of quality to death at *Conſtantinople*, he commonly ſends the *Boſtangi Baſha* to bring him his Head.

Forty Pages waiting on the *Grand Signior*.

Four Chief Pages.
The *Selihhtar*.
Tſchoadar.
Ibriktar.
Cuptar.

The Old *Serraglio*

The Wives of the laſt Prince.

another *Serraglio* at *Pera*.

Boſtangi Baſha.

CHAP. XIX.

Of the other Serraglios, Hans, Private Houſes, and Bezeſtins of Conſtantinople.

THere are alſo many *Serraglios* of private perſons in *Conſtantinople*, but they have no beauty on the outſide, on the contrary they are very ugly, and it would ſeem that they affect to make them have but little ſhow without, for fear of giving jealouſie to the *Grand Signior*: Theſe Palaces are great, and encompaſſed all round with high Walls like our Monaſteries; they have very lovely Appartments within, adorned with Gold and Azure, and the Floor they walk upon covered with fine Carpets, which is the reaſon that

Ornaments within the *Palaces*.

men commonly put off their Shoes when they enter them, for fear of ſpoiling the Carpets: The Walls are faced with pure Tiles, like China: In all the Halls and Chambers they have a riſing half a foot or a foot high from the Floor, which they call *Divans*; and theſe are covered with richer Carpets, than the reſt of the Room, with embroidered Cuſhions ſet againſt the Wall; upon theſe *Divans* they reſt, receive viſits, and ſpend the beſt part of the day. In all Palaces the Womens appartment is ſeparated from the reſt of the Lodgings, and no Man enters it, unleſs the Maſter of the Houſe, or ſome Eunuch. There are alſo many great buildings in the City, in form of the Cloyſters of Monks, which they call *Hans*; they conſiſt for the moſt part of a large ſquare Court, in the middle whereof there is a Fountain with a great Baſon, and Arches all round the Court, under which, all along the Walls, are the Doors of the Chambers, which are all alike, and have each of them a Chimney: Theſe Arches ſupport a Gallery that ranges all round the Court, as that below; and this Gallery has alſo Chambers on the ſide, like to thoſe that are underneath; theſe *Hans* are for lodging of Merchants. If you would have a lodging room there, you muſt ſpeak to the Porter of the *Han*, who keeps all the Keys, and for opening it, as they call it, you give him a *Piaſtre*, or half *Piaſtre*; and for every day you ſtay there, one, two, or three *Aſpres*, according to the rate that is ſet; you may hire a Ware-houſe for goods in the ſame manner. Theſe *Hans* are very well built, and the chief Walls are of Free-ſtone. The faireſt in *Conſtantinople*, is that which called *Valida Hhane*, the *Han* of the *Sultana* Mother, becauſe the Mother of the preſent *Grand Signior* built it: It is a very convenient place for ſtrangers, who always find a Houſe ready to hire, and at an eaſie rate, ſo that having a Quilt, ſome Coverings, Carpets and Cuſhions, you have a furniſhed Houſe to lodge in; and theſe *Hans* yield a very conſiderable revenue to thoſe to whom they belong. As to the Houſes of *Conſtantinople*, they are very ordinary, and almoſt all of Wood, which is the cauſe that when Fires happen, as they do very often, they make great havock amongſt them, eſpecially if a wind blow: there were three Fires in *Conſtantinople* in the ſpace of eight months that I ſojourned there; the firſt hapned on the day of my arrival, and burnt down eight thouſand Houſes; the other two were not ſo great. In the time of Sultan *Amurat*, ſuch a fire raged there for three days, and three nights, as ruined one half of the Town; it is true, the Houſes being but little, and built more of Timber than any thing elſe, they are ſoon rebuilt again, and for a ſmall matter. For putting a ſtop to theſe fires, there are men called *Baltadgis*, that's to ſay, Hatchet-men, who have a conſtant pay from the *Grand Signior*: When a fire breaks out in any place, they beat down the neighbouring Houſes with Hatchets, beginning ſometimes twenty or thirty Houſes from the fire; for the fire runs ſo faſt, that it is ſoon up with them; theſe fires moſt commonly are occaſioned by Tobaco; for the Turks eaſily fall aſleep with a lighted Pipe in their mouths; and ſeeing they ſmoak when they are in Bed, it is very eaſie for the Fire that falls out of their Pipes, to take on materials that are ſo prepared to receive it. Theſe accidents of fire are ſometimes alſo occaſioned by the Souldiers, who raiſe a fire with deſign to rob Houſes, whilſt the people are labouring to quench it. The ſtreets of *Conſtantinople* are very ugly, being for the moſt part narrow, crooked, up-hill and down-hill. There are ſeveral Market-places in the City; but one muſt ſee the great *Bezeſtain*, which is a very large round Hall, built all of Free-ſtone, and encloſed with very thick Walls; the Shops are within round the Hall, as in *Weſtminſter*-Hall; and in theſe Shops the moſt coſtly Goods are to be ſold: There are four Gates into this Hall, which are very ſtrong, and ſhut every night; no body lies there, and all the care they take is to ſhut their Shops well at night. There is another *Bezeſtain* in the City, but leſs, where Goods of ſmaller value are to be ſold.

Divans.

Hans.

The Lodgings of Merchants.

The Houſes of *Conſtantinople* mean.

Conſtantinople much Subject to fire.

Baltadgis.

Cauſes of fire.

Great *Bezeſtain.*

The litle *Bezeſtain.*

CHAP.

CHAP. XX.

Of Caſſumpaſha, Galata, Pera, *and* Tophana.

HAving ſaid enough of *Conſtantinople*, we muſt now paſs over to *Galata*, which is, as it were the Suburbs of it. *Galata* is ſeparated from *Conſtantinople* by the Port that is betwixt them; there are on both ſides a great many *Caiques* and *Permes*, which will carry you over for a very ſmall matter, and land you where you have a mind to be; *Caiques* are ſmall Boats, and the *Permes* are little ſlight Boats or Wherries, and ſo tick'liſh, that by leaning more to one ſide than another, it is an eaſie matter to overſet them. *Caiques-Permes.* You may go to *Galata* by land, if you'll fetch a compaſs round the Port which is very ſpacious, having croſſed a little River of freſh water, that diſcharges it ſelf into the Harbour; you go towards *Galata*, and by the way you firſt find the *Ocmeidan*, or field of Arrows; it is a large place where the Turks practiſe Archery, and come in proceſſion to make their Prayers to God for the proſperity of their Armies, and for whatſoever they ſtand in need of: *Ocmeidan* Then you come to *Caſſumpaſha*, which ſeems to be a great Village; there by the water ſide is the Arſenal, where Gallies, *Maones*, and Ships are built; it contains ſixſcore arched Docks or Houſes, where Gallies may be put under cover, or new ones built. The *Capoudan Baſha*, or Admiral has his lodgings in the Arſenal, where he commands, and all who belong to the Sea, depend on him: *Capoudan Baſha.* In the ſame Arſenal is the Bagnio for the *Grand Signiors*, ſlaves, which is very ſpacious: From thence you come to *Galata*, ſeparated from *Caſſumpaſha* only by the burying places that are betwixt them. *Galata* is a pretty large Town, over againſt *Conſtantinople*, from which it is ſeparated by the Port or Harbour; it belonged hererofore to the *Genoeſe*, and then was pretty conſiderable; there is ſtill a large Tower to be ſeen in it, which they long held out againſt the Turks, after they were Maſters of *Conſtantinople*; the Houſes are good and well built; many *Greeks* live there, and it is the uſual reſidence of the *Francks*. In *Galata* there are five Monaſteries of religious *Francks*, to wit of the *Cordeliers*, and their Church is called St. *Marie*; of the *Obſervantines* or Conventual *Cordeliers*, and their Church is called St. *Francis*; of the *Jacobins*, who have St. *Peters* Church; of the *Jeſuits*, who have St. *Benet's* Church; and of the *Capucins*, who have the Church of St. *George*. By the Sea-ſide there is the fineſt Fiſh-market in the World, it is a Street with Fiſh-mongers ſhops on both ſides, who have ſo great quantity of Fiſh upon their Stalls, that it would ſurpriſe a man to ſee it: There one may find all ſorts of freſh Fiſh, and at a very cheap rate. The *Greeks* keep many Taverns or Publick Houſes in *Galata*, which draw thither many of the Rabble from *Conſtantinople*, who are very inſolent in their drink, and very dangerous to be met with. Going up from *Galata* you come to *Pera*, which is likewiſe ſeparated from *Galata* by Burying-places; it is a kind of a Town where Chriſtian Ambaſſadors dwell; only the Ambaſſadors of the Emperor, King of *Poland*, and Republick of *Ragouſa* having their reſidence in *Conſtantinople*. The *Freneh* Ambaſſador is very commodiouſly lodged in *Pera*, having a fair large Palace, which is called the Kings Houſe, and has on all hands a good Proſpect, looking one way towards the *Serraglio* of the *Grand Signior*, over againſt which it ſtands upon a higher ground than the *Serraglio*, *Pera* lying very high: The Houſes of *Pera* are handſome, and hardly any body lives there but *Greeks* of Quality. From *Pera* to *Tophana* there is a great deſcent, and *Tophana* lies upon the Rivers ſide over againſt the *Serraglio*: It is called *Tophana*, that is to ſay, the Houſe of Cannon, becauſe it is the place where Guns, and other Pieces of Artillery are caſt, and that gives the name to all that Quarter, which is a kind of little Town. The Houſes of *Galata*, *Pera*, and *Tophana* are built in ſo good order, that as theſe places ſtand, ſome higher,

and ſome lower, they repreſent a kind of Amphitheater, from whence with eaſe and pleaſure the Port and Sea may be ſeen.

CHAP. XXI.

Of Leander's *Tower,* Scudaret, *the* Princes Iſle, *and the* Black Sea.

Iſcodar. THough the Countrey about *Conſtantinople* be not ſo delightful, nor ſo well peopled, as in *France*; yet it is not without pleaſant Walks; you muſt take a *Caique*, and go to *Scudaret*, called in Turkiſh *Iſcodar*, and it is a good mile over to it: You paſs by the Tower of *Leander*, which ſtands betwixt the *Serraglio* and *Scudaret*, and you may go into it if you pleaſe. This Tower is built upon a Rock in the Sea, and is pretty ſtrong; there are ſeveral great Guns mounted in it, which may batter the Port of *Conſtantinople*, and the two mouths of the *Boſphorus* of *Thrace* and of the *Propontis*, or, as they ſay, of the Black nnd White Seas; there is a Well of excellent good freſh Water in this Tower, but I cannot tell why they call it *Leander*'s Tower. From thence you go to *Scudaret*, which is a Village in *Aſia*, upon the Sea-ſide, over againſt the *Serraglio* of *Conſtantinople*; where the *Grand Signior* hath a ſtately *Serraglio*, and very lovely Gardens. A little lower, on the ſame ſide, over againſt the ſeven Towers, ſtands *Chalcedon*; a Town anciently Famous, and celebrated by the Fourth general Council that was held there; but, at preſent, it is no more but a pitiful Village. The Princes Iſle, which is four hours going from *Conſtantinople*, is another Walk, where the Air is excellently good; though this Iſle be not great, yet it is very pleaſant, and contains two little Towns of *Greeks*. The Chanel of the Black Sea is a rare place to take the Air upon; this is the *Boſphorus* of *Thrace*, which coming from the Black Sea to *Conſtantinople*, enters into the *Propontis*, and mingles its Waters with the White Sea; at the broadeſt place it is about a mile over, and is twelve miles in length. Going from *Tophana* towards this Chanel, you ſee to the left-hand, on the ſide of *Europe*, a great many lovely Houſes and Gardens; when you have entered into the Chanel, you have on both ſides the moſt charming and delightful Proſpect in the World; nothing offering to your view but ſtately Houſes, and Gardens full of all ſorts of excellent Fruits: Upon the ſide, in *Aſia*, I ſaw a very pretty Caſtle, where *Sultan Ibrahim*, the Father of *Sultan Mahomet*, who Reigns at preſent, was hid for the ſpace of twenty years, to avoid the Death which *Sultan Amurath* put his other Brothers to. This Caſtle is covered with many very high Trees, that hinder it from being ſeen, which is the reaſon (as thoſe who live there told us) that few come to ſee it. Along both the ſhores, there are alſo a great many good Villages, where one may have whatſoever is needful.

Sword-fiſh. They take in this Chanel great quantities of good Fiſh, of ſeveral ſorts, eſpecially Sword-fiſh, which are great, and ſo called, becauſe on their Snout they have a long broad bone, like a Sword, or rather a Saw; there are many Dolphins to be ſeen there, which follow Boats, playing and leaping out of the Water. Six miles from *Conſtantinople*, there are two Forts on this Sea, the one in *Europe*, and the other in *Aſia*, which ſerve for Priſons for Perſons of quality, and were built to put a ſtop to the *Coſacks*, who (were it not for that) would often come and make Booty, even in *Conſtantinople*, ſeeing, notwithſtanding theſe Forts, they ſometimes give the alarm to that City: In three or four hours time one comes to the end of the Chanel or *Boſphorus* of *Thrace*, where the Black Sea begins. In the middle of this mouth, which is very narrow, there is a little Iſle, or rather Rock, diſtant on each hand from the main Land about fifty paces, where being come, you may go up to the top of it, and there ſee a Pillar of white Marble, which is called the Pillar of *Pompey*, becauſe (they ſay)

ſay) it was raiſed by *Pompey* in memory of his Victory, after that he had overcome *Mithridates*. Cloſe by this Rock, and round it, there are ſeveral others ſcattered here and there in the Water, which many take to be the *Cyanean* Iſles, or *Symplegades*. On the main Land of *Europe* ſide, over againſt the Rock of *Pompey*'s Pillar, there is a Village on the Water-ſide with a Tower, on the top whereof there is a Light, for the convenience of Veſſels, that by miſtake they may not run foul of the Rocks and be caſt away; for that's a very dangerous Sea, and many ſhipwrecks are made in it every year; ſo that the *Greeks* call it *Maurothalaſſa*, that is to ſay, the Black Sea; not becauſe the Waters of it are black, but becauſe Storms and Tempeſts riſe on it ſo ſuddenly, that they cauſe many loſſes; and though the Weather be never ſo fair, yet Veſſels are often ſurpriſed there in a moment; for beſides that, this Sea is not very broad, there are ſeveral Currents in it cauſed by the *Danube*, *Boriſthenes*, *Tanais*, and many other ſmaller Rivers that diſcharge their Waters into it, which occaſion ſo many Eddies, that many times Veſſels are carried upon the Rocks, and there periſh. The Antients called this Sea *Pontus Euxinus*, a Name that hath been changed and ſoft'ned from that of *Axinos*, which in Latin ſignifies *Inhoſpitabilis*, one that uſes his Gueſts unkindly; as in *Italy*, the the City which was ſince called *Malventum*, was named *Beneventum*. If you go a-ſhore on the ſide of *Europe*, you'll ſee a very fine Countrey, full of Gardens, and good Paſture Ground; and in this Countrey there are ſeveral Villages inhabited by *Greeks*: A little further up in the Countrey, on the ſame ſide, there are very lovely Aqueducts, that carry water to *Conſtantinople*.

Maurothalaſſa.

CHAP. XXII.

Of the Shape and Strength of the Turks. *Of their Apparel. Way of Saluting. And of their Manners.*

I Have given but a ſhort account of all the places of *Conſtantinople* that I have ſeen, becauſe many others have treated largely of them: I ſhall now ſay ſomething of the Shape, Strength, Cloathing, Cuſtoms and Manners of the Turks; according to what I could obſerve and learn. The Turks are commonly well ſhaped, having a well proportioned body, and are free from many defects which are more common in other Countries of *Europe*; for you ſee neither Crooked nor Criples amongſt them, and it is not without reaſon, that it is ſaid, As ſtrong as a Turk; they being for the moſt part robuſt and ſtrong. Their Habit is fit to make them ſeem proper, and it covers defects far more eaſily than the *Canons* or *Pantaloons* of *France*; next their skin, they wear a pair of Drawers, which ſhut alike behind and before; their Shirt (which hath ſleeves like our Womens Smocks, and is ſlit in the ſame manner) comes over their Drawers; they have a *Doliman* above their Shirt, which is like a cloſe-bodied Caſſock, that reaches down to the heels, and hath ſtreight ſleeves, ending in a little round flap that covers the back of their hands; theſe *Dolimans* are made of Stuff, Taffeta, Sattin, or other neat ſtriped Stuffs; and in Winter they have them quilted with Cotton; over the *Doliman*, they gird themſelves about the ſmall of the waſte with a Saſh, that may ſerve them for a Turban, when it is wreathed about the head; or with a leathern Belt two or three fingers broad, adorned with Gold or Silver Buckles. At their girdle they commonly wear two Daggers, which they call *Cangiars*, and are properly knives in a ſheath; but the handles and Sheaths are garniſhed with Gold or Silver, and ſometimes with Precious-ſtones; or elſe the handles are only of the Tooth of a Fiſh, which they eſteem incomparably more than Ivory, and ſell a pound of it very

The Shape of the Turks.

The Turks Habit advantagious.

Doliman.

Cangiar.

very dear. They carry two Handkerchiefs at their girdle, one on each ſide, and their Tobacco-pouch hangs alſo at it; their Purſe being in their boſom, as many things elſe are, to wit, their Papers and foul Handkerchiefs, for they uſe their boſoms as we do our pockets. Over the *Doliman* they wear a *Feredge*, which is like our Night-gown, having very wide ſleeves, and about as long as the arm, though they hang not always ſo far down; this ſerves them for a Cloak, and in the Winter-time they line it with rich Furrs, and ſuch as are able, willingly lay out four or five hundred *Piaſtres* for a Lining of Sables, which they call *Samour*. Their Stockins are of Cloth the length of the leg, the feet whereof are ſocks of yellow or red Leather, according to their quality, ſewed to the Stockins; they call theſe Socks *Meſtes*. Their Shoes are of the ſame colour, and made almoſt like Slippers, the heel is equal to the reſt of the ſole, only it is ſhod with a piece of Iron made purpoſely half-round, and theſe Shoes they call *Paboutches*. Their head is covered with a crimſon Velvet Cap, without brims, gilded in the in-ſide, and round that, they wreath a white or red *Turban*: This *Turban* is a ſcarf of Linnen or Silk ſtuff, many Ells long, and the whole breadth of the ſtuff, which they turn ſeveral times about their head, and they wreath it in many faſhions; ſo that the condition or quality of the Man may be known by the way he wears the Turban, and other head-attire, whereof we ſhall ſpeak hereafter: Some faſhions of them are very difficult to be made, and there are people whoſe trade and profeſſion is to make them up, as Dreſſers are with us. As for the Kindred of *Mahomet*, whom they call *Scherifs*, they wear a green Turban, (the word *Scherif* ſignifies Noble) and none but thoſe of that Race dare take to themſelves this Title, or wear green on the head, there being no other way to diſtinguiſh them but by their colour. Theſe Blades (who have only an imaginary Nobility) are very numerous, and for the moſt part Beggars, if you except ſome Princes which they have ſtill in ſome States of *Arabia* and *Africa*, of whom we ſhall treat in another place. Theſe *Scherifs* give it out, that they have this particular vertue in themſelves, That throw them into a fiery Furnace, they'll come out without any hurt. The Women of this Race, are alſo to be known by a piece of green ſtuff which they have faſtened to their Veil on the fore-part of their head. But to return to the Turks Apparel; I look upon it to be very commodious, and, indeed, it is the Habit moſt generally uſed in the World, if you except ſome Northern and Weſtern Provinces. The Turks ſhave their heads, and think it ſtrange that the *Francks* ſuffer their Hair to grow; for they ſay that the Devil neſtles in it; ſo that they are not ſubject to that filth and naſtineſs which breed among our Hair, if we be not careful to comb it well: But they let their Beard and Muſtachios grow, except thoſe who are brought up and have Offices in the *Serraglio*; for none there but the *Grand Signior*, and the *Boſtangi Baſha*, ſuffer it to grow; and they have a great eſteem for a Man that hath a lovely Beard; it is a great affront to one to take him by the Beard, unleſs it be to kiſs him, as they often do; they ſwear by their Beard, as alſo by the Head of their Father, of the *Grand Signior*, and ſuch like Oaths. When they ſalute one another, they uncover not the head, and to do ſo would be an affront; but only laying their hand upon the breaſt, and bowing a little, they ſay, *Sela meon aleicom*, which is aſmuch as to ſay, Peace be with you; and he that is ſaluted, does the like, and anſwers, *Aleicom eſſelam ve rahhmet vllah*, which is to ſay, Peace be with you, and God's Mercy alſo; and ſuch other Benedictions. In fine, that way of ſaluting is very grave, and was, indeed, the ancient way of Salutation, as appears by Holy Scripture. The left hand is the more honourable with the Turks, becauſe it is the Sword-ſide; ſo that he who is on the right-hand, has the Sword under the hand of him whom he would honour. When a Turk walks with a Chriſtian, he will not willingly give him the left hand; and it is very eaſie to make them agree as to that point; for ſeeing with us the right hand is the more honourable, both of them are in the place of honour.

Feredge.

Samour.

Meſtes.

Paboutches.

Turban.

The Hair and Beards of the Turks.

The Turkiſh way of ſaluting.

The more hononrable ſide.

CHAP.

CHAP. XXIII.

Of Baths *or* Bagnios

THE Turks make great uſe of Bathing, both for keeping their bodies neat and clean, and for their healths ſake: For that purpoſe, they have many fair *Bagnios* in their Towns; and the ſorrieſt Village that is, has at leaſt a *Bagnio*; they are all made after the ſame faſhion, and there is no difference, but that ſome are bigger, and more adorned with marble than others. I'll deſcribe that which is at *Tophana*, near to a fair Moſque, as being one of the lovelieſt that I have ſeen. You enter into a large ſquare Hall, about twenty paces in length, and of a very high roof; all round this Hall there are *Maſtabez*, or benches of ſtone againſt the wall, above a fathom broad, and half as high, which are all covered with mats; ſo ſoon as you come, they ſpread you out a large napkin (which they call *Fouta*) upon the ſaid benches, where you ſit down, and lay your cloaths after you have ſtript: In the middle of this Hall, there is a great Fountain, with a large Baſon of marble, for waſhing the Linnen that hath been uſed; and when they are waſhed, they are hung up to dry upon poles which are on high, all round the Hall. When you have ſate down upon the napkin which they have ſpread for you, they bring you another to put before you, which you tie over your ſhirt, before you pull it off, (leſt you ſhould ſhow what ought not to be ſeen, which would be a great crime) that covers you behind and before, from the girdle down to the knees: Having pull'd off your ſhirt, you put it with your cloaths in the napkin you ſate upon, leaving them there without fear that any body will touch them, for the Bagnios are places of liberty and ſecurity, as though they were ſacred, and there is no cheat ever committed in them; for if any were, the Maſter of the Bagnio would be obliged to make good what was loſt or embeziled. After you are ſtript, you enter by a little door into a ſmall room, ſomewhat hot; and from thence, by another door, into the great Hall, which is very hot. All theſe Halls are made with Domes, having little glaſs windows to let in the light. This great hot Hall is of a Pentagone figure, each ſide being ſupported by two Pillars of white marble; on each ſide there is a marble edging or riſing, about half a foot high; and in the middle of that, in the floor, about two foot from the wall, there is a little Baſon of white marble, two foot broad, and over it a cock of warm water; and a hands breadth above this cock, another cock, for cold water, ſo that you mingle them as you pleaſe; then you take large copper Cups (which are alwaies ready for that uſe) and with them throw upon yourſelf as much water as you have a mind. In this Hall alſo, there is a large ſtone-Fat full of hot water, whereinto you may go if you pleaſe; but that is not ſafe, becauſe a great many Rogues, who have ſeveral diſeaſes, go into it, though the water be often changed; but if you be ſure that no body has as yet been in it, you may waſh yourſelf there. So ſoon as you enter into that great Hall, you ſit down upon the flat floor, which is all of marble, heated by Furnaces underneath; then comes a Servant ſtark naked, except thoſe parts which modeſty requires to be covered, (the Servants of the Bagnio are always ſo, that they may be in readineſs to wait upon thoſe that come) and making you lye out at length upon your back, he puts his knees upon your belly and breaſt, and embracing you very ſtreight, makes all the bones of your body, arms and legs, crack again, to ſtretch and ſoften the ſinews; then laying you upon your belly, he does the like on your back, treading upon it, ſo that he often makes you kiſs the ground; after that, having ſhaved your chin, and under the arm-pits, he gives you a raſor to ſhave yourſelf every where elſe; and you go into one of the little chambers, that are made in the intervals betwixt the ſides, and being there, you take off your napkin and hang it upon the door, that ſo every one that ſees it may know there is ſome body within,

Bagnios.

A Deſcription of Bagnios

Maſtabez.

Fouta.

within, which will hinder them from coming in, and there you may ſhave yourſelf at your leiſure: If you be afraid that you may hurt yourſelf with a Razor, they give you a bit of Paſte, made of a certain mineral, called *Ruſma*, beat into a powder, and with lime and water made up into a Paſte, which they apply to the parts where they would have the hair fetcht off, and in leſs than half a quarter of an hour, all the hair falls off with the Paſte, by throwing hot water upon it: They know when it is time to throw on water, by trying if the hair comes off with the Paſte; for if it be left too long ſticking on the place, after it had eaten off the hair, it would corrode the fleſh. *Ruſma* is a mineral like to the ruſt or droſs of Iron; it is much in uſe in *Turky*, and ſold in ſo great quantities, that the Cuſtom of it yields the *Grand Signior* a conſiderable Revenue. In *Malta* they uſe inſtead of *Ruſma*, *Orpiment*, which they mingle with lime for the ſame uſe. Having taken off the hair, and put your napkin about you again, you return into the great Hall, where you ſweat as long as you pleaſe; then comes a Servant with a Purſe of black Camlet, into which he puts his hand, and rubs your body ſo hard all over, that he clears all the filth from your skin, yet without hurting you; then he takes a lock of Silk, with a bit of Soap in it, and therewith rubs and ſoaps you all over; after which he throws a great deal of water upon your body, and waſhes your head alſo (if you pleaſe) with Soap: Having done ſo, he goes and brings you a dry napkin, which you put about you in the place of the wet one; then you return into the Hall where you left your cloaths, where ſitting down, he pours water upon your feet, to waſh off the filth that you may have got in coming; and after that, he brings you hot and dry napkins, wherewith you rub and dry your skin; and when you cloaths are on again, and you have ſeen yourſelf in a Looking-glaſs that another holds to you, you have no more to do, but to pay and be gone. The common price of the *Bagnio*, is two Aſpres to the Maſter; and they who would be well ſerved, give as much to the Man. Theſe Bagnios are very commodious, and I believe the frequent uſe they make of them, preſerves them from many diſeaſes: The pooreſt perſon that is, Man or Woman, goes at leaſt once a week to the Bagnio. There are Bagnios, whither the Men go one day, and the Women another; others, whither the Men go in the morning, and the Women afternoon; and others again ſolely for Women. When the Women are there, they are ſerved by Women; and it is a capital crime for any Man, of whatſoever religion or quality he be, to enter into the Bagnio where the Women are. It is alſo a great crime, but puniſhable only by ſhame, or ſome Baſtonadoes at moſt, to ſhow ones privy Parts, or to look upon another Perſon's. Theſe Bagnios are heated underneath; and Lords of high quality have them in their houſes, for their own and Wives uſes.

The way of uſing *Ruſma*.

What *Ruſma* is.

The modeſty of the Turks.

CHAP. XXIV.

Of the Turks way of Eating, Drinking and Lying.

THe Turks make no ſumptuous Feaſts, and it is never heard in *Turkie*, that a man hath undone himſelf by Houſe-keeping; a ſmall matter contents them, and a good Cook in that Country would have but a very bad Trade of it; for indeed they are all Cooks there, and they have no Sauces, but what one may learn to make at firſt ſight. Their moſt uſual food is that which they call *Pilau*. This *Pilau* is Rice put into a Pot with a Pullet, a piece of Mutton and Beef, or only one of theſe; and for want of Meat, with Butter; and when the Rice has boyl'd a little, they take it off, putting it into a large diſh, with a great deal of Pepper upon it, and ſometimes Saffron, to make it look yellow: When it is eating time, they ſpread upon the ground a Carpet of *Turky* Leather, which they call *Soffra*, upon which they ſet the *Pilau* and Meat, and breaking

The Turkiſh food.

What *Pilau* is.

Soffra, the Turks Table.

breaking the Bread into pieces, they diſtribute it all round; then they ſquat down upon their heels, like Taylors, about the *Soffra*, and all make uſe of one blew Napkin, that is long enough to go round the *Soffra*; then having ſaid *Biſmillah*, that is to ſay, In the name of God, which to them is inſtead of *Benedicite*, they eat their *Pilau* with wooden Spoons, a foot long, making a ſcruple to eat in Gold or Silver; and nevertheleſs the *Grand Signior* has Diſhes of Gold Plate, as we ſhall ſhew hereafter: When they have no Spoons, they make an eaſie ſhift without them, putting the *Pilau* with one hand into the other, and ſo carrying it to their mouth: When they come to the Meat, one of the company with his Hands tears it to pieces, uſing no Knife for that, and then every one takes what they have a mind to: They are at no trouble for the Beef and Mutton; for before it be dreſt, they cut it into ſmall pieces, whether for roaſting or boyling. They drink not commonly in time of meal, but when they have eaten, they riſe and fill their bellies full of Water; then they give God Thanks by a *Handillah*, that is to ſay, God be praiſed. Having thus made an end of their meal, they waſh their hands; for they waſh not before they ſit down to eat, but only when they riſe from it. *Biſmillah.*

Their uſual Drink is Water, many of them alſo drink Wine; and though Wine ſeems to be Prohibited by the *Alcoran*, yet the good-fellows ſay, that it is no more but an advice or council, and not a precept: However, they drink it not publickly, unleſs it be the Janizaries, and other Deſperadoes, that ſtand in awe of no Man; when they fall to drinking, they drink a great deal, and if they can have it for nothing, they'll drink till they fall a ſleep again, if they be let alone; ſaying, that it is no greater ſin to drink ten quarts, than one cup full; they never mingle Water with it, and laugh at Chriſtians for doing ſo, as a thing that ſeems altogether ridiculous to them. In the Countrey, about *Conſtantinople*, and all over the *Archipelago*, they have plenty of good Wine. The Turks Drink. The Turks are not forbid to drink Wine.

They have beſides another Liquor, which they call *Boza*, made of Barley or Millet, and taſts ſomewhat like our Beer, but not ſo pleaſantly; I taſted of it once, but found it to be very bad; and none but the meaner ſort of people drink it, becauſe it is very cheap. This Drink makes them drunk; but they have another, which they uſe very commonly; they call it *Coffee*, and drink of it all hours in the day. This Liquor is made of a Berry that we ſhall mention hereafter. They roaſt or parch it in a Fire-ſhovel, or ſuch like iron inſtrument, then they peel it, and beat it into powder; and when they have a mind to drink of it, they take a copper Pot, made purpoſely, which they call *Ibrick*, and having filled it with Water, make it boyl; when it boyls, they put in this Powder, to the proportion of a good ſpoonful for three Diſhes or Cups full of Water; and having let all boyl together, they ſnatch it quickly off of the fire, or ſtir it, elſe it would run all over, for it riſes very faſt. Having thus boyl'd ten or twelve wambles, they pour it out into *China* Diſhes, which they ſet upon a Trencher of painted Wood, and ſo bring it to you ſcalding hot, and ſo you muſt drink it, but at ſeveral ſips, elſe it is not good. This Liquor is bitter and black, and has a kind of a burnt taſte: They all drink it ſipping, for fear of ſcalding themſelves; ſo that being in a *Coffee-hane* (ſo they call the place where they ſell it ready made) one hears a pretty pleaſant kind of ſippling muſick. This Liquor is good to hinder vapours from riſing up from the ſtomach to the head, and by conſequence to cure the Head-ach; and for the ſame reaſon it keeps one from ſleeping. When Merchants have many Letters to write, and intend to do it in the night-time, in the Evening they take a diſh or two of Coffee: It is good alſo to comfort the Stomach, and helps Digeſtion. In ſhort, in the Turks opinion, it is good againſt all Maladies; and certainly it hath, at leaſt, as much virtue as is attributed to *Tea*: As to its taſte, by that time a man hath drank twice, he is accuſtomed to it, and finds it no longer unpleaſant: Some put Cloves to it, ſome Cardamom-ſeed, called in Latine *Cardamomum minus*, which they call *Caconle*; and others Sugar; but that mixture which renders it more agreeable to the palate, makes it leſs wholſom and uſeful. There is a great deal of it drank in the Turkiſh Countries; for there is no Man, Rich nor Poor, who drinks not at leaſt two or three Diſhes of it a-day; and it is one of the things which the Husband is obliged to provide his Wife with. There are many publick Coffee-houſes, where it is boyl'd in great *Boza.* *Coffee.* *Ibrick.* *Coffee-hane.* The virtues of *Coffee.*

Monsieur de Thevenot's

Kettles. All Men are free to go to these Houses, without any distinction of Religion or Quality; and it is no shame to go thither, many resorting to them for Conversation: There is even without doors stone Seats, covered with Mats, where those who would see those that pass by, and take the Air, sit. In these Coffee-houses, there are commonly several Violins, Players upon Flutes, and Musicians, hired by the Master of the Coffee-house, to play and sing a good part of the day, to draw in Customers. When one is in a Coffee-house, and sees any of his acquaintance come in, if he be civil *a la mode*, he'll order the Master to take no money from them, and that with a single word; for when they present Coffee to them, he need say no more to them but *Giaba*, that is to say *Gratis*. They have also *Sorbet*, which is a very good Drink, made in *Ægypt*, of Sugar, Limon-juice, Musk, Ambergrease, and Rose-water. When they would regale any Friend that comes to see them, they cause a dish of Coffee to be brought to him, afterwards *Sorbet*, and then the Perfume. They give it in this manner; a Slave or Servant comes with a silk Napkin, which he spreads over the Guest's head; and another brings a large sweet Box, which he puts under his chin and beard, the first keeping in the steam with the Napkin. He to whom the Regale is made, takes of it as much as he pleases. When they give all the three, they pretend to have shew'd a great deal of civility. I have many times seen all three given to *Monsieur* de *la Hay*, the *French* Ambassadour, both at the *Mousti*'s and *Grand Vizier*'s; and sometimes one of these three only sometimes two. As for the Perfume, whenever they brought it to the Ambassadour, they gave it afterwards to those of his retinue: and, indeed, it cost them not a farthing the more. If the Turks take no great pains in their Diet, they take as little about their Beds. When it is time to go to rest, they bring Quilts and spread them upon the ground, and every one lies upon his own: The Masters have them commonly upon a *Divan*, where one or two Quilts are spread, and at one end a Cushion, then a Sheet, and then a quilted Coverlet, to which another Sheet is sewed; that way of sewing the upper Sheet, methinks, is more commodious than our way. In the morning they pack up all this baggage, so that in a trice it would seem there had been no Bed there.

Sorbet.

The way of giving Perfume to such as the Turks would regale.

The Turks lying.

CHAP. XXV.

Of the Recreations and Exercises of the Turks.

I Have said enough of the Turks way of Eating, Drinking and Sleeping; but since they spend not their whole life-time in Eating, Drinking and Resting, we must see what their Recreations and Exercises are. In the first place, the Turks never walk in a Room or Court as we do, and laugh at the *Franks* for so doing, calling them Fools, and asking them what business they have to doe at that side they go so often to, and then back again. When they are at home, you'll find them commonly sitting on the *Divans*. I have already described what *Divans* are. If they be alone, they either sleep, smoak a Pipe of Tobacco, or play upon a kind of a Lute, which they call *Tambour*; and they'll play upon that a whole day without being weary, though the Melody be not very pleasant; or otherwise, if they be Scholars, they read in some Book, or write: If they have company with them, they either spend their time in Discourse, or play at some Game; they never play at Cards or Dice, nor any Game of hazard, but only at Chess, Draughts, or such like plays; and that not for money, nor any thing of value, neither Poor nor Rich, which is the reason they have not so many quarels among them; nevertheless, though they play for nothing, yet they take great pleasure at play, and will spend whole Afternoons, playing hand to hand, and never say a word; but so soon as one has lost, they dryly begin again, without speaking. They play also very

The Turks walk not.

Tambour.

Turkish Games

very much at *Mancala*, which is a Box about two foot long, and about half a foot broad, wherein there are ſix holes on each ſide, to wit, ſix in the Box, and ſix on the Cover that is faſtened to the Box, and opens like a pair of Tables; every one plays with ſix and thirty Shells, putting at the beginning ſix in every hole. The play of *Mancala*.

But the moſt uſual Recreations of Soldiers, are Military Exerciſes, in which they are very expert; they ſhoot at a mark very true with a Bow and Arrow, and in the City there are ſeveral Butts, where (for a little money) they ſhoot. Turks skilful at their Arms

But they are very dextrous at the *Zagaye*, and it is a great pleaſure to ſee in a large place or open field, a great many of them on Horſe-back, ſome running away, and others at full ſpeed following after with a *Zagaye* in hand: That *Zagaye* is commonly a ſquare Baton, made of a Palm-tree branch, about three foot long, and two or three times thicker than one's thumb. The way of darting the *Zagaye*.

When the Purſuer is got pretty near him that he purſues, and as it were within the length of his ſtick, he darts his *Zagaye* at his back ſo dextrouſly with a turn of hand that doubles the force of it, that ſometimes the end of it makes very conſiderable wounds, and that often enough in the head too. I ſaw a Man at *Caire*, who having received a wound on his head by a *Zagaye*, was fain to have a piece of his skull taken out. Now he that is before and purſued, looks behind as he flies, both that he may ſtoop with his head if there be occaſion, and endeavour to catch hold of the *Zagaye*, and avoid the blow if he can; for which end he holds his hand ready behind him, and when he catches hold of the *Zagaye* (which happens pretty often) he turns and purſues the other; ſo that they preſently change their parts. They perform this Exerciſe often, as alſo that of ſhooting at a mark with a Harquebuſe running. Thus you'l ſee many of them in a field, who having put an Earthen Pot or ſome ſuch thing upon the ground, or a mark upon a wall, will run at full ſpeed, and when they are at a pretty good diſtance from the mark, fire the Piece with one hand at arms length. I have often ſeen, that in ten or twelve ſhot, one or two have hit the mark; and if any *Baſha* or Perſon of quality be preſent, he'll give five or ſix Aſpres to him that hath hit the mark. I think, that among their Diverſions I may reckon Puppet-Shows; for though the Turks ſuffer no Images among them, yet they have Puppets, which, indeed, play not publickly, but in private Houſes; though, during the *Ramadan*, they go from Coffee-houſe to Coffee-houſe, and if they collect money enough, they play there; if not, they give back the money and go their way. Puppet Shows in *Turky*.

Now they are commonly Jews that ſhow Puppet-Shows, and I never ſaw any but them play; they play not as in *France* and other Countries of *Europe*, but place themſelves in a corner of a room, with a cloth hung before them; and in the upper part of that piece of Hangings, there is a hole or ſquare window, about two foot every way, with a piece of thin white ſtuff over it; behind this they light ſeveral Candles, and having with the ſhadow of their hands repreſented many Animals upon this cloth, they make uſe of little flat Figures, which they move ſo dextrouſly behind the cloth, that, in my opinion, it makes a prettier Show, than our way does; and in the mean time, they ſing ſeveral pretty Songs in the Turkiſh and Perſian Languages, but on moſt naſty ſubjects, being full of foul obſcenities; and nevertheleſs the Turks take great delight in ſeeing of them; nay, I was one evening with a *Renegado*, who, after he had treated me at Supper, entertained me with a Puppet Show. The Lord to whom he belonged, was at that time in *Candie*, with *Huſſein Baſha*, General of the Turkiſh Army: The Wife of this Lord deſiring to ſee this Puppet-Show, cauſed a piece of Tapiſtry to be hung before the door of her Appartment, which lookt into the Hall where we were, that ſhe might not be ſeen by us; and ſhe ſtir'd not from thence till the Show was over, which was at One of the clock in the morning, having laſted above three hours; for they'l make it laſt as long as one pleaſes; and I wondred that ſhe was not aſhamed to ſee the obſcene pranks their *Caragheuz* play'd, who amongſt their Puppets, act the chief part. *Caragheuz*.

They have alſo a ſort of Women, whom they call *Tchingueniennes*, who are publick Dancers, that play on Caſtanets and other Inſtruments while they dance; and for a few Aſpres, will ſhew a thouſand obſcene poſtures with their bodies. *Tchinguenienn-nes*.

CHAP. XXVI.

Of the Language of the Turks, their Sciences, and ways of Divination.

Turkiſh Language. THE Turkiſh Language is a primitive and original Language, that's to ſay, not derived from any of the Oriental or Occidental Tongues that we have any knowledge of; it is very grave, pleaſant and eaſie to be learn'd, but not copious, and is wanting in many words, which it borrows from the Arabick and Perſian, but with that ſupply and ornament, it may be ſaid to be very ample and rich. The Turks are not much addicted to Sciences; nevertheleſs they have their Doctors of the Law, appointed for that purpoſe, who make it their ſtudy to explain the Law in all the ſenſes that can be given to it. There are ſome alſo who give themſelves to Aſtrology, and many to Poetry; wherein they ſucceed well enough and have very ingenuous Conceits in their Poems. The greateſt part of their Poems and ſongs are in the *Perſian* Tongue, which they ſing, not muſically as we do, but with a certian tone, which though at firſt it be not pleaſing, yet by cuſtom becomes agreeable enough to the ear. They have ſeveral Inſtruments of Muſick, the moſt common is a little Lute with three ſtrings, on which they'll play a whole day and not put it out of tune; and they have the Flute alſo. Among the Turks there are a great many who pretend to fortune-telling, and have verygood luck at it. There you ſee in ſeveral corners of the ſtreets men ſitting upon a Carpet on rhe ground, with a great many Books ſpread round about them. Now their Divination is performed three manner of ways, the firſt is commonly for the wars, though it be alſo performed for all ſorts of things, as to know whether a man ſhould undertake a voyage, buy ſuch a commodity, or the like. They take four arrows and place them with their points againſt one another, giving them to be held by two perſons: Then they lay a naked ſword upon a cuſhion before them, and read a certain Chapter of the Alcoran; with that the arrows fight together for ſome time, and at length the one fall upon the other; if for inſtance the victorious have been named Chriſtians, (for two of them they call Turks, and the other two by the name of their enemy) it is a ſign that the Chriſtians will overcome, if otherwiſe, it denotes the contrary. They never go out to war, but they make that experiment firſt, which they call *Doing the Book*, nor do they undertake a Journey or Voyage, or any thing elſe of Conſequence, (as I have already ſaid) but they firſt *Do the Book*, ſaying if ſuch arrows be victorious I'll do it, if they be overcome, I'll not do it. Since my return to *Paris*, having found a Frenchman, who had been of the Turkiſh Religion, and afterward renouncing it, had made his eſcape into Chriſtendom, who pretended to know how to Do the Book, I was curious to ſee it; he made his arrows, which he gave to another and me to hold, then he put a naked ſword upon the Table where the arrows were, calling two of them Chriſtians, and the other two Turks, and told me, that he would know whether or not the Emperour ſhould have Wars with the Turks; he took an Alcoran and read over the whole Chapter, which relates to that, but though he told us that the arrows would fight together in ſpight of us, hold them as faſt as we could, yet they did not ſo much as wag, he ſaid it was becauſe we laughed; ſo that we endeavoured to compoſe our ſelves and look very ſeriouſly, and he began again three or four times, but ſtill no engagement; at which he was exceedingly ſurpriſed; for he ſwore to us, that he had done it a thouſand times, nay even to give reſponſes to Chriſtians, and that he had always ſucceeded in it; I cannot tell whether itwas that we wanted faith, or that he was no more Turk, but we laughed heartily at him. Secondly, they Divine with Beans, which they put together without reckoning them, thenthey count them, and look in the Book what the Number ſignifies. Thirdly, they Divine with a piece of

Sciences of the Turks.

The Turkiſh Lute.

Diviners amongſt the Turks.

What Doing the Book means.

Another way of Divination

The third way of Divination.

Timber

Timber almoſt Square, but ſomwhat longer than broad: This piece of Wood they call *Elif*, and on one of the ſides of it there is a (*b*) on another (*t*) on the third, (*d gim*) and on the fourth, (*h a*) but nothing on the ends. He that demands the reſponſe, roles it three times, and at each time they obſerve the Letter that turns up, then they look into a Book which they call *Fal*, that's to ſay a Fortune-book, what theſe three Letters put together ſignifie; and that is the Reſponſe.

CHAP. XXVII.

Of the Diſeaſes of the Turks, *and their Remedies.*

THe *Turks* are long Liv'd, little ſubject to Diſeaſes, and we have many dangerous Diſtempers that are not known amongſt them; as the *Stone*, and many more. I beleive this great Healthfulneſs proceeds partly from their frequent Bathings, and partly from their Temperance in eating and drinking; for they eat moderately, and feed not upon ſo many different things as *Chriſtians* do: for the moſt part they make no Debauches in Wine, and uſe Exerciſes; ſo that they have no *Phyſicians*; and perhaps that may be one cauſe of their Health and long Life too. When they are ſick, they commonly make uſe of *Chriſtian*, or *Jewiſh Phyſicians*; and when there are none to be found, they have their recourſe to *Renegado*'s, amongſt whom there are always ſome *Phyſicians*, that learn their Skill at the coſt of many. Beſides that, the *Turks* have ſome Receipts that all know, which ſomtimes ſucceed, and they often enough make uſe of them. They very willingly uſe Hony in their Medicines. They are commonly *Renegado*'s that let them Blood, though there are Turks that can do it very well, but with Butcherly Launcets; nay, ſome with ſuch Fleems as they uſe for Horſes in Chriſtendom, and others with ſharp-pointed Canes. When they are troubled with a pain in the Head, they Scarifie the place where the Pain is; and having let out a pretty quantity of Blood, they put a little *Cotton* to the Wound, and ſo ſtop it; or otherwiſe they give themſelves five or ſix little Cuts in the Fore-head. They make alſo great uſe of Fire; as I ſaw a Man who having the Head-ach, cauſed a red-hot Iron to be applied above his Ear to the place of the Pain, which actually ſeared it: then he clap'd a little *Cotton* upon the Place, and ſo was Cured. And for all Diſeaſes in ſeveral Members, they apply to them a large Match, or piece of Stuff or Cloath twiſted and well Lighted, and patiently ſuffer the pain till the Match goes out of it ſelf. And at *Conſtantinople* a Turk told me that he knew one who having a *Rheumatiſm*, or ſome ſuch Diſtemper in the region of his Reins, had a mind to apply a burning Match to that part, but that fearing it would hurt him; the reſt Laughed at him; ſo that having at length reſolved, and bending himſelf downward, that he might the more conveniently apply the Match to his Reins, he clap'd it to, and ſuffered the Pain ſo long and with ſo much Patience, that he burn'd a Nerve, and when he had a mind to raiſe himſelf upright again, he could not, but continued ever after bent down in that manner. In ſhort, it is no Country for Phyſicians to get Eſtates in, becauſe as I have ſaid, they are ſubject to few Diſeaſes, and beſides are but very bad Paymaſters to thoſe that Cure them: and if the Phyſicians ſhould prove unſucceſsful, and the Patient Die, they are ſo far from Paying them, that they put them many times to Trouble, and ſomtimes to Charges, accuſing them of having Killed the Patient: as if the Life and Death of Men were in the hands of Phyſicians, and not of God. But let us proceed to their Religion.

The Turks Heath, and whence that proceeds.

The Turks Sober.

Who are the Phyſicians among the Turks.

The Medicines of the Turks.

The Turks way of Bloodleting.

Fire uſed amongſt the Turks for ſeveral Diſtempers.

Phyſicians are in danger amongſt the Turks.

CHAP.

CHAP. XXVIII.

Of Mahomet and the Alcoran.

THe Turks Religion is ſo full of Fopperies and Abſurdities, that certainly it is to be wondered at, that it hath ſo many Followers; and without doubt, if they would but hearken, it would be no hard matter to undeceive and convince them of the Brutality of their Law; but they are ſo reſolutely deaf, that they have Ears, but will not hear; and indeed *Mahomet* took care of that; for being a Man of Wit, he foreſaw very well that his Sect would go down if they once came to Diſpute about it, and therefore he commanded that whoſoever contradicted it, ſhould be put to Death. So many have written the Life of *Mahomet*, that one can hardly ſay any thing, but what hath been already ſaid, and therefore I'll wave it: only I ſhall obſerve that *Mahomet*, who was an *Arabe*, and an Illiterate Man, (for the Turks themſelves confeſs that he could neither Read nor Write) having ſtruck in with a Greek Monk, called *Sergius*, who had forſaken his Monaſtery; this *Monk* who had ſome ſmattering in Learning, made him lay the foundation of that great and damnable Sect, which hath hitherto infected a great part of the World. He made uſe of the Old and New *Teſtament* in compoſing of the *Alcoran*, (but in a very confuſed manner) that ſo he might draw in both *Chriſtians* and *Jews*. Nevertheleſs that Book hath got ſuch great Credit amongſt all theſe People, that they ſay it was Written in *Heaven*, and ſent from God to *Mahomet*, by the Angel *Gabriel* in the month of *Ramadan*, not all at once, but chapter by chapter: and they have ſo great reverence for it, that they never touch it, but preſently lift it up to their head, before they read it; and if a man ſhould ſit upon an *Alcoran*, he would be guilty of a great crime. If a Chriſtian touched an Alcoran, he would be ſoundly bang'd, for that would be a prophanation of the book. They ſay that they gain great indulgences by reading it all over; and in the ſchools when a ſcholar hath made an end of reading over the *Alcoran*, he treats the reſt. They ſay that whoſoever reads it over ſo many times in his life, ſhall after death go ſtrait to Paradiſe. This word *Alcoran* ſignifies Reading, it is written in moſt excellent, pure and exact *Arabick*. The Turks believe that it cannot be tranſlated into any other language, and look upon the Perſians as Hereticks, purely becauſe they have tranſlated it into Perſian. This Book contains all their Law both canon and civil, but it is full of fables and follies, taken for the moſt part from the *Rabbins*, who are excellent at ſuch ridiculous ſtuff.

Mahomet.

The *Alcoran* ſent from Heaven, in the Month *Ramadan*.

The *Alcoran* in great Reverence.

CHAP. XXIX.

Of the Belief of the Turks.

THE Turks believe in and worſhip one God, the Eternal and Almighty Creator of Heaven and Earth, but they believe not at all the Trinity; they believe that Jeſus Chriſt was conceived by the Breath of God (this Breath is in Arabick expreſſed by the word *Rouahh*, which ſignifies aſwell as in *Hebrew*, Breath or Spirit) They ſay then that he was conceived by the Breath of God, in the Womb of the Virgin *Mary*, a Virgin both in his Birth and after his Birth, which goes a great way, but they deny that he is the Son of God, thinking it an unworthy thing to attribute a Son to God, who is One aud hath no companion. They believe that Jeſus Chriſt is a great Prophet, who wrought great Miracles among the Jews, to whom he foretold the coming of *Mahomet*, under

The Belief of the Turks.

The opinion of the Turks concerning *Jeſus Chriſt*.

under the name of the *Comforter*, that therefore they endeavoured to kill him, but that having diſappeared from among them, and aſcended up into Heaven, they crucified *Judas* whom they took to be Jeſus. In the firſt Chapter of the Goſpel of St. *John*, at the tweny ſeventh verſe, it is ſaid, *He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe*, where St. *John* means our Lord, whoſe ſhoes latchet he was unworthy to unlooſe; they ſay, that is falſe, and invented by the Chriſtians, and that it was not St. *John* who ſaid that of Jeſus, but Jeſus who ſaid it of *Mahomet*: They believe that Jeſus will come and Judge the World, that he ſhall reign forty years in *Damaſcus*, Marry, and have Children, at which time Antichriſt ſhall ariſe, whom they call *Dedgial*, who ſhall lead away many, eſpecially of the Jews, and put a mark on the foreheads of all thoſe whom he ſhall deceive; but that Jeſus ſhall deſtroy Antichriſt and all that have his mark. When that time is expired that he ſhall again aſcend up into Paradiſe, then the Day of Judgment ſhall come; after which, that God ſhall create a ſort of very little People, ſuch as are deſcribed by the Name of *Pygmies*; who ſhall be great Drinkers, for they ſhall drink the Sea dry, and theſe they call *Meijutch*. In ſhort, they give great honour to *Jeſus Chriſt* and the *Virgin Mary*, and if they heard any Man ſpeak ill of them, they would chaſtiſe him no leſs than if he ſpake amiſs of *Mahomet*. They believe that the Goſpel was ſent to *Jeſus*, as the Law was to *Moſes*, and the Pſalms to *David*. They believe all the Prophets. They believe a Paradiſe that ſhall be filled with the Juſt, and a Hell that ſhall be filled with the Wicked; but they believe not Purgatory; and nevertheleſs they will have a place called *Aaraf*, which is betwixt Paradiſe and Hell, wherein they ſhall be who have done neither Good nor Evil. *Mahomet* promiſes the Bleſſed in Paradiſe wonderful Gardens, where many Rivulets ſhall run, and delicious Fruits abound in all Seaſons. He ſays alſo, that in that Paradiſe there ſhall be Rivers of Water, Rivers of Milk, Rivers of Wine, and Rivers of Honey. He promiſes them alſo, that they ſhall be clothed in Green and Scarlet; and that they ſhall have lovely Virgins, whom they call *Dgennet Kzlar*, that is to ſay, Virgins of Paradiſe, who ſhall be exceedingly beautiful, as white as new-lay'd Eggs, with great black Eyes, and the complexion of the Body extremely white; that they ſhall be alwaies young, and never paſſing the Age of fifteen years, have every day a new Maidenhead, and never caſt an eye upon any but them; that they ſhall never exceed thirty years of Age, and ſhall be ſerved by young Boys; that God ſhall appear to them once a week, to wit, on *Friday*. They tell a thouſand other Fopperies of this voluptuous Paradiſe, which I ſhall not relate, as having been mentioned by many Authours. *Mahomet* promiſed them in this Paradiſe, all things that he thought could work upon their ſenſes; and he feaſts them with Gardens, Fruits, Brooks and Rivers, becauſe he was of a Countrey where it is exceſſively hot, where there is but little Fruit, and where Water is ſo ſcarce, that a good Well is a great treaſure. He promiſes them Cloaths of Green and Scarlet, becauſe he delighted much in theſe colours, as the *Turks* and *Moors* do at preſent, eſpecially in Green, which is held in great veneration among them. Seeing they are very laſcivious, he would have his Paradiſe provided with beautiful Maids, and young Boys; and becauſe they reckon Women with big black Eyes, and red Cheeks, to be the greateſt Beauties, ſo they fancy to themſelves thoſe Cœleſtial Virgins, who ſhall look upon none but their own Husbands, which will be very grateful to them, for they are jealous to extremity. Thoſe that are in Hell ſhall drink ſcalding hot Water, and eat of the Fruit of the Tree *Zacon*; this Tree grows out of the bottom of Hell, and riſes to a great height, the Branches of it being like the Heads of Devils. If thoſe that are in Hell, have a little Faith, that is to ſay, if they be not Atheiſts, after that all their ſins are conſumed, and they waſhed in a water which they call *Selzaboul*, they ſhall be admitted into Paradiſe, where they ſhall receive and enjoy as much happineſs, as thoſe who entered at firſt: And on the contrary, they who have no Faith, that is to ſay, Atheiſts, ſhall burn everlaſtingly in Hell-fire; and their Bodies being reduced into Aſhes, by continual torments, God ſhall create them a-new, and ſo they ſhall ſuffer Eternally. They pray for the Dead aſwel as Chriſtians, and they likewiſe invocate their Saints, as being able to recommend them to God.

Dedgial.

Meijutch.

The Turks honour *Jeſus* and the *Virgin.*

Aaraf.

The Turks opinion concerning Paradiſe.

Dgennet Kzlar

The opinion of the Turks concerning Hell.

Zacon, a Tree.

Selzaboul.

CHAP.

CHAP. XXX.

Of Tutelary Angels, and of the Examination of the Black Angels.

THE Turks alſo acknowledge Guardian-Angels, but in far greater number than we do; for they ſay, that God hath appointed threeſcore and ten Angels, though they be inviſible, for the guard of every *Muſulman*; and nothing befalls any body, but what they attribute to them. They have all their ſeveral offices, one to guard one member, and another another; one to ſerve him in ſuch an affair, and another in another. There are among all theſe Angels, two are the Dictators over the reſt; they ſit one on the right ſide, and the other on the left; theſe they call *Kerim Kiatib*, that is to ſay, the Merciful Scribes: He on the right ſide, writes down the good actions of the man whom he has in tuition; and the other on the left hand, the bad. They are ſo merciful, that they ſpare him if he commits a ſin before he goes to ſleep, hoping he'll repent; and if he does not repent, they mark it down; if he does repent, they write down, *Eſtig fourillah*, that is to ſay, God pardons: They wait upon him in all places, except when he does his needs, where they let him go alone, ſtaying for him at the door till he come out, and then they take him into poſſeſſion again; wherefore when the Turks go to the Houſe-of-office, they put the left foot foremoſt, to the end the Angel who regiſters their ſins may leave them firſt; and when they come out, they ſet the right foot before, that the Angel who writes down their good works, may have them firſt under protection. They alſo believe, that after a man is buried, the Soul returns to the Body, and that two very terrible Angels come into the grave, the one called *Munkir*, and the other *Guanequir*, who take him by the head and make him kneel; and that for that reaſon they leave a tuft of Hair on the crown of their head, that the Angels who make them kneel may take hold of it. After that, the Angels examine him in this manner; *Who is thy God, thy Religion and Prophet?* And he anſwers thus, *My God is the true God, my Religion is the true Religion, and my Prophet is* Mahomet. But if that Man find himſelf to be guilty, and being afraid of their tortures, ſhall ſay, *You are my God and my Prophet, and it is in You that I believe*; at ſuch an Anſwer theſe Angels ſmite him with a Mace of fire, and depart, and the earth ſqueezes the poor wretch ſo hard, that his Mothers milk comes running out at his noſe. After that, come two other Angels, bringing an ugly creature with them, that repreſents his ſins and bad deeds, changed into that form; then opening a window, they depart into Hell, and the Man remains there with that ugly creature, being continually tormented with the ſight of it, and the common miſeries of the damned, until the Day of Judgment, when both go to Hell together. But if he hath lived well, and made the firſt anſwer above mentioned, they bring him a lovely creature, which repreſents his good actions, changed into that form; then the Angels opening a window, go away to Paradiſe, and the lovely creature remains, which gives him a great deal of content, and ſtays with him until the Day of Judgment, when both are received into Paradiſe. Others ſay, that if he make a bad anſwer, one of theſe Angels gives him ſuch a rap with a mace of Iron on the head, that he beats him down ſeven fathom deep into the ground, and the other pulls him out with an iron hook; and then the firſt begins to ſtrike again, and ſo continue, the one ſtriking down, and the other pulling up, till the Day of Judgment: And that if he anſwer well, two white Angels ſhall keep him company till the Day of Judgment: Whereby it appears, they believe that Souls go neither to Heaven nor Hell till the Day of Judgment.

Two chief Guardian-Angels of every Man. *Kerim Kiatib.*

Eſtig fourillah.

Munkir. *Guanequir.*

The examination of the Dead ſo ſoon as they are in the grave.

The ſtate of the Wicked after death.

The ſtate of the Good after death.

Another ſtate of Souls after death.

CHAP.

CHAP. XXXI.

Of the Beaſts that ſhall enter into Paradiſe.

THE Turks, as we ſaid before, admit of a Paradiſe, but they believe much more than we do; for they believe, that not only the good *Muſulmans* ſhall enter into it, but alſo certain Beaſts and Fowl, which are theſe that follow: The firſt is the Camel of the Prophet *Saleh*; the ſecond, the Ram that *Abraham* ſacraficed, *Moſes*'s Cow, *Salomon*'s Ant, the Queen of *Sheba*'s Parret, the Aſs of *Ezra*, the Whale of *Jonas*, a little Dog which they call *Kitmer*, and the Camel of *Mahomet*. But we muſt know what it is that made theſe Beaſts to merit Paradiſe, for they tell tales of them. And firſt of the Camel of *Saleh*: This *Saleh* was a Prophet before the time of *Mahomet*, in great eſteem among the *Arabians*, *Perſians* and *Turks*; who going to convert the Infidels in *Perſia* and other Places, they prayed him to work a Miracle, which he granted them, and made a Camel, that had been killed by one named *Chudar*, to come alive out of a Rock; this Camel (they ſay) is ſtill alive, and the cry of it is heard at preſent by all who paſs that way; but that when Camels go that way, they beat Timbrels, diſcharge their Muskets, and make a great noiſe, for fear the Camels ſhould hear this cry, for if they heard it, they would not ſtir. *Abraham*'s Ram, is that which the Angel *Gabriel* brought to that Patriarch, and which he ſacraficed in place of his Son *Iſaac*, when God commanded him to do it, for a tryal of his Faith. That which they call the Cow of *Moſes*, is the Red Cow, whoſe Aſhes were mingled with the Water of Purification. *Salomon* was the Greateſt King that ever was, for all Creatures obey'd him, aud brought him Preſents, amongſt others, an Ant brought him a Locuſt, which it had dragg'd along by main force: *Salomon* perceiving that the Ant had brought a thing bigger than itſelf, accepted of the Preſent, and preferred it before all other Creatures. The Parret, or *Hoope*, of the Queen of *Sheba*, as ſome others will have it, was the Meſſenger that carried and brought her news of *Salomon*. *Ezra* the Prophet, being in diſpute with Infidels concerning tne Reſurrection, he prayed to God to ſhew them ſome Miracle, that might make them believe it; immediately his Aſs, that was dead and rotten many years before, roſe again, at which the People were converted, and believed. *Jonas*'s Whale is alſo to go to Paradiſe, becauſe it caſt out *Jonas* upon dry-land. There was a King who perſecuted all that ſerved God at his Court; now there were four Men, faithful Servants of God, who having conſulted together, fled and hid themſelves in a Cave; and as they were upon the way, a little Dog followed them; but when they perceived it, one of them threw a ſtone at it, and broke one of its legs; immediately thereupon the Dog asked them, *Why have you broken my leg?* They anſwered, *Becauſe you follow us; and ſeeing we are going to ſerve God, whom we love and fear, by your means we may be apprehended and deſtroyed:* The Dog replied, *If you love God, I love you, and I pray you take me along with you*; which they did, and went to the Cave, where they remained with the Dog, which lying under the door, cried *Hou*, that, in Arabick, ſignifies him, that is to ſay, God. There they ſtayed the ſpace of three hundred threeſcore and twelve years, and then awaking, ſent one of their number to the Town to buy Bread; this Man coming to a Baker with his old Money, was apprehended, and carried before a Magiſtrate; who queſtioning him where he had got that Money, he related the whole affair; and was then brought before the King, who wondered much at the matter, and went with his People to the Cave to ſee the reſt. This Man (who ſerved for a Guide) coming near to the Cave, prayed the King to let him go before, to acquaint his Companions with his coming, that they might not be frightened; which the King having condeſcended to, he went firſt to the Cave, and told his Companions what had befaln him, ſaying, That the King and his People were come to ſee them. When they heard that, they

Beaſts in Paradiſe.

The Camel of *Saleh*.

Chudar.

Abraham's Ram.

The Cow of *Moſes*.

Salomon's Ant.

The Parret of the Queen of *Sheba*.

Ezra's Aſs.

Jonas's Whale

Of four Sleepers.

The little Dog *Kitmer*.

they glorified God, saying, Let us pray to God that he would now take us into Paradise, for if we go out, these People will Worship us as Gods: Their Prayers being heard, they were carried up into Paradise, and the little Dog with them. When *Mahomet* went from *Mecha* to *Medina*, to visite *Jub*, a Great Captain of the Turks (lying at present buried in *Constantinople*) being mounted on his Camel, he knew neither the Way, nor the House, but the Camel conducted him thither; and being come to the Gate, stood there, making a noise with head and feet, until the Gate was opened: And for that piece of service, it shall enter into *Paradise*, as the rest of the Animals above mentioned.

Jub.

Mahomet's Camel.

CHAP. XXXII.

Of Circumcision.

WHen *Mahomet* founded his Law, he took (as we have said) the Jewish and Christian Religion for the model of it; and perceiving that both of them had a Character, whereby a Man was made a Jew or a Christian, to wit, Circumcision and Baptism, he resolved to find out one for his; and finding none proper but one of these two, he chose Circumcision, as being the most ancient way, and the most commodious; for the *Mahometans* think, that a Man who has the fore-skin cut off, is fittest for generation; and the truth is, the *Arabs* have so long a fore-skin, that if they did not cut it, it would trouble them much; and you may see little Children among them, who have it hanging very long; besides, if they did not cut their *Prepuce*, when they made water, they would still retain some drops of it, that would pollute them; and nevertheless, that they might be distinguished in that from the Jews, he would not have the Circumcision of the Turks performed as that of the Jews is; for the Jews circumcise their Children when they are eight days old, and after they have cut off the fore-skin, slit with their nails the skin also that covers the nut, and turn it up with their fingers, that the nut may be wholly uncovered; whereas the Turks circumcise not their Children before the age of eleven or twelve years, to the end they themselves may pronounce the words, *La illah illallah Mehemet resoul allah*, that is to say, there is no God but God, *Mahomet* is his Prophet, which is their profession of Faith: And also to the end they may understand what they say, and say it with the heart aswel as mouth, and they think it enough to cut off the fore-skin: Some also add, for a difference that the Jews make the Circumcision with a Knife of Stone, and the Turks with one of Iron; but it is certain, the Jews may do it with any Knife, either of Iron, Wood, or Stone.

Circumcision.

The difference betwixt the Circumcision of the Jews and the Turks.

A Knife of stone.

The Turks, aswel as the Jews, make great rejoycing at the Circumcision of their Children; for when a Child is come to competent age, they fix a day for that Ceremony; which being come, the Child is set on Horse-back, and led about the Town with the sound of Timbrels and Cymbals; then he returns home, where he makes the aforesaid profession of Faith, holding up one finger, and then is circumcised; that being done, the Father makes a Feast, to which he invites all his Relations and Friends; there they make merry, dance and sing; and the day following, the Guests fail not to make Presents to the Child, according to the several qualities of the Giver and Receiver. When any Christian turns Turk, they use the same Ceremonies; but when a Jew becomes Turk, he is not circumcised, because he hath been so already; and though his Circumcision be different, yet it is sufficient; and they only make him say the profession of the *Musulman* Faith, and then he is a Turk. Many are perswaded, that when a Jew turns Turk, he must first become Christian, which is very false; for I have asked it of several Turks, who alwaies laugh'd at me for my pains; and,

Rejoycing made at the Circumcision of Children.

It is false, that a Jew must become Christian before he be made a Turk.

and, indeed, that which makes us Chriſtians, is Baptiſm: Now it is certain, they are never baptiſed; it is very true, that when they turn Turks, as they propoſe to themſelves to believe all that the Turks believe, ſo they muſt believe that *Jeſus Chriſt* is the Word of God, Conceived by the breath of God, and Born of the *Virgin Mary*, a Virgin after his birth, and that he is the *Meſſias*: If a Renegado or natural Turk happen to die without Circumciſion, they break the little Finger of the left Hand, and that ſerves him for Circumciſion. To conclude, the Turks bear ſo great reſpect to theſe words, *La illah illallah Mahomet reſoul allah*, that if a Chriſtian or Jew ſhould pronounce them, even inconſiderately, before Witneſſes, he muſt abſolutely and without remiſſion turn Turk, or be burnt.

CHAP. XXXIII.

Of the Commands to be obſerved in the Turkiſh Religion.

THE Turks receive the Decalogue of *Moſes*, and cauſe it punctually to be obſerved by all; but beſides theſe, they have other Commands that *Mahomet* gave them, which are properly the Foundation of their Religion. Theſe Commands are chiefly Five; the Firſt is, To Believe one only God, and to Worſhip him as ſuch. The Second, To Faſt the *Ramadan*. The Third, To Pray at the hours appointed, The Fourth, To give yearly to the Poor the fortieth part of their ſubſtance. The Fifth, Once in their lives to make a Pilgrimage to *Mecha*. Whereupon a Turk of Quality told me once, that his Father meeting one day with a Beggar who begg'd an Alms of him; he ask'd him what Religion he was; the Beggar told him, that he was a *Muſulman*; and the other putting him to it, What was the duty of a *Muſulman*? the Beggar anſwerd, That he had Five Commands to obſerve who would be a *Muſulman*, but that they ought to be reckoned no more now but One, becauſe (ſaid he) the Rich have aboliſhed the Second and Third by their want of Devotion, and the Poor the Fourth and Fifth by their Inability, having nothing to give in Charity, nor to perform the Pilgrimage of *Mecha*, ſo that only the Firſt remains. It is certain, that they obſerve their Firſt Command very punctually, for they ſhew very great reverence to God, and even to his Name, which they never pronounce, nor hear pronounced, but with ſigns of great ſubmiſſion and reverence. They never ſet about any action, let it be of never ſo ſmall conſequence, but they firſt ſay *Biſmillah*, that is to ſay, In the Name of God; whether it be when they mount on Horſe-back or alight, Play or Eat, or fall to any work whatſoever, they always begin with that, and it is very commendable: And they are ſo careful in ſhewing their reverence to the Name of God, that if they find the leaſt bit of Paper in the way, they take it up, and put it into ſome hole of a wall; and upon no other conſideration (as they ſay) but that the Name of God is written on it, or may be written on it; ſo that the holes of the walls are always to be ſeen ſtuck full of them, For the ſame reaſon, they uſe no Paper when they go to eaſe themſelves, for it would be a great crime, and they would cudgel a Chriſtian ſoundly, if they found that he employed it that way; but for all this reverence, they ſwear by the Name of God at every turn, and ſpeak not three words without an *Ullah*, that is to ſay, By God; they are ſo accuſtomed to it, that they cannot forbear, and it ſeems to give a gracefulneſs to their diſcourſe, but they do not think that God is thereby offended; and, indeed, they ſeldom ſwear in vain, for when they ſay *Ullah*, they would be believed; and he that ſhould ſwear ſo falſely, would be lookt upon as a naughty man.

Commands of the Turkiſh Law.

The Turks have great reſpect for the Name of God.

The Turks carefully take up pieces of Paper.

CHAP. XXXIV.

Of the Ramadan.

Ramadan. THE ſecond command that the Turks are to obſerve, is Faſting, whereby the fleſh is mortified, concupiſcence ſubdued, and the ſoul purified. Now this Faſting they reduce to a Lent of one month, which they call *Ramadan*; The Turkiſh Year. but before I ſay any more of that, we are to know that the Turkiſh year conſiſts of three hundred fifty four days, divided into twelve months or moons, for they begin their ſeveral months at the beginning of the ſeveral moons, and thoſe months have, one thirty days and the other nine and twenty, and ſo The names of the Turkiſh Months. alternately. Their firſt month is called *Muharrem ai*, that is to ſay, the firſt month of the year, and hath thirty days; the ſecond *Sefer ai*, it hath nine and twenty days; the third *Rebiul ewel ai*, has thirty days; the fourth *Rebiul ahhir ai*, nine and twenty days; the fifth *Dgiamazil ewel*, of thirty days; the ſixth *Dgiamazil ahhir* of nine and twenty days; the ſeventh *Redgeb ai*, of thirty days; the eighth *Chaaban ai*, of nine and twenty days; the ninth *Remezan ai*, which hath thirty days; the tenth *Chcuval ai*, of nine and twenty days; the eleventh *Zoulkaade ai*, of thirty days; the twelfth *Zoulhidge ai*, of nine and twenty days. All know that the *Epoche*, from which they began to reckon their years, was the year of *Mahomet*'s flight, which they call *Hegyra*, and was the twenty ſecond of *July*, in the year of our Lord, ſix hundred twenty two, wherefore the ſixteenth of *July*, in the year 1663, is with them the twenty ninth *Hegyra.* day of *Zoulhidge*, or the laſt day of the year 1073, from the *Hegyra*; for their year being eleven days ſhorter than ours; whereas we make uſe of the Biſſextile or leap-year, that we may not loſe ſome minutes that are over and above our three hundred ſixty five days, ſo the Turks that they may not leave thoſe minutes behind which enter not into the account of their three hundred fifty four days; every thirty years add a day eleven times ro the laſt of their Months called *Zoulhidge*; that is to ſay, that in eleven Years of thirty it hath thirty days, to wit, the ſecond year, the fifth, the ſeventh the tenth, the thirteenth, the fifteenth, the eighteenth, the twenty firſt, the twenty fourth, the twenty ſixth, and the twenty ninth: in all the other years this Month hath but 29 days. But now to return to the *Ramadan*, this is the Month in which, (as they ſay) the *Alcoran* came down from *Heaven* in, and therein they faſt, which they begin The begining of the *Ramadan.* in this manner: when the Moon of *Chaaban*, which immediately preceeds that of *Ramadan*, is over, they look out at Night for the new Moon, which commonly they ſee not the firſt day of our account; however there are People that ſtand upon Hills and other high places to endeavour to ſee it. So ſoon as any one hath ſeen it, he comes and publiſhes it in the City, and if he be The time of the *Ramadan.* a Man of Credit, he hath a Reward given him, and *Ramadan* is appointed all the Town over, by publick Proclamation; and not only ſo, but alſo by firing of a Gun in the Evening; then all the *Minarets* are ſet round with Lamps, in ſuch order, that they repreſent ſeveral Figures, which is done every Night of this Moon, during which, they turn the Days into Nights, and the Nights In the *Ramadan* the Turks turn the days into nights, and the nights into days. into Days; for all day long they ſleep, and in the Night-time the Streets and Coffee-Houſes are full of People, and all fall to Junketing and Reveling as long as the Night laſts, but as ſoon as the dawning appears they leave off eating and drinking: It is ſaid in the *Alcoran* that they may eat and drink all Night long, untill they can diſtinguiſh a white Thread from a Black by the Morning Light; after that it is unlawful for them to eat, drink, or ſmoak Tobacco; in a word, to put any thing into their Mouths; nay more, to touch their Wives, till the The cry of the *Muezims* in the *Ramadan.* Moon appear again at Night, which is told them by the *Muezims* calling to Prayers from the tops of the *Minarets*, when it is time to break their Faſt, and then they eat and drink all in the Night-time their Bellies full of Fleſh or Fiſh, as they pleaſe, and ſpend part of the Night in the Coffee-Houſes, which are all

all open and full of Muſicians, players on Inſtruments, and Puppet-players, who there ſtrive to get their Livings. This kind of *Lent* is very chargeable, and much more troubleſome than ours, eſpecially when it happens in the Summer-time; for as their Years conſiſt of twelve Months or Moons, of which ſix have thirty, and the other ſix nine and twenty days alternatly, and therefore not agreeing with the courſe of the *Sun*, they are ſhorter than ours by eleven days; and ſo the *Ramadan* falls back eleven days every year, and always changes the Seaſon. When it happens in Summer, they ſuffer much through Thirſt, eſpecially in *Ægypt* and other hot Countries, it being unlawful for them to put ſo much as a drop of fair water into their Mouth, and indeed they endeavour to ſleep all day long. I have ſeen ſome in *Ægypt* in the heat of Summer who being almoſt burn'd up with Thirſt, durſt not drink, but finding the Hour draw nigh, when it is lawful for them to drink and eat, they held a Pitcher in their Hand, and look'd up to the next *Minaret*, waiting with great impatience till the Man who was to publiſh the hour ſhould come, and ſo ſoon as he began to Cry, they inſtantly ſwilled down their Bellies full. They are ſtrictly commanded to obſerve this Lent; ſo that they who Travel are in danger, Sickneſs or any otherwiſe hindred from Faſting, ought to do it ſo ſoon as they conveniently can, that being as good as if they had performed it in the uſual time, provided they continue it for thirty days; and thirty nights; but there are many who obſerve it even when they Travel, nay, and in the Army too, amidſt all the fatigues of War. There are ſeveral alſo who obſerve it not at all, and eat and drink, but privately, for if they were accuſed and found guilty of that crime, they would be puniſhed at leaſt, with *Baſtonadoes*. Some Turks and Renegado's came often to viſit me at *Conſtantinople*, and during the *Ramadan*, eat and drank with me as at other times, at any hour; amongſt others there was an old *Spahi* a Turk, who not only broke the *Ramadan*, but alſo eat Pork as we did, when I gave it him, though that be at all times unlawful, and drank as much Wine as he could get: one day when he was got half Drunk, for he would not be downright ſo, becauſe he had a Viſit to make, he went to the Convent of the *Derviſhes*, where being come up Stairs, hs entered into the Hall, and there found the *Derviſhes* drinking Brandy and Coffee togegether; ſo ſoon as he came in they offered him Brandy, but he reſolving to play the Hypocrite, refuſed to drink, becauſe it was the time of *Ramadan*; but they told him that ſince he had found them at it, he muſt do as they did, elſe they would Kill him, and throw him into ſome ſecret Place, leſt he might accuſe them of having broken the *Ramadan*; that made him ſit down and drink with them, and next day he told me the Adventure. The puniſhment of thoſe that drink Wine in the *Ramadan*, is to have Melted Lead poured into their Throat, and it hath been ſomtimes done; but though that be rare at preſent yet ſtill they deſerve Death. They cannot ſo much as Marry in the *Ramadan*.

The Lent of the Turks troubleſom.

The puniſhment of thoſe who obſerve not the *Ramadan*.

The puniſhment of thoſe who drink Wine in the *Ramadan*.

CHAP. XXXV.

Of the Bairam.

WHen the Moon of *Ramadan* is ended, they wait impatiently for the next new Moon, which is the Moon of *Chewal*; and ſo ſoon as it appears, they publiſh the *Bairam*, or *Eaſter*, which is ſoon made known over all the City, by the Firing of ſeveral Guns near the *Serraglio*, and by the Publick Bonfires and Rejoiceings. The Night differs not much from the other Nights of the *Ramadan*; but in the Morning the Streets are full of Swings, adorned with *Feſtoons*; he that has a minde to be toſſed in the Air, ſits down on a good ſeat of Wood, that is faſtened to the end of the Ropes, and two Men on each ſide, holding a Rope a thwart the Ropes of the Seat, and pulling to and again with all their force, make him that is in the Seat flie to a great height: one

Bairam.

The rejoiceings of the Turks at the *Bairam.*

one may have that diverſion for an *Aſpre*; and if they have a mind to be toſſed faſter, then four Men with two Ropes makes him that ſits flie to and again as long as he pleaſe. This paſtime is accompanyed with Muſick of Voices, and Inſtruments hired by the maſters of the Swings, for the three days the *Bairam* laſts, who attend there from Morning, till Night. They have alſo very large wheels, like the wheels of our Water-mills, wherein all that pleaſe great and ſmall ſit on Boards, and a Man makes the wheel to turn, and yet no body that is within it falls. This wheel may very well be call'd the wheel of Fortune, for every one has his turn, ſometimes up, and ſometimes down. They have many other ſuch Diverſions, which they prepare ſome days before the *Bairam*; and there are of them almoſt in all the Streets, which are ſo full of People, that one can hardly paſs along, for all walk through the City from Street to Street; and even a great many Women who the reſt of the Year never came abroad, have liberty to walk during the three days of the *Bairam*. It is dangerous for *Franks* to walk through the City during thoſe three days; for they being days of publick Rejoicings, every thing ſeems to be Lawful; ſo that many Turks get Drunk, and if they meet a *Frank* when they are ſo, they ſometimes give him a Stab with a *Cangiar*. However ſince I was curious to ſee every thing, being at *Conſtantinople* the ſecond day of the *Bairam*, I went over a good part of the City, having a *Spahi* who was a Renegado *French Man* with me, and all the hurt I had, was a great many railing aud reproachful Words, but I confeſs I was more happy than wiſe. The *Franks* have another reaſon beſides, not to ſtir abroad, unleſs they would pay very dear for it, and that is, becauſe during theſe three days there are ſome Blades whom one cannot avoid, and theſe for the moſt part are *Janizaries*, who ſtand in the middle of the ſtreet, holding in one hand a Bottle of Roſe-water, with which they ſprinkle you a little as you paſs, and ſtretch out the other to receive the *Aſpres* which you pleaſe to give them, and if you think to go by and give them nothing, they'l ſtop you. This *Bairam* is the greateſt Feſtival that the Turks have, and at it they do one thing that is very commendable, which is, that they pardon all their Enemies, and are reconciled to them; for they think they have made a bad *Eaſter*, if they keep malice in their Heart againſt any Body: and during theſe three days when they meet any of their acquaintance in the Streets, they Kiſs one another, wiſhing mutually a good *Eaſter*, and all happineſs: this *Bairam* they call the great *Bairam*, or *Bairam* of *Ramadan*; but they have beſides the little *Bairam*, or *Bairam* of the *Adgi*, or Pilgrims of *Mecha*, which falls out threeſcore and ten days after the great *Bairam*; to wit, on the tenth day of the Moon *Zoulhidge*. They have orher Seaſons alſo that contain great Myſteries. The firſt of their Feaſts is the night between the eleventh and twelfth day of the Moon which they call *Rebiul Ewel*; they believe that *Mahomet* was Born that Night, and therefore ſo ſoon as it is evening Lamps are Lighted round the *Minarets*, and in the Morning the *Grand Signior* goes to the new *Moſque*, where he cauſes Sweet-meats and *Sorbet* to be carried from the *Serraglio*, and after prayers all eat and drink of them. The night betwixt the ſix and twentieth and ſeven and twentieth of the Moon *Rebiul Abhir*, is a great Feſtival with them, becauſe they believe that that was the night that *Mahomet* Aſcended up to Heaven upon the *Alboraoh*, as he mentions in the *Alcoran*. *Thurſday* the fourth of the Moon of *Regeb*, they have Prayers in their *Moſques* till Midnight, and then return home and Feaſt. This Feſtival is becauſe of the *Ramadan*, which comes two Months after: on all theſe Feſtivals; and during the whole *Ramadan*, the *Minarets* of the *Moſques* are as I ſaid, deck'd with Lamps; which being contrived in ſeveral Figures, when they are Lighted, make a vary pretty ſhow.

Danger in going abroad the days of the *Bairam*.

The Turks Eaſter.

Feaſts of the Turks.

CHAP.

CHAP. XXXVI.

Of what renders the Turks Unclean, and of their Ablutions.

THE third Command of the Turks concerns Prayer, but becauſe they never ſay their Prayers till firſt they waſh, we muſt ſay ſomewhat of their Ablutions. The Turks have two kinds of Ablutions, the one is called *Gouſl*, and is a general Waſhing of the whole Body: The other is termed *Abdeſt*, and is the Ablution they commonly make before they begin their Prayers; for they never go to Prayers till firſt they have uſed the *Abdeſt* at leaſt, or both the *Gouſl* and *Abdeſt*, if it be needful; wherefore there are commonly near the Moſques, Baths for the *Gouſl*, and Fountains for the *Abdeſt*. There is alſo an Ablution that they perform after that they have done their Needs, which is a kind of *Abdeſt*, but they only waſh their Hands. They are obliged to uſe the *Gouſl*, after they have lain with their Wives, or after Nocturnal Pollution, or when Urine, or any other unclean thing hath fallen upon them; and therefore when they make Water, they ſquat down like Women, leaſt any drop of it ſhould fall upon them or their Cloaths; for they think that that which pollutes their Bodies or Cloaths, pollutes alſo their Souls: as alſo by waſhing the Body, they think they waſh the Soul. After they have made Water, they rub the Yard againſt a Stone, to fetch off any thing that might remain and defile them by falling upon their Cloaths. When they do their Needs, they make not uſe of Paper (as I have ſaid) but having eaſed themſelves, they make all clean with their Fingers, that they dip into Water, and then waſh their Hands, which they never fail to do after they have done their Needs, nay, and after they have made Water too; wherefore there is always a Pot full of Water in their Houſes of Office, and they carry two Handkerchiefs at their girdle, to dry their Hands after they have waſhed. This cleanlineſs is in ſo great repute with them, and they are ſo fearful leaſt they ſhould defile themſelves with their Excrements, that they take care that even their Sucking Children in Swadling Cloaths do not defile themſelves, and for that end they ſwadle them not as we do, but put them into Cradles which have a Hole in the middle, much about the place where the Child's Buttocks lie, and leave always the Breech of it naked upon the Hole; to the end that when it does its Buſineſs, the Excrement may fall into a Pot juſt under the hole of the Cradle; and for making of Water, they have little Pipe of Box-wood crooked at one end, and ſhaped like Tobacco-Pipes, theſe Pipes are three Inches long, and as big as ones Finger; ſome have the Boul or Hole at the great end round, and ſerve for Boys, into which the Yard is put, and faſtned with ſome ſtrings; the others are of an Oval bore at the great end, and ſerve for the Girls, who have them tied to their Bellies, and the ſmall end paſſing betwixt their Thighs, conveys the Urine by the hole of the Cradle into the Pot underneath without ſpoiling of any thing; and ſo they ſpoil not ſo much Linnen as Children in Chriſtendom do. Now to continue the order of their Ablutions, they are obliged to make the *Abdeſt* immediately after Prayers, as they are to waſh their Hands immediately after they have done their Needs, or handled any thing that's unclean; and if they be in a place where they cannot find Water, they may make uſe of Sand or Earth in ſtead of Water, not only for the *Abdeſt*, but the *Gouſl* alſo, and the waſhing of the Hands, and that Ablution will be good: The *Abdeſt* is performed in this manner, Firſt, Turning the Face towards *Mecha*, they waſh their Hands three times, from the Fingers end to the Wriſt. Secondly, They waſh the Mouth three times, and make clean their Teeth with a Bruſh. Thirdly, They waſh the Noſe three times, and ſuck Water up out of their Hands into their Noſtrils. Fourthly, With their two Hands they throw Water three times upon the Face. Fifthly, They waſh three times, their

Ablutions of the Turks.

Of the *Abdeſt*.

Of the *Gouſl*.

The Neatneſs of the Turks.

A Cradle after the Turkiſh faſhion.

The way of doing the *Abdeſt*.

their right Arm from the Wriſt to the Elbow, and then the left. Sixthly, They rub the Head with the Thumb and firſt Finger of the right Hand, from the Brow to the Pole. Seventhly, With the ſame Finger and Thumb, they waſh the Ears within and without. Eighthly, they waſh the Feet three times, beginning at the Toes, and going no higher than the Inſtep, and with the right Foot firſt, and then the left: But if they have waſhed their Feet in the Morning before they put on their Stockins, they pull them not off again, but only wet the Hand, and then with the aforeſaid Finger and Thumb waſh over the *Paboutches*, from the Toes to the Inſtep, beginning always with the right, and then the left, and do ſo every time that it is neceſſary, from Morning to Night, that is to ſay, they pull not off their Stockins all day long: But if their Stockins have a hole big enough for three Fingers, they ought to pull them off. They ſay that God commanded them to waſh the Face but once, the Hands and Arms as often, to rub the Head, as has been mentioned before, and to waſh the Feet up to the Inſtep, God being unwilling to overcharge Man, but that *Mahomet* added the two other times, for fear they might neglect it. The difference which they put betwixt that time which God commanded, and the two times of *Mahomet*, is that they call the firſt *Fars*, and thoſe of *Mahomet*, *Sunnet*.

Mahomet ordained then that they ſhould waſh their Hands three times from the Wriſt to the Fingers ends, that they ſhould uſe a Bruſh to make clean their Teeth, that they ſhould waſh their Mouth three times, that they ſhould throw Water three times upon their Face with their two Hands, that they ſhould ſpend no more time in making clean one part than another, but that they ſhould make haſte; that they ſhould waſh their Ears with the ſame Water wherewith they waſhed the Head; having a firm reſolution to waſh themſelves, and ſaying aloud, or to themſelves, I am reſolved to make my ſelf clean: That they ſhould begin at the right ſide, and with the Toes in waſhing of the Feet, and the Fingers in waſhing the Hands, and that whilſt they waſh, they ſhould ſay theſe words, *Bis millah el azem, ve ellem doullillah allahdin iſlam.* That's to ſay, In the Name of the great God, and praiſe to God, the God of the Muſulman Faith. When they waſh, there are ſome things unlawful, which they call *Meſchreh*; as to wipe the Noſe with the right Hand; to waſh any part oftner than thrice; to waſh with water heated in the Sun; and to throw the water ſtrong upon the Face. There are many things alſo that render the *Abdeſt* unprofitable, ſo that when any of theſe things happen, they muſt begin it again. And though they were not to pray, yet after one of theſe, they muſt waſh their Hands, or elſe they are unclean; they are theſe. If they happen to break Wind upwards or downwards; if any blood or naſtineſs come out of their Body, if they happen to Vomit, fall into Paſſion, faint away, be Drunk, laugh in time of Prayer, embrace a Woman, and touch any naked part of her, to ſleep during Prayer: And indeed, if any one fall aſleep in time of Prayer, the reſt who are waſhed and prepared to pray, will have a care not to awaken him, for by doing ſo, they would be unclean as well as he; to be touched by a Dog, or any other unclean Beaſt; all theſe accidents evacuate the *Abdeſt*, it muſt be renewed again, before they begin their Prayers.

Things unlawful when they waſh.

Things that render them unclean.

CHAP. XXXVII.

Of the form of their Moſques, *and their* Prayers.

The form of the Moſques.

HAving ſpoken of their Ablutions, ſome thing muſt be ſaid of the form of their Moſques, before I treat of their Prayers. Their Moſques are called *Meſdgid*, from whence the word Moſque hath been corrupted; they are alſo called *Dgemii*, that is to ſay, place of Aſſembly. Theſe Moſques on the outſide are like our Churches, they have cloſe by the ſide of them a Tower, or *Minaret*,

Minaret, and ſometimes two, four, or ſix, according to the ſtatelineſs of their Fabricks; and theſe *Minarets* have a Balcony all round on the top: The uſe they make of theſe *Minarets* is, that at the hour of Prayer, a *Muezim* goes up to the top of the *Minaret*, and calls to Prayers. *Minarets.* The inſide of the Moſques is very plain, nothing to be ſeen but the four bare Walls, on which the Name of God is written, and in one of the Walls their is, as it were, a Niche, which they call *Keble*; that is to ſay, the place to which they turn when they Pray. This *Niche* in all the Moſques of *Turkie*, is on the South Wall, becauſe when they pray, they ought to turn towards *Mecha*, which is to the South in reſpect of *Turkie*; heretofore their *Keble* was towards the Temple of *Salomon* in *Jeruſalem*, to which they were to turn when they Prayed, but *Mahomet* changed it in the ſecond year of the *Hegyra*, and put it on the ſide of *Mecha*, which they have ever ſince obſerved. Of the *Keble.* They have alſo in their Moſque a piece of Stuff that has ſerved at *Mecha*, and a Pulpit where an *Imam* ſometimes Preaches. The floor of the Moſque is covered with Mats, that the People may not be incommoded at Prayers. The hours of the Turks Prayers. They have Prayers five times a day, the firſt is at break of day, which they call *Sabahnamaz*; the ſecond at Noon, which they call *Oilehnamaz*; the third betwixt three and four of the Clock in the Afternoon, which they call *Quindinamaz*; the fourth at Sun ſetting, which they call *Akſchamnamaz*; the fifth an hour after Night is in, which they call *Yatſinamaz*. On Friday which is their Sunday, they have Prayers alſo at Nine a Clock in the Morning, which they call *Conſchloucnamazi*, to which all goe; and after that they may Work and open their Shops, but moſt part Reſt and make Merry that day, which they call *Dgiuma en hiun*, that is to ſay, the day of Congregation, When the hour of any of theſe Prayers is come (for they whoſe buſineſs it is to mind that, have for that end Hour-glaſſes, and beſides are regulated by the Sun when it ſhines) a *Muezim*, who is he that calls to Prayers, goes up to a *Minaret* at every Moſque, and ſtopping his Ears with his Fingers, he ſings and crys theſe words with all his force; *Allah ekber, allah ekber, allah ekber, eſchadou in la illah illallah eſchadou in Mahomet reſoul allah, hi alle ſallatt, hi alle fellat, allah ekber, allah ekber, allah ekber, allah ekber, la illah illallah*; which is to ſay, God is great, God is great, God is great, God is great, ſhew that there is but one God, ſhew that *Mahomet* is his Prophet, come and preſent your ſelves to the mercy of God, and ask forgiveneſs of your Sins, God is great, God is great, God is great, God is great, there is no other God but God; he crys the ſame words towards the four Corners of the World, beginning at the South, and ending at the Weſt. The words which the *Muezims* ſing on the top of the *Minarets*. Whilſt he is crying, every one does the *Abdeſt*, and then all go to the Moſque. They who cannot go to the Moſque, ſay their Prayers at Home. Being come to the Moſque, all leave their *Paboutches*, or Shoes, at the door, and ſuch as are afraid that they may be changed, take them off their Feet, and carry them with them in their Hand. Entring into the *Moſques*, they leave their Shoes. When they are entred, they make a bow to the *Keble*, then take their place, and wait till the *Imam*, which ſignifies Prelate, begins their Prayer by theſe words, *Allah ekber*, that is to ſay, God is great; then they that are preſent ſay ſoftly, or aloud, if they pleaſe, I will imitate that *Imam* in what he doeth; and they do all that he does. And firſt, they put their hands upon their Shoulders, and ſay *Allah ekber*, then laying their Hands one over another upon the Navil, they ſay ſome Prayers ſoftly to themſelves, and at the end of every one, proſtrate themſelves upon the Ground, and ſay *Allah ekber*. The manner of the Turks Praying. They are no longer proſtrate than they can ſay a ſhort Prayer, then they riſe, and ſo proſtrate themſelves again ſeveral times. If they pray in private, they ſay to themſelves, I am going to ſay the Prayers appointed for the time, which they name, and pray as if they were in the Moſque. They ſay the ſame Prayers every day, only they repeat them more or leſs according to the Days. When they lay their Hands upon their Shoulders, the meaning of it is. That they have quitted all Worldly Things, and that they are in the preſence of God. When they proſtrate themſelves, that ſignifies that they adore God. At the *Sabahnamaz*, when they pray, they proſtrate themſelves eight times, at Noon twenty times, at the *Quindy* ſixteen times, at the *Akſchamnamaz* ten times, and at the *Yatſinamaz* twenty four times: How many Proſtrations the Turks make. When they pray they may be all Naked, except their privy parts, and ſo may their Slaves, both

Men and Women, but Free-women are not permitted to do ſo; for they are to be covered all over when they pray, unleſs it be one half of the Cheek and Chin. This is the difference betwixt the Ceremonies of the Men, and of the Women, when they pray; the Men lift up their Hands to their Shoulders, ſay *Allah ekber*, and then lay them on their Navil; the Women lift them up but half way to their Shoulders, and then lay them upon their Breaſts, ſaying their Prayers as the Men do, and performing their Ablutions in the ſame manner. When Prayers are ended, all both Men and Women bow, firſt to the right ſide, and then to the left, as ſaluting the two Angels *Kerim Kiatib*. In ſhort, none can be more Devout than they are, for when they are in the Moſque they pray ſo affectionately, that they turn neither this way nor that way what ever may happen: And in my time, a Fire breaking out one Night of the *Ramadan* in *Conſtantinople* at the hour of Prayer, a *Renegado* told me next day, that thoſe who were at that time in the ſame Moſque where he was, which was not far from the place where the Fire was, conſulted which was beſt, not to break off their Prayers, or go and put out the Fire; and at length, they reſolved upon the latter. They are never ſeen to Prattle and Talk in their Moſques, where they carry themſelves always with great Reverence, and certainly they give us a Leſſon for Devotion. There are but few who go not every day to Prayers, at leaſt to thoſe of Noon, *Quindy* and *Ackſcham*; for many perform the other two at Home; nor does Travelling excuſe them, for when they know that it is about the hour of Prayer, they ſtop in the Fields near to ſome Water, and having drawn Water in a tinned Copper-Pot, which they carry always purpoſely about with them, they do the *Abdeſt*, then ſpread a little Carpet upon the ground, without which they never Travel, and ſay their Prayers upon it. They have Chaplets alſo, which they often ſay, for moſt part have them always in their Hand, whether it be at Home or abroad in the Streets, talking with their Friends, Buying or Selling, or drinking Coffee, and at every Bead they turn they ſay *Allah*, which is the Name of God.

Great Devotion of the Turks.

The Reverence of the Turks in their *Moſques*.

CHAP. XXXVIII.

Of the Charity of the Turks, and the Pilgramage to Mecha.

THE Turks Fourth Command is Charity, by that Command they are obliged to give yearly to the Poor, the fortieth part of their Goods; if they have poor Kindred, they ought to prefer them before others; if they have none, they ſhould give their Charity to their poor Neighbours; and if they have no poor Neighbours, they give it to the firſt they meet. This Command is not ill obſerved among the Turks, for they are very charitable, and very willingly help the wretched, without minding Religion, whether they be Turks, Chriſtians or Jews. I will not ſay, that the Charity alone of the Rich hinders the beggary of the Turks, there are (in my opinion) other cauſes; for moſt part of the Turks have pay from the *Grand Signior*, they live at a cheap rate, and make good chear of a ſmall matter; ſo that a little *Pilau*, a bit of Meat, and a ſmall portion of water, will make to them a conſiderable Feaſt: But after all, they perform great acts of charity; ſome in their lifetime relieve the Poor with their Goods; and others at their death leave great Eſtates for the founding of Hoſpitals, building of Bridges, *Kervanſerrais*, or Inns for the Caravans, bringing Water to the High-ways, and ſuch other publick Works; nay, many of them ſee them done in their own life-time; others again at their death give their Slaves their liberty: They who can't be charitable with their Purſes, do good with their Hands, employing themſelves in mending

Charity of the Turks.

The reaſon why there are few Beggars among the Turks.

Charitable Donations of the Turks.

mending the High-ways, filling the Ciſterns that are there ſtanding by the Waters, when they are out, that they may ſhew Travellers the Foard, and all this, for Gods ſake, refuſing money when it is offered them; for they do it (as they ſay) for the ſake of God, and not for the ſake of Money. Their Charity extends alſo even to Beaſts and Birds, and all Market-days there are a great many who go and buy Birds, which they preſently ſet at liberty, ſaying, that the Souls of theſe Birds will come at the Day of Judgment, and declare in the preſence of God, the kindneſs that they have received from them; and, indeed, they cannot endure to ſee a Beaſt kept in pain; for when they kill their Pullets, they cut of their head at one blow; and if they ſaw a man kill any after the French way, they would not forbear to cudgel him; nay, they reckon it cruelty to kill a Louſe or Flea with the nail, they do no more but give them one or two turns betwixt the finger and thumb, and then throw them away dead or alive. There are others, who at their death leave conſiderable Means for the feeding ſo many Dogs or Cats ſo many times a week, and give the money to Bakers or Butchers for performing that charity, which is faithfully and punctually enough put in execution; and it is very pleaſant to ſee every day Men loaded with meat, go and call the Dogs and Cats of the Foundation, and being ſurrounded with them, diſtribute it among them by commons. I could here give an hundred Inſtances of the charity of the Turks towards Beaſts; I have ſeen them often practice ſuch as to us would ſeem very ridiculous: I have ſeen ſeveral Men in good garb, ſtop in a ſtreet, ſtand round a Bitch that had newly puppied, and all go and gather ſtones to make a little wall about her, leſt ſome heedleſs perſon might tread upon her; and many ſuch like Examples; but it is not my deſign to trouble the Reader with ſuch trifles. In fine, *Sultan Amurath*, who in all appearance had no Religion, and who made ſo ſlight a matter of the life of a man, that if a day paſt wherein he had not put ſome body to death, he was out of humour; this cruel Prince (I ſay) was affected with that ſuperſtitious and beſtial compaſſion; for ſeeing a man one day ſtop at the corner of a ſtreet in *Conſtantinople*, to dine on a piece of Bread and a bit of roaſt Meat, which he had bought hard by, and hold his Horſe (that was loaded with Goods he had to ſell) by the bridle; he ordered the Horſe to be unloaded, and the load put upon the Maſter's back, obliging him to continue ſo all the while that the Horſe was eating a meaſure of Oats, which he cauſed to be given him; and upbraided the Man for the cruelty towards his Horſe, in that he allowed the beaſt no reſt, when he took it to himſelf.

The charity of the Turks toward Beaſts

An inſtance of the charity of the Turks toward Beaſts

The Fifth Command of the Turks is, To go to *Mecha*, and is the Command the worſt obeyed of all, becauſe many are not able to perform that Pilgrimage for want of Money, and ſeveral others are hindred by their Affairs; nevertheleſs, they labour ſtill as much as they can, to put themſelves in a condition of performing it ſome time or other; and many go thither yearly: But I ſhall treat more amply of this Pilgrimage, when I come to diſcourſe of *Ægypt*.

CHAP. XXXIX.

Of things Prohibited in the Turkiſh Religion.

NExt to the five above-mentioned Commandments, there are ſome things that are Prohibited to the Turks, which they cannot make uſe of without ſin: And in the firſt place Figures, the prohibition whereof they exactly obſerve; for though they be great lovers of Clocks and Watches, they'l not take them, if you would give them them for nothing, if they have any Figures of Men, Women, or Beaſts upon them; but they matter it not, if they be of Trees or Flowers. When they ſee any Figures, they are ſo highly offended, that they cannot forbear to expreſs their anger. When I was in *Ægypt*, there

Figures prohibited among the Turks.

was a Turk who came to me daily, to teach me the Language; and as often as he ſaw ſome Figures of Wood, that had been taken out of the *Mummies*, which I had in my Chamber, he fell into a paſſion with me; and though I told him, that they had been made by the ancient *Ægyptians*, yet he opened full mouth againſt the Chriſtians, for (ſaid he) it belongs to none but to God to make Figures, to which he gives a Soul; and all who make Figures would imitate God; but at the Day of Judgment, theſe Figures will come and demand their Souls from thoſe that have made them. I did but laugh both at his paſſion and bruriſh reaſoning, which is the Argument of all the Turks; but it puzles them hard, when one tells them, that if theſe Figures demand a Soul, it muſt be by ſpeaking; and if they ſpeak, they have a Soul already, and ſtand not in need of another. Being one day on board of an Engliſh Ship, I perceived that all the Figures that were carved upon her for ornament, had the noſes cut off, which I thought was great pity; and they told me, that that Ship having been one Summer in the *Grand Signior*'s Service, the Turks who were on board had cut off the noſes of all theſe Figures, ſaying, That it is not ſo great a ſin, if the noſes be cut off. The Turks are prohibited by the *Alcoran* to lend Money upon Uſury, and with them it is a very great ſin, from which they are careful to abſtain: However, there are always ſome among them who make bargains that differ little from Uſury. For Example: They ſell Goods upon truſt at a very high rate, and he whom they have truſted (without going out of the Ware-houſe) ſells them back to them at a lower price; they pay him in ready money, and the other remains ſtill Debtor for ſo much Goods, ſold at ſuch a price. It is likewiſe prohibited to them to eat of unclean Meats, which are the ſame that the Jews hold to be unclean; and Hogs fleſh is no leſs abhorred by the Turks than by the Jews, who are ſo far from eating it, that they would not touch it for all the world; nay, their Shoemakers dare not make uſe of Hogs briſtles as ours do, which puts them to a deal of pains in ſowing their Pabouches. In the ſame manner, they abhor Frogs, Tortoiſes, Snails, and other Creatures forbidden to the Jews, all which they do ſo abominate, that a Turk will ſooner loſe his life, than eat of them; and I never ſaw but one Turk that would eat Hogs fleſh; as for Renegadoes, they'l eat of it with all their heart, when they can have it; but they are People of no Religion at all, or ſuch as look for an opportunity of making their eſcape into Chriſtendom. They account Dogs alſo to be unclean, and if by chance a Dog rub upon them, they are unclean, and muſt needs waſh, and therefore they more carefully keep out of the way of a Dog that is running, than we avoid a running Horſe; and, indeed, they keep no Dogs in their houſes, but leave them in the ſtreets, where they abide in their ſeveral quarters, and are ſo acquainted with their ſtation, that they never go out of the bounds of it; and if they went out of their own ſtreet into another, the Dogs of the other quarter would kill them, as Invaders; for there are a great many in all the ſeveral ſtreets, who will not ſuffer ſtrange Dogs to enter their territories. In my time, there was one at *Pera*, which knew the *Franks* wonderfully well, and ſo ſoon as he ſaw any, he followed him, fawning upon him as far as his precinct extended, for a little bread; and it was a common thing to throw him an Aſpre to buy bread with, to which a Turkiſh Baker (that lived there) was ſo accuſtomed, that ſo ſoon as he ſaw a *Frank* coming, he made ready a loaf. The Turks are great lovers of Cats, having ſome always by them, becauſe (they ſay) *Mahomet* had one, which on a time falling aſleep on the ſleeve of his Garments, and the hour of Prayer being come, he choſe rather to cut off the ſleeve of his Garment, than to awaken his Cat; in that they ſhew ill nature, hating the Dog, which is very faithful; and loving the Cat, which is a cruel creature, being of the nature of the Tygre, and hath but few good qualities.

Uſury prohibited to the Turks.

Unclean Meats among the Turks.

The Turks hate Dogs, and love Cats.

Why *Mahomet* prohibited Wine.

As to the prohibition of Wine, or (at leaſt) the counſel of not drinking any, they tell, how that *Mahomet* (paſſing through a Village) ſaw a Wedding-Feaſt, where all drank Wine, and were merry, which made him praiſe Wine; but that when he came back again in the evening, or next day, and ſaw all in blood, (becauſe thoſe that were ſo merry before, had quarelled, come to blows, and broken one anothers heads with the pots) he condemned Wine, and adviſed his Friends not to drink any; which hinders not, but that (as I have already

already ſaid) many do drink, and are very often drunk, though if by miſchance Wine ſhould be ſhed upon their cloaths, the greateſt Drunkard that is, endeavours to get out the ſtain; and the more Scrupulous think, they cannot longer wear them without ſin.

CHAP. XL.

Of the Miniſters of the Turkiſh Law.

AS all Religions have their Prieſts or Miniſters, to reſolve the Doubts that may ariſe about their Belief, and celebrate Divine Office, ſo have the Turks their Eccleſiaſticks, who are knowing Men, and continually ſtudy the *Alcoran*. The chief of their Eccleſiaſticks, is the *Mufti*, for whom they have as much reſpect, as the *Romans* have for the Pope; he is not Elected by an Aſſembly of their Eccleſiaſticks, but the *Grand Signior* prefers whom he pleaſes, who is always a knowing Man in their way, and much verſed in the *Alcoran*; for it is he who is conſulted about matters of Conſcience, and he gives his Deciſions in little Writs, which are called *Fetua*. This *Mufti* is Married as the reſt of the Turks are. They have a great veneration for the *Mufti*, and when he goes to ſee the Prince, ſo ſoon as the *Grand Signior* perceives him, he riſes up, advances ſome ſteps, and ſalutes him very reſpectfully. They hold, that it is not lawful by their Law to put a *Mufti* to death, and nevertheleſs *Sultan Amurat* (who knew no other Law, but his own Will) having a mind to put one to death, ſent for him, and asked him who had made him *Mufti*; he anſwered, That his Majeſty had done it: Then replied *Sultan Amurat*) if I made thee *Mufti*, I may very well unmake thee; and cauſed him to be ſtrangled. *Sultan Mahomet*, at preſent, who (in my opinion) traces pretty well his Uncles foot-ſteps, put do death one called *Hodgiaza Efendi*, whilſt I was at *Conſtantinople*; they ſeized him at his houſe, and having put him into a *Caique* or Boat, carried him to *Burſa*, and it was ſome time before they knew at *Conſtantinople* whether or not he was put to death; ſome ſaid, that he was ſtrangled about the Iſles that are before *Conſtantinople*, and then thrown into the Sea; others, that he was ſtill alive at *Burſa*, where I was informed he had been ſtrangled, and buried in the Convent of the *Derviſhes*: It is to be obſerved, that they ſtrangled him rather than cut off his head, becauſe it would have been a great ſin to ſhed his blood; and beſides, Perſons of Quality who deſerve death, are commonly ſtrangled among them. He was accuſed, for what I could learn, of having contrived the Death of the *Grand Signior*, and the ſetting his Brother upon the Throne. He was a very riged Man, as I underſtood at a Viſite which the *French* Ambaſſadour (whom I had the honour to accompany) made to him. He was a great Enemy of all Chriſtians, and had reſolved to leave the *Greeks* but one Church in each Town. There is only one *Mufti*, whoſe ordinary Reſidence is at *Conſtantinople*; and becauſe he cannot diſpatch all the affairs of Conſcience in the Empire (which is of a vaſt extent, and many whereof require expedition) the *Cadileſquers* perform the Office of *Mufti* out of *Conſtantinople*, every one in their ſeveral Juriſdictions, for they ſtudy the Canon aſwel as Civil Law. For want of *Cadileſquers*, they have recourſe to the *Moulla*, who is the chief of the *Cadis*, and ſeeing there are places where there is neither *Cadileſquers* nor *Moulla*, but only a *Cady*, this *Cady* diſcharges the Office of all, and is Judge in all matters. As for thoſe who do Duty in the *Moſques*, they are called *Daniſchmend*, who are they whom the *Franks* call *Taliſmans*, and their Chief is called *Imam*, who is as the Parſon of the Pariſh, and reads Prayers aloud in the *Moſques*, at the uſual hours. They who go up to the top of the *Minarets* to call the people to Prayer, are named *Muezins*. There are alſo *Hodgias*, who are old Men of integrity, very knowing in the *Alcoran*,

Turkiſh Miniſters.

Mufti.

A *Mufti* ought not to be put to death.

A *Mufti* ſtrangled.

Cadileſquers.

Moulla.

Cady.

Taliſmans.

Imams.

Muezins.

Hodgias.

Alcoran, and expert in worldly Affairs; they are Councellors and Doctors of the Law; they ſometimes perform the Office, and even Preach on certain Feſtivals. Theſe *Hodgias* are often conſulted about Affairs of Importance, and they are in great reputation among the People, who have great reſpect for them.

Derviſhes. They have alſo ſeveral ſorts of Religious, among whom the *Derviſhes* are the moſt familiar and polite; I ſhall ſpeak of the others, when I diſcourſe of *Ægypt*. The *Derviſhes* live in common, and have their Superiors, as our Religious have; they go very mean in their Apparel, and wear on their heads a Cap of white felt, much like to our Night-caps. Every *Tueſday* and *Friday* theſe Religious make a Dance, which is pretty pleaſant to ſee. On the days they are to dance, they aſſemble in a great Hall, which is their *Moſque*, the middle whereof is Rail'd in ſquare, leaving a ſpace all round for thoſe that are without; within this encloſure, which is pretty large, is the *Keble*, where there are two Pulpits joyned together upon a foot-ſtool; into the one goes the Superiour, turning his back to the South; and his Vicar into the other, which is on the Superiour's right Hand; then over againſt them, at the other end of the Hall, without the Rails, there is a little Scaffold, on which are ſeveral *Derviſhes*, that play on Flutes and Drums, the other *Derviſhes* being within the Rails. I got upon the Scaffold of the Muſicians, being in company with another *French man*, who was acquainted with them. When they have altogether ſung ſome Prayers, the Superiour reads a little of the *Alcoran*, explained in *Turkiſh*; then the Vicar reads a few words of the *Alcoran* in *Arabiek*, which ſerve as a ſubject to the Diſcourſe that the Superiour afterward makes to them in *Turkiſh*. Having ended his Sermon, he comes down from his Pulpit, and, with the Vicar, and the reſt of the *Derviſhes*, takes two turns about the Hall, while one of the *Derviſhes* ſings ſome Verſes of the *Alcoran* in a pretty pleaſant tone; after that, all their Inſtruments play in conſort, and then the *Derviſhes* begin their Dance. They paſs before the Superiour, ſalute him very humbly, and then making a leap, (as thoſe do that begin to Dance at a Ball, they fall a turning round with their naked feet, the left foot ſerving for a Pivot or Spindle to turn upon, for they lift it not from the ground, but they raiſe the other, wherewith they turn ſo dextrouſly, that one will ſooner be a weary of looking on, than they of turning, though for the moſt part, they be old Men, and have long Garments. This turning is performed to the ſound of Drums and Flutes. When they ſtop, the Superiour, who (during the Dance) ſits with his Vicar at the feet of their Pulpits, riſes up, then making two ſteps, bows towards the South, and the *Derviſhes* bowing alſo, paſs before him, humbly ſalute him, and begin again to turn, and that for four times, the laſt being the longeſt of all. They turn as faſt as Windmills with the ſtrongeſt wind run, and always keeping time; and though their arms be ſtretched out, their eyes ſometimes ſhut, and they follow one another at a pretty near diſtance, turning all round the Rails, yet they never touch one another, but when the Muſick ceaſes, ſtop ſhort where-ever they are, without making the leaſt falſe ſtep, no more than if they had not at all moved. The Authour of this Dance was one *Hazreti Mewlana*, a *Derviſh*, who is reckoned a Saint among them. All the *Derviſhes* and *Santos* are generally great Hypocrites; for they paſs for Men wholly given to the Contemplation of God, and nevertheleſs are conſummated in all ſorts of vice.

The Dance of the *Derviſhes.*

CHAP.

CHAP. XLI.

Of the Marriage of the Turks.

THE Turks may have three ſorts of Wives, for they may Marry lawful Wives, have Wives of *Kebin*, and their Slaves for Wives: But the firſt they never ſee till they be married. When any one would marry after this firſt manner, he agrees with the Parents of the Maid whom he would have, what Dowry he is to give her, that ſhe may be his Wife; and this agreement is made in preſence of the *Cady* and two Witneſſes; which *Cady* writes down the conditions of the Marriage, and what Dowry he is to give his Wife. As for the Woman, ſhe brings nothing with her but her Bundle, which on the Wedding-day ſhe diſplays in her Chamber for a Shew; but before the Celebration, the Bridegroom gets an *Imam* to bleſs his Marriage, The day being come, the Bride well muſled up, is led to the Bridegroom's houſe, her bagage going before upon Horſes or Camels; and there they feaſt and make merry, the Men with the Men, and the Women with the Women in an Appartment by themſelves; the reſt of the day is commonly ſpent in Muſick and Puppet-Shows, the Women ſometimes, whom they call *Tchinghene*, mentioned by me before, dancing and playing tricks before them. When they are thus married, if the Husband happen to die, the Wife takes her Dowry, and no more; and if the Wife die, leaving Children behind her, theſe Children may conſtrain the Father to give them the Mothers Dowry. Now Turks may marry four Wives in this manner, and divorce them when they pleaſe; which they do, by going before a *Cady*, and ſaying, *Alei talac be talati*; which is to ſay, I part with her for three times. And if a Man divorce his Wife wrongfully he ought to give her her Dowry; but if he do it upon juſt grounds, he is not obliged to give her any thing. When a Woman hath been Divorced, ſhe cannot Marry another Man, till her months be four times over; that is to ſay, until the fourth month after her divorce, that ſhe may know whether ſhe be with Child or not, and by whom, that ſo there may be no confuſion in Lineages; and if ſhe be with Child, he that would Divorce her, muſt ſtay till ſhe be brought to bed before he can do it, and is obliged to keep the Children. When a Man hath divorced his Wife, or if the Divorce hath even proceeded from her, he cannot, if he would, take her again, till firſt ſhe hath been Married to another Man, and then he may take her back. For the Wives of *Kebin*, leſs Ceremony ſerves; a Man goes to the *Cady*, tells him, that he takes ſuch an one to Wife, to whom he promiſes to pay ſo much if he divorce her; all this the *Cady* writes down, and gives the writing to the Man, who (after that) may keep the Wife as long as he pleaſes, or ſend her going when he thinks fit, paying her what he promiſed, and maintaining the Children he hath had by her. They have as many of theſe Wives as they pleaſe for their Slaves; ſeeing they are abſolute Maſters, they do with them what they pleaſe, and have as many of them as they think fit; and the Children of all theſe Wives, are all alike lawful. After all, the Turks never Marry their Kinſwomen, if they be nearer than eight Generations incluſively.

Marriage of the Turks.

The Turks may have ſeveral Wives.

Different ſorts of Marriages.

The way of divorcing Wives among the Turks.

CHAP.

CHAP. XLII.

Of the Beauty, Manners, and Apparrel of the Turkiſh Women.

IT will not be amiſs I think, having ſpoken of Marriage, to ſay ſomewhat of the Women of *Turky*, of whom I have as yet ſaid nothing. In *Turky* the Women are commonly Beautiful, ſtreight, and well ſhaped; they are very fair, for they ſtir but little abroad, and when they do, they are Veiled. They add art to their natural Beauty, for they paint their Eye-brows and Eye-lids with a blackiſh colour, which they call *Surmee*, that being graceful with them. They alſo paint their Nails with a rediſh Brown, colour call'd *El hanna*. They are very cleanly and neat; for ſeeing they go at leaſt twice a week to the Bath, they have neither hair nor diot upon their Bodies: they are cloathed almoſt like the Men; and in the firſt place all of them as well as the Men, wear Drawers next their Skin, which come down to their heels, and are according to the Seaſon of Velvet, Cloath, Cloath of Gold, Sattin, or Stuff. Next they have their Smock, and over that a little quilted Waiſtcoat. which they call *Giupon*, then they put on their *Doliman*, which they gird with a Girdle, adorned with plates of Silver gilt, or Gold ſet with precious Stones, and to that they hang a little *Cangiar*. When they go abroad, they have a *Feredge* as well as the Men, the Sleeves whereof are ſo long that nothing is to be ſeen but the ends of their Fingers, for they put their Arms into the Sleeves, and in the ſtreet hold one ſide of the *Feredge* lapped over the other before. Their Hoſe and Shoes are like the Mens, but their head attire is different, for they make a very long treſs of their Hair, which hangs down behind to the ſmall of their Back, and they whoſe Hair is too ſhort, put it up in a Caſe that reaches down to the ſmall of their Back, which is commonly of Sattin, or elſe they uſe an artificial *Treſs*. Within doors they cover their head with a Cap of red cloth, much like our Night-caps, but much longer, with four Horns or points on the top; to the middle whereof they ſtitch a round of Pearles. They wear this Cap hanging all over one Ear, and they tye it below with a Handkerchief of fine ſtuff, wrought with flowers of Gold and Silk, which makes them look Great. When they go abroad they pull of that Cap, and take one made of Guilt Paſteboard; this Cap is pretty high, and broader above than below. Beſides that when they are abroad in the ſtreets their head is muffled up in a Linnen Cloth, which covers their Fore-head down to the Eyes, and another going athwart their Face juſt under the Eyes covers their Noſe and Mouth, and is tied behind the head, nothing of all their Countenance but the Eyes being uncovered; and if they did but ſhew their naked Hands, they would be look'd upon as Women of no Reputation; and therefore they let the ſleeves of their Smocks and Veſts hang down and cover their hands; not but ſometimes when they are in a corner of a Street where they think they are not perceived, they'll lift the Veil to ſhew themſelves to ſome Friend or Young-man that pleaſes them, but in that they hazard their Reputation, and *Baſtonadoes* beſides. Now theſe Women are very haughty, all of them generally will be clad in flowered ſtuffs, though their Husbands can hardly get Bread; nevertheleſs they are extreamly Lazy, ſpending the whole day ſitting on a *Divan*, and doing nothing at all, unleſs it be embroadering Flowers upon ſome Handkerchief; and ſo ſoon as the Husband gets a penny, it muſt be laid out for purchaſing a Woman-Slave. This great Idleneſs makes them Vicious, and employ all their thoughts how to find out ways of having their Pleaſures. The Turks do not believe that Women go to Heaven, and hardly account them Rational Creatures; the truth is, they take them only for their ſervice as they would a Horſe: but ſeeing they have many of them, and that they often ſpend their love upon their own Sex; theſe poor Women finding themſelves ſo forſaken, uſe all means to procure

Surmee.
El hanna.
The Apparrel of the Turkiſh Women.
Giupon.
The head attire of the Women.
Turkiſh Women are haughty.
The Turks value not women much.

cure what they cannot have from their Husbands, who are very Jealous, and put ſo little confidence in the frailty of that Sex, that they ſuffer them not to ſhew themſelves to Men; and a Woman that ſhould allow a Man to ſee her Face or Hands only, would be reckoned Infamous, and receive *Baſtonadoes* on the Buttocks; and therefore they ſuffer them not to go to the *Moſques*, where they would only diſtract the Men from their Devotion, nor to Market, nor yet to enter into their Husbands Shops. They never ſhow their wives to their Friends how intimate ſoever they be; and in ſhort, they hardly ever ſtir out of doors, unleſs to the Bath, and theſe alſo, men of Quality have at home; and thoſe of higher Quality keep Eunuchs to look to their Wives; ſo that the greater Quality the Husbunds have, the leſs liberty have they. The wives have not the priviledge of Divorcing their Husbands, as the husbands have of Divorcing them, unleſs he deny them the things which he is obliged to furniſh them; which are Bread, *Pilau*, Coffee, and Money to go twice a week to the *Bagnio*; for if he fail in giving them any of theſe things, they may goe before the *Cady* and demand a Divorce, becauſe the Husband is not able to maintain them: Then the *Cady* viſits the Houſe, and finding the Wives complaints to be juſt, grants her Suit. A Wife may alſo demand divorce if her Husband hath offered to uſe her contrary to the courſe of Nature; then ſhe goes before the *Cady*, and turns up the ſole of her Slipper, without ſaying a word; the *Cady* underſtanding that Language, ſends for the Husband, who if he makes no good defence, is Baſtanado'd, and his Wife Divorced from him.

The jealouſie of the Turks.

The Women go not to the *Moſques*.

Upon what grounds a woman may ſue out a Divorce from her Huſband.

CHAP. XLIII.

Of the way of Mourning for the Dead among the Turks, their manner of Burying, and of their Burying-places.

WHen any one Dies in *Turky*, the Neighbours ſoon have the news of it, for the Women of the Houſe fall a Howling and crying out ſo loud, that one would think they were in Diſpair: all their Friends and Neighbours having notice of this, come to viſit them, and fall to making the ſame muſick as they do, for theſe viſits are not rendered for Comforting, but for Condoling: They all then together weeping, and in a mournful and doleful tone, but ſtill as if they were ſinging, fall to rehearſe the praiſe of the Deceaſed; as for example, the Wife of him that is dead, will ſay, *He loved me ſo well, gave me plenty of every thing I ſtood in need of, &c.* And then the reſt ſay the ſame, making now and then all with one conſent, ſuch loud cries that one would think all were undone; and this muſick they continue for ſeveral hours together: But the beſt of all is, that ſo ſoon as the Company is all gone, the mourning is over; and ſo ſoon again as any Woman cometh, a new Lamentation begins. This laſts ſeveral days, and ſometimes at the years end, they'll begin again. Such as cannot or will not weep, hire Mourning Women, who gain a good deal of money thereby. At length, after all theſe Lamentations, comes the Ceremony that is to be obſerved before the Deceaſed be put in the Grave; and his Relations and Friends having laid him out upon the Ground, waſh his Body, and ſhave off his Hair; for the Turks love ſo much to have their Bodies neat and clean, that they make even the Dead obſerve it. Next they burn Incenſe about him, which they ſay ſcares away Evil Spirits and Devils, who otherwiſe would muſter about the Body; then they wrap him up in a Sheet, praying God to be merciful unto him, but they ſew not up the ſhroud at head and feet, to the end the Deceaſed may the more eaſily kneel, when the Angels that are to examine him, command him to do ſo. They put him afterwards into a Coffin or Beer like to ours, which they cover with a *Pall*, that ought to be red, if he be a Soldier that is Dead; if it be a *Scherif*, it ought to be a green Pall, and if neither of the two, a black one, and a thwart over it they extend a *Turban*, according to the Office he bore:

Of the way of mourning for the Dead.

The Burying of the Dead.

The colour of the Palls of the Dead.

bore: If he was a *Janiſary*, they put a red *Turban*, if a *Spahi*, a red one and a white, and if he be a *Scherif*, a green *Turban*; for others, they put a white one. He is after that carried to the Burying-place, then prieſts going before, ſaying certain prayers and often calling upon the name of God; after the Body, comes the Relations and Friends, then the Women, who altogether crie along the Streets like Mad-women, and holding a Handkerchief about their neck with both handsthey pull it ſometimes this way, and ſometimes that way, as if they were out of their wits for Grief. In fine, being come to the Burying-place where the Corps is to de Interr'd, they take it out of the Coffin or Beer, put it into the Grave, and ſo depart, leaving the Women there to make an end of their Muſick. If it be a Perſon of Quality, his Horſes are led in ſtate. Now the difference of the Turkiſh Graves and thoſe of the Chriſtians of the Country in the inſide, is this, that after the Turks have put their Dead into the Grave, they lay over a ſloaping Board, one endof it being ſet in the bottom of the Grave, and the other leaning on the upper end of the ſame above ſo that it covers the Body, which the Chriſtians of the Country do not; but neither of the two Bury their Dead in Coffins. When the Grave is filled up, they erect a ſtone over the head of the deceaſed, to ſerve for a ſeat to the Angels who are to examine him, that they may be the milder to him; but the Richer have Tombs of Marble rais'd as ours are, with a Stone, whereon the *Turban* of the Deceaſed is cut. Somtimes they erect a Stone at the Head, with a *Turban* of Stone like to that the Deceaſed wore, and another at his Feet, with his Epitapth. Their Burying-places are always without the Town, that the Air might not be Infected by the corrupt Vapours that riſe out of the Graves; and that was always obſerved by the Ancients. For the ſame reaſon thoſe of the Turks are diſtinct from thoſe of the Chriſtians; and the Turks Burying-places are commonly by the Highway ſides, that Travellers may remember to pray to God for them, and wiſh them happineſs: and upon the very ſame account, they who build a Bridge or any other publick work, are commonly Buried upon or near it, that they may have the Prayers of the Paſſengers. There are ſo many great Stones erected in ſome of theſe Burying-places, that they might ſerve to build a Town. Now after they have Interred their dead, the Relations and Friends for ſeveral days come and pray upon the Grave, beſeeching God to deliver the Deceaſed from the Torture of the Black Angels, and calling to him, bid him not be afraid, but anſwer them ſtoutly; and the Women alſo with their acquaintance, come and ſpend ſeveral hours there, nay, ſometimes half a day in bewailing the Dead, as they did at home in the Houſe; ſo that a Man who were not informed of this, and ſaw them in that poſture, would make no doubt but they were Mad-women. On *Friday* many bring Victuals and Drink, which they leave upon the Graves, and Travellers may freely eat and drink there. They do ſo, that thoſe that come there may pray for Gods Bleſſing on him, for whoſe ſake that charity is given.

Horſes led at Funerals.

The uſe of the Stone erected upon Graves.

Victuals and Drink upon the Graves of the Dead.

CHAP. XLIV.

A Summary of the Humour of the Turks.

Humour of the Turks.

HAving deſcribed at length the Cuſtoms and Practices of the Turks, it will be fit in this place to make a little Recapitulation, and in a few words repreſent their Nature and Manners. In Chriſtendom many think that the Turks are Devils, Barbarous, and men of no Faith and Honeſtty, but ſuch as know them, and have converſed with them, have a far different opinion; for it is certain, the Turks are good People, and obſerve very well that command of Nature; not to do to others, but what we would have others to do to us. When I ſpeak here of Turks, I underſtand Natural Turks, and not

not ſuch as turn to their Religion from another who are very numerous in *Turkie*, and are certainly capable of all ſorts of Wickedneſs and Vice, as is known by Experience, and commonly as unfaithful to Men, as they have been to God; but the native Turks are honeſt People, and love honeſt People, be they Turks, Chriſtians, or Jews. Nor do they think it lawful to Cheat or Rob a Chriſtian more than a Turk; I know very well I may be asked, Why then do they ſo Extortion the *Franks*? But it is certain, that the Chriſtians and Jews put them upon it and corrupt them; theſe Men being themſelves the Inſtruments of one anothers ruine, through a damnable Envy that reigns ever amongſt the *Franks*, that are in the *Levant*; Uſury is eſteemed a very great ſin by the Turks, and is but little practiſed. They are very Devout and Charitable; very zealous for their Religion, which they labour to propagate all over the World; and when they love or eſteem a Chriſtian, they pray him to turn Turk. They are Loyal to their Prince, whom they highly Reverence, and blindly Obey; Turks are not ſeen to betray their Prince, and turn to the ſide of the Chriſtians. They never Quarrel, nor carry Swords in the City, no not the Souldiers, but only *Cangiars*. They ſeldom fight together, and they never knew what Duels were; which proceeds chiefly from the wiſe Policy of *Mahomet*, who kept from them two great cauſes of Quarrels, Wine, and Gaming; for the good Turks drink not a drop of Wine, and thoſe who drink are not eſteemed, no more than they who eat *Opium*, or the *Coculus Indicus*, which makes them Drunk. As for Gaming, though they play at ſeveral Plays, yet it is always for nothing; ſo that they never Fight, becauſe if any Quarrel happen amongſt them, the firſt that comes by makes them Friends, or otherwiſe he that complains citing his Companion in preſence, witneſſes to appear before a Judg, he does not refuſe to go, otherwiſe he would condemn himſelf; and there every one having alledged his Reaſons, he who hath done the wrong is Condemned, and many times Baſtonadoed; if he deſerve it.

The Turks zealous for their Religion.

The Turks Loyal to their Prince.

Duels not known amongſt the Turks.

No Quarrels amongſt them.

The Turks never play for Money.

They are very Temperate, and commit no Exceſs, neither in quantity nor quality of Victuals; Treating Houſes would be very inſignificant amongſt them; and it may be ſaid, that they Eat to Live, and Live not to Eat. This, I think, is moſt part of the good that can be ſaid of them.

Temperance of the Turks.

Now for their Vices, they are Proud, eſteeming themſelves above all other Nations; they think themſelves the Valianteſt Men upon Earth, and that the World was only made for them. And indeed, they deſpiſe all other Nations in general, and eſpecially thoſe who are not of their Religion, as the Chriſtians and Jews; and they commonly call Chriſtians Dogs: Nay, there are ſome Turks ſo Superſtitious, that if when they come out of their Houſes in the Morning, the firſt Perſon they meet be a Chriſtian or Jew, they return quickly home again, ſaying: *Aouz billah min el ſcheitan el redgim*; that is to ſay, God preſerve us from the Devil. The Rable think they do a brave action when they flout at, and jear a Chriſtian, eſpecially if he be a *Frank*; but that's becauſe our faſhion of Apparel differing very much from theirs, they are much offended thereat, and call us Apes that have no Tails: But at *Conſtantinople*, they are not very inſolent to the *Franks*, either becauſe of the great Commerce they have with them, or rather becauſe they might eaſily be got Puniſhed, if they did any hurt; however they ſpare not now and then a blow with a Cudgel by the by, eſpecially if it be a Turk in drink. For my own part, I never met with any Trouble, only being one day with ſome other French in *Conſtantinople* without a Janizary, the Children threw ſome Cores of Apples at us; but ſome Tradeſmen coming out of their Shops, ran after them and diſperſed them. And indeed, when upon my leaving of *Conſtantinople*, I went to take my leave of *Monnſieur de la Haye*, the French Ambaſſador, he asked me if I had met with no Affront during the time that I had been there, and when I told him that I never had ſo much as my Hat once ſtrucken off (which they often do, Hats offending their ſight) he told me, that I had had good luck, and that I might brag that I had come better off than any other ever had.

Pride of the Turks.

Turks Superſtitious.

The Turks improve not Sciences much, and it is enough for them to learn to Read and Write; they often ſtudy the *Alcoran*, which comprehends all

The Turks Learning.

their Law both Civil and Canon; ſome beſides apply themſelves to Aſtrology, and few to other Sciences.

The Turks beaſtly in their Love.

They are very Amorous, but with a brutiſh Love; for they are great Sodomites, and that is a very ordinary Vice amongſt them, which they care ſo little to conceal, that their Songs are upon no other Subject, but upon that Infamous Love or Wine. They are very Covetous, and therefore their Friendſhip is eaſily gained by Money, or Preſents; by means of Money one may receive all ſorts of Civility from them, and there is nothing but what may be obtained at the *Grand Signior*'s Court for Money: Money makes Heads flie off, and in fine, Money is the great *Taliſman* there, as well as elſewhere. For the common ſort of People, provided you'll give them Drink enough, they are wholly at your ſervice. Thus you have a ſhort account of the chief of their Manners; we muſt now ſpeak of the Prince that Governs them.

CHAP. XLV.

Of the Grand Signior.

The Prince of the Turks.

THE Turks are all ſubject to one ſole Prince, whom they call *Sultan*, and other Nations, the Emperour of the Turks, or the *Grand Signior*, becauſe of his great Power. This is an Hereditary Empire, and hath never gone out of the *Ottoman* Family, ſince firſt it entred into it; that Race being held in ſuch Veneration by the Turks, that they would do any thing rather than to ſubmit to an Emperour of another Line, in prejudice of the true Heirs.

Sultan Mahomet IV. his Age.

The *Grand Signior* who Reigns at preſent, is called *Sultan Mahomet* the Fourth of that Name, Son to *Sultan Ibrahim*; in the Year 1655. that I was at *Conſtantinople*, he was about Fifteen or Sixteen Years of Age: He ſeemed to me to be of a low Stature, Tawny, and Melancholick. He hath a Scar on the left Cheek, which his Father made, who being on a time half Drunk, fell a Dancing, and having commanded his Son to come and Dance with him, the little Boy made anſwer, I am not a fool to Dance: I am a Fool then (replied *Sultan Ibrahim* all in rage) and with that gave him a ſtab with his *Cangiar*, or Dagger, in the left Cheek, and had Killed him, if his Wives had not prevented it. Others ſay, that it was by a Bottle he threw at him, he gave him that Scar.

Mahomet IV. wounded in the Cheek by his Father *Sultan Ibrahim.*

The Ceremony of Initalment of the *Grand Signior.*

When a *Grand Signior* dies then, his Son ſucceeds him, and if he have no Son, his Brother takes place, and pitches upon a day when he goes by Water to the *Moſque* of *Youp*; which is at the bottom of the Port: This *Moſque* hath a Cloiſter, in the middle whereof, there is a Tribunal of Marble, raiſed upon Marble Pillars. The *Grand Signior* mounting upon this Tribunal, the *Mufty*, after ſome Prayers, girds him with a Sword; and that being done, he makes his entry into *Conſtantinople* with *Cavalcade*. This Ceremony with them, is like the Coronation of our Kings; and he ends his *Cavalcade* at the *Seraglio.*

The Brothers of the *Grand Signior* put to Death.

No ſooner hath he taken poſſeſſion of the Empire, but he bethinks himſelf of the means to make it durable, and for that end puts all his Brothers to Death, ſtill provided he himſelf have Male Children; for if he have none, it ſeldom happens that he diſpatches his Brothers, for fear of depriving the Empire of a Succeſſor of the ſame Race, and of putting an end to the *Ottoman* Family, which would be a very great ſin. However *Sultan Amurat* did otherwiſe, for without any conſideration of Race or Heirs, though he had no Children, he put to Death all his Brothers, except *Sultan Ibrahim*, the Father of *Mahomet* the preſent Emperour, who was ſo well hid by his Mother, making the cruel Prince believe that his Brother was dead, that ſhe delivered

delivered him from his Rage. When, then, they have a mind to diſpatch their Brothers, their Cuſtom is, to cauſe them to be Strangled with a Silken Halter, or Bow-ſtring, making a ſcruple of Conſcience to put them to death by the Sword, and ſo to ſhed the Imperial Blood. Beſides, as I ſaid before, Perſons of Quality are ſeldom Beheaded, but commonly Strangled when they are condemned to Die. If they put them uot to Death, they are ſhut up ſo cloſe, that no Body can tell what is become of them; and whilſt I was at *Conſtantinople*, I could not find any Man who could certainly inform me, whether the *Grand Signior* had any Brother alive or not.

Perſons of Quality are ſtrangled.

The reaſon which obliges the *Grand Signior* to theſe Fratricides, is not only that he may have none to diſpute the Crown with him, but alſo that he may render himſelf Maſter of the Militia, who are ſo Inſolent, when any Brother of their Prince remains in being, that they daily importune the Emperour, demanding extraordinary Largeſſes, or Augmentations of their Pay; and if it be refuſed them, they'll threaten and cry publickly, *God preſerve to us your Brother alive:* Thereby intimating, that if he ſatisfie them not, they can Dethrone him, and put his Brother in his place. When that Pretext is taken from them, they reverence their Prince; but though that be a neceſſary piece of Policy, yet it is very Inhumane.

The cauſe of the Death of the Brothers of the *Grand Signior*.

When once the *Grand Signior* is well ſettled in his Throne, he minds nothing but his Pleaſures, and many are employed upon that account. He hath always a great many Buffoons, who ſtudy nothing elſe but to invent ſome piece of Folly that might give him Diverſion. Girls have not the leaſt ſhare in his Pleaſures; all the *Baſhas* make it their buſineſs to find out Beauties for him, ſo that in a ſhort time his *Serraglio* is well ſtocked with the faireſt.

The *Grand Signior's* Diverſion.

Many have written at large, how the *Grand Signior* ſpends his time in the *Serraglio*, his daily Exerciſe, his way of Eating and Drinking, Bed, and the like, which are very hard to be known, there being no Witneſſes but Eunuches, who never come out of the *Serraglio*, and ſome *Itchoglans:* For my part, I know none of theſe particulars, more than theſe Gentlemen have mentioned, and therefore I ſhall not ſpeak of them. I will only tell, what I had from an *Itchoglan*, newly come out of the *Serraglio*; that the *Grand Signior* is ſerved at his Meals in *China*, which is more valuable then Purcelane or *Terra Sigillata*, that is reckoned to be good againſt Poyſon. He hath alſo a great many covered diſhes of beaten Gold, each diſh with its cover, weighing twelve or thirteen Marks. Theſe Diſhes were preſented to him by *Kilidge Hali Baſha*, a Renegado native of *Meſſina*, after the Pillage and Robberies that he committed in *Calabria*, where he took great Booty. Now though with them it be a ſin to eat in Gold or Silver, yet he makes uſe of both; and the Queen Mother of the *Grand Signior*, is ſerved in forty Silver plate diſhes. But at extraordinary Feaſts, which are kept in the Gardens, or Summer-Houſes, they are ſerved in Baſons of Purcelane, or *Terra Sigillata*, as the Ambaſſadours are alſo when they are feaſted in the Hall of the *Divan*, before they have their Audience of the *Grand Signior*. When he eats he ſpeaks to no body, but makes himſelf be underſtood by Signs to the mute Buffoons, who are very expert at that, having a very ſingular method in it; and there is nothing but what they can expreſs by Signs. Theſe Buffoons are always playing ſome fooliſh Tricks amongſt themſelves to make him Laugh.

The *Grand Signior's* Diſhes.

The *Grand Signior* never ſpeaks at Dinner.

He never beats his Brains about Buſineſs, but refers the whole management of Affairs to his Miniſters, who give him a Summary Account of them, on certain days of the Week. Not but that there have been ſome who have taken the Care upon themſelves, ordering their Miniſters to act according to their Directions. *Sultan Amurat*, though a very debauched Prince, always minded his Affairs, and *Sultan Mahomet* who Reigns at preſent, and traces the Footſteps of his Uncle *Amurat*, loves Buſineſs very well too.

Care of Affairs.

When the *Grand Signior* is weary of ſtaying in his *Serraglio*, he goes and takes the Air upon the Water, and ſometimes by Land, but not often, becauſe his Miniſters do what they can to hinder him from that, leaſt Petitions may be preſented to the *Grand Signior* againſt them: For ſuch as cannot have Juſtice of them, expect till the *Grand Signior* be abroad in the Streets; and when he paſſes by they put their Petition on the end of a Cane, which they hold

hold up as high as they can; which the *Grand Signior* perceiving ſends for it, and has it brought to him. The truth is, the Miniſters are not well pleaſed he ſhould be informed of Affairs by any but themſelves.

The *Grand Signior*'s going abroad out of the *Serraglio.*

I have ſeveral times ſeen the preſent *Grand Signior* abroad, but the firſt time that I ſaw him, I was told, that for at leaſt a Year before he had not been out of his *Serraglio.* When he goes abroad by Land, it is either with ſmall Attendance, or in Pomp: I have ſeen both, as I ſhall afterwards relate. When he goes by Water, he has always few Attendance; his Galiotte comes to the *Kieuſk* of the *Serraglio*, which is on the Water-ſide over againſt *Galata*, and entring with a very ſmall Retinue, he goes to *Scudaret*, or the Black-Sea, to take the Air. This is a moſt rich Galiotte, guilt all over and adorned with many counterfeit Stones: It hath four and twenty Benches, that is to ſay, four and twenty Oars on each ſide, each rowed by two *Boſtangis*, who have only a Shirt over their Breeches, or rather Drawers; they have ſcarlet Caps ſhaped like a Sugar-Loaf, ſuch as all the *Boſtangis* wear, being half an Ell high; and they who ſerve on this occaſion are the Favorites of the *Boſtangi Baſha.*

Boſtangis Rowers.

The advantage of the Rowers.

Thoſe that Row on the right ſide are all the Sons of Chriſtians made Turks, who may ariſe to the dignity of *Boſtangi Baſha*, to which Office thoſe that Row on the left hand, who are the Sons of Turks, and commonly of *Aſia*, can never aſpire: And the greateſt reward that they can hope for when they come out of the *Serraglio*, is to have fourſcore *Aſpres* a day in Pay; whereas thoſe on the right ſide, after they have diſcharged the Office of *Boſtangi Baſha*, may be *Agas* of the *Janizaries*, nay, even *Baſhas* or Governours of Provinces. If any of theſe *Boſtangis* chance to break an Oar in Rowing, the *Grand Signior* gives him according to his Liberality, a handful of *Aſpres*, or a handful of *Chequins*, as an encouragement for plying his Buſineſs with ſo much ſtrength. In the time of *Sultan Solyman*, three *Chequins* was the ordinary reward, but at preſent it is not limited. However it is not by ſtrength, but rather ſlight that they break their Oars; and many times they break them half off before the *Grand Signior* come on board his Galiotte, and then eaſily do the reſt as they Row. The *Boſtangi Baſha* ſits at the Helm and ſteers the Galiotte, and at that time has opportunity enough to diſcourſe with the *Grand Signior* at his eaſe.

The *Grand Signior* goes through the City in Diſguiſe.

Beſides theſe ways of going Abroad, the *Grand Signior* goes ſometimes through the City in Diſguiſe, and without Attendance, as a private Man, to ſee if his Orders be punctually obſerved: And he at preſent, who ſeems in all his Actions to imitate his Uncle *Sultan Amurat*, went abroad almoſt every day in Diſguiſe, whilſt I was at *Conſtantinople*; having however ſome Men following him at a little diſtance, and amongſt the reſt an Executioner. And by the way he cauſed many Heads to flie off, both in *Conſtantinople* and *Galata*, which kept all things in better order. The Chriſtians were very glad that he Diſguiſed himſelf ſo, for that was the cauſe that no body durſt moleſt or abuſe them. Sometimes he would go to a Bakers Shop and buy Bread, and ſometimes to a Butchers for a little Meat: And one day a Butcher offering to ſell him Meat above the rate which he had ſet, he made a ſign to the Executioner, who preſently cut off the Butchers Head. But it was chiefly for Tobacco, that he made many Heads to flie. He cauſed two Men in one day to be Beheaded in the Streets of *Conſtantinople*, becauſe they were ſmoaking Tobacco. He had prohibited it ſome days before, becauſe, as it was ſaid, when he was paſſing along the Street where Turks were ſmoaking Tobacco, the ſmoak had got up into his Noſe. But I rather think that it was in imitation of his Uncle *Sultan Amurat*, who did all he could to hinder it ſo long as he lived. He cauſed ſome to be Hanged with a Pipe through their Noſe, others with Tobacco hanging about their Neck, and never pardoned any for that. I believe that the chief reaſon why *Sultan Amurath* prohibited Tobacco, was becauſe of the Fires, that do ſo much miſchief in *Conſtantinople* when they happen, which moſt commonly are occaſioned by People that fall aſleep with a Pipe in their Mouth, that ſets fire to the Bed, or any combuſtible matter, as I ſaid before.

Prohibition of Tobacco.

He uſed all the arts he could to diſcover thoſe who ſold Tobacco, and went to thoſe places where he was informed they did, where having offered ſeveral

Chequins

Chequins for a pound of Tobacco, made great entreaty, and promiſed ſecrecy, if they let him have it; he drew out a Cimeter under his Veſt, and cut off the Shopkeepers Head. They tell a very pleaſant adventure of his upon this occaſion. Being one day in diſguiſe at *Scudaret*, he went into the Boat that paſſes over to *Conſtantinople*, wherein there were ſeveral People, and amongſt others a *Spahi* of *Anatolia*, who was going to *Conſtantinople* for his Pay. No ſooner was this Blade come into the Boat, but he fell a ſmoaking; and no body durſt ſay any thing to him ſave *Sultan Amurat*, who drawing near, asked him if he did not ſtand in Awe of the *Grand Signior*'s Prohibition. The *Spahi* very arrogantly made anſwer, That the *Grand Signior* led a brave life on't, that he delighted himſelf with his Women and Boys, and making himſelf Drunk in his *Serraglio*; that for his ſhare all he had was Bread, that Tobacco was his Bread, and that the *Grand Signior* could not hinder him to ſmoak; and with that asked him if he would take a whiff. *Sultan Amurat* told him ſoftly that he would; and having got the Pipe from the *Spahi*, went and hid himſelf in a corner of the Boat, ſmoaking with as much circumſpection, as if he had been afraid ſome body might ſee him. When they were come to *Conſtantinople*, both together went into a *Caique* to go into *Galata*, each pretending to have Buſineſs there. When they were come a ſhoar, *Sultan Amurat* invited the *Spahi* to go drink a cup of Wine in a place where he knew it was good; and the other condeſcended. The Emperour led him towards the place where his Servants ſtaied for him (for when they Diſguiſe themſelves, they appoint their Servants to meet them at a certain place) and being pretty near, he thought, becauſe he was very ſtrong, that he was able alone to arreſt the Man, and therefore took him by the Collar. The *Spahi* much ſurpriſed at that boldneſs, and remembring he had been told, that *Sultan Amurat* often diſguiſed himſelf, he made no doubt but that it was he; ſo that ſeeing himſelf undone, he quickly took up his Mace that hung by his Girdle, and with it gave *Sultan Amurat* ſuch a Blow over the ſmall of the Back, that he beat him down, and then fled. *Sultan Amurat* being mad that he miſſed of his deſign, cauſed it to be Publiſhed, that he acknowledged the Fellow who had given him the Blow to be brave, and that if he did appear, he would greatly reward him; but the other miſtruſting his Promiſe, kept out of the way. He plaied ſo many Pranks of that nature, that they were enough to fill a Book.

A ſtory of *Sultan Amurat* upon the prohibition of Tobacco.

CHAP. XLVI.

Of the Grand Viſier, *and other chief Officers of the Turkiſh Empire.*

THE *Grand Signior* (as I ſaid before) meddles but little or not at all with Affairs, and if any apply themſelves to Buſineſs, it is only in matters of great Conſequence. For if he concerned himſelf in ſmaller Affairs, he muſt ſhew himſelf too often, which he would take to be Prejudicial to him, and a Diminution of his Majeſty. But he hath his chief Miniſter, who is the *Grand Viſier*; for he hath commonly ſeven *Viſiers*, whereof the firſt hath all the Authority, and does all. It is he that giveth ordinary Audiences to Ambaſſadours, who during the whole time of their Embaſſie, have but two Audiences of the *Grand Signior*, one at their Arrival, and another when they depart; and theſe neither but audiences of Ceremony, wherein they treat of no Buſineſs. He hears their Propoſals, and gives them their Anſwer. It is he that takes care to pay the Armies, deſides Law-ſuits, condemns Criminals, and manages the Government: In a word, all the Affairs of the Empire reſt upon his Shoulders; he diſcharges the Office of the *Grand Signior*, and only wants the Title. This is a very heavy Charge, and a *Grand Viſier* has but very

Grand Viſier.

very little time to himſelf; nevertheleſs all ardently aſpire to that Dignity, though they be almoſt ſure to Die within a few days after. For when a *Grand Viſier* continues ſix Months in Office, he is a Man of parts, and moſt commonly with their place they loſe their Lives: Becauſe in diſcharging that Office, they raiſe themſelves a great many Enemies, ſome out of Envy, others as being the Friends and Relations of thoſe whom the *Grand Viſier* has diſobliged, for Juſtice can never be rendred without Murmurings and Diſcontents; and if they who are diſcontented have any credit with the *Grand Signior*, they uſe it to get the *Grand Viſier* turned out and put to Death; and if they have not credit enough to make him loſe his Life, they think it enough to get him made *Maaſoul*, that is to ſay, turned out of place; and it is many times the Cuſtom, after that to give him a Government. But when he is on the way to go to it, his Enemies growing more powerful by his abſence, ſo beſtir themſelves, that they obtain a Warrant for his Death; immediately thereupon, a *Capidgi* is ſent after him, who having overtaken him, ſhews him the Order he has to carry back his Head; the other takes the *Grand Signior*'s Order, kiſſes it, puts it upon his Head in ſign of reſpect, and then having performed his Ablution and ſaid his Prayers, freely gives up his Head: The *Capidgi* having Strangled him (or cauſed Servants whom he brought purpoſely with him to do it) cuts off his Head, and brings it to *Conſtantinople*. Thus they blindly obey the *Grand Signior*'s Order, their Servants never offering to hinder the Executioner, though theſe *Capidgis* come very often with few, or no Attendents at all; for they think they make a happy end when they Die by Orders from the *Grand Signior*, believing themſelves to be as good Martyrs, as thoſe who die Fighting againſt the Enemies of their Religion. However now a days, there are a great many who are not ſuch Fools, and I fancy, that of late they begin to be undeceived of that pretended Martyrdom; for they receive not now ſuch news with a ſerene Countenance. Hence it is that there happens frequent Rebellions in *Aſia*, which are only made by diſcontened *Baſhas*, who know that their Enemies are preparing Death for them upon their arrival at *Conſtantinople*. However *Huſſein Baſha*, who ſo long Commanded the Turks in *Candia*, did not at all deſire the Office of *Viſier*; for though it was ſeveral times offered unto him, yet he would never accept of it, very well perceiving that that Dignity was purpoſely offered him, to draw him out of the Iſle of *Candia*, where he was beloved of the Soldiers and Country, and where being Abſolute, he raiſed a great Revenue; ſo having given ſome jealouſie to the *Grand Signior*, he made no doubt but as ſoon as they had got him out of the Iſland, they would cut off his Head; and nevertheleſs for all his Circumſpection, he fell into the Snare at laſt, which for many years he had avoided. But to return to the Charge of *Grand Viſier*, conſidering how greedily they all gape after it. It makes me believe what ſeveral Turks have told me, that the chief thing that makes them deſire it, is to have the pleaſure of being revenged on their Enemies. And indeed it is ſeen, that a *Grand Viſier* upon his promotion to that Dignity, cuts off a great many Heads; but he is to expect hourly the like himſelf, and when he goes to the *Serraglio*, he is in doubt whether ever he come back again. Nevertheleſs the *Grand Viſier* that died laſt, diſcharged that Office for many Years, and ended his days by a Natural Death. To do ſo, it requires great Prudence, and many Friends every where, but chiefly in the *Serraglio*; where it is good to have the protection of the Mother of the *Grand Signior*, and of the beloved *Sultana's*, by means of the Eunuches, whoſe friendſhip is alſo very conſiderable, the *Kzlar Agaſi*, or Guardian of the Maids, and ſome others, being in extraordinary favour with the *Grand Signior*; all theſe friendſhips are procured by Preſents. Next to the *Grand Viſier*, the other *Viſiers* are the principal Members and Miniſters of Council, though they commonly Act according as the *Grand Viſier* would have them. The other chief Charges are the *Cadileſquers*, which properly ſignifies Judges of the Armies, and are a kind of chief Juſtices; for they are ſovereign Judges, both in Civil and Military Affairs. Heretofore there were but two *Cadileſquers*, one of *Anatolia*, and the other of *Romelia*, or *Greece* in *Europe*: But after that *Sultan Selim* Conquered *Ægypt*, he Created a third, who is *Cadileſquer* of *Ægypt*. They have under them the *Cadis*, who are Judges

Maaſoul.

Great reſpect to the *Grand Signior*'s Orders.

The cauſe of the frequent Rebellions in *Aſia.*

Huſſein Baſha.

The chief cauſe why the great men affect to be *Grand Viſiers.*

Friendſhips are acquired by preſents.

What the word *Cadileſquer* ſignifies.

Cadileſquers.

Cadis.

Judges, and as it were Bailiffs or Provoſts; before them ordinary cauſes are tryed, Marriages made, liberty given to Slaves; and they make their Writings which they call *Heudgets* or *Decrees*. The *Cadileſquers* name the *Cadies*; who are afterwards to be approved and confirmed by the *Grand Signior*. The place of Captain, *Baſha* or Admiral is alſo a very conſiderable Office, for he is maſter of the Fleet at Sea; and he is alſo called *Degniz Beglerbey*, that isto ſay, *Beglerbey* of the Sea. There are a great many other charges of great Authority, which it would be too tedious to mention here, it being ſufficient to have named the chief. Theſe places generally change maſters very often; and in the ſpace of eight Months that I was at *Conſtantinople*, there were three *Mouſtis*, three prime *Viſiers*, and three Captain *Baſha's*. The Children of theſe men are ſeldome the richer for their Fathers Fortune: for ſeeing it is the common cuſtom to take their Places, and Lives from them at the ſame time, the *Grand Signior* ſeizes all their Eſtates, the Goods of all Malefactors belonging to him.

Heudgets.

Captain *Baſha*

CHAP. XLVII.

Of the Divan.

THE word *Divan* is not only taken for that riſing, which is at the end of Halls, about half a foot or a foot high, and covered with a carpet, of which I have ſpoken before; but alſo for the Council and Aſſemblie of the Viſiers and other Officers, who on certain daies meet to conſult about affairs of State, and other buſineſs. This Divan is held regularly four days of the week, to wit, *Saturday*, *Sunday*, *Monday* and *Tueſday*, in a Hall appointed for that purpoſe, in the ſecond Court of the *Serraglio*. The Viſiers and thoſe who ought to be there, fail not to come betimes in the morning; thoſe who have place there are the *Viſiers*, *Cadileſquers*, *Beglerbeys*, or Vice-Roys, the *Niſchangi*, who is Keeper of the Seals, for he ſeals all diſpatches, the *Defterdars*, who are the Treaſurers, and a great many Secretaries or Clerks, who draw all the writings upon the ſpot; the *Capidgi Baſha*, and *Chiaoux Baſhaw* keep the door of the Hall: There affairs of State are debated, all ſuits are there ſupreamly decided, for any body may be heard there, of what Country, Quality or Religion ſoever he be, and the pooreſt man has liberty to ask Juſtice of the *Grand Vizier* in Perſon, and to deliver him his Petition; which after the *Grand Vizier* hath ordered to be read, he pronounces Sentence according to Equity. If it be a Suit for Debt, the *Vizier* upon ſupplication, ſends a *Chiaoux* to fetch the Debtor into Court, and the Creditor bringing his witneſſes, who ought to be two at leaſt, the Debtor is obliged to pay him upon the ſpot, or go to Priſon and lye there till he have done it. If it be for Murder, the accuſers having good Witneſſes, the Priſoner is condemned to die: and all theſe things are diſpatched with ſo much expedition, that a matter no ſooner comes to a hearing, but it is conſulted, judged, and put into Execution; and a Tryal ſhall not laſt above four or five hours without Sentence given one way or other: nor does ſo long a delay happen unleſs it be a very difficult Cauſe; and ſo the parties are not undone by Lawyers and Pleading, as in other Places: nor is there any fear that wrong Juſtice will be adminiſtred; for at the end of the Hall in the wall, near the Seeling, there is a Window with black crape hanging before it, through which the *Grand Signior* ſees and hears when he pleaſes, all that is ſaid or done in the *Divan*, without being perceived; ſo that the Judges not knowing whether the *Grand Signior* be at the Window or not, are careful not to do partial Juſtice, which would immediately coſt them their Life if the *Grand Signior* knew it; and they give him a faithful account of every thing that paſſes in the *Divan*. A little farther near the *Divan*, is the *Hazna* or Treaſury where the *Grand Signior's* Revenue is put: It is opened on all *Divan*

The *Divan*.

Divan days.

Officers of the *Divan*.
Beglerbey.
Niſchangi.
Defterdars.

The diſpatch of Juſtice among the Turks.

Hazna

The opening of the *Grand Signiors* Treasury.

Aga of the *Janizaries.*

Spahiler Agaſi.

Days, but But firſt the *Chiaoux Baſha* takes off the Seal looking if it be whole; and when they have taken out of that *Hazna* what they had a mind to take, or put in what they had to put, it is ſhut again; and then the *Vizier* gives his Seal to the *Chiaoux Baſha*, who Seals up the Lock of it. Whileſt the *Divan* is Sitting, the *Aga* of the *Janizaries* is brought in before the *Grand Signior*, by the *Capidgi Baſha*, and *Chiaoux Baſha*: This *Aga* gives the *Grand Signior* an account of his charge, and then returns. After him the *Spahilar Agaſi* is introduced in the ſame manner: next the *Cadileſquers.* then all the Officers of the *Divan*; and laſt of all the *Viſiers.* All theſe Officers go every *Divan* day and give the *Grand Signior* an account of what they have done, and none of them can promiſe to himſelf to bring back his Head again; for the *Grand Signior* for a ſmall matter will cauſe them to be Srangled upon the ſpot.

CHAP. XLVIII.

Of the Oeconomy or regulation of Proviſions amongſt the Turks. Of the Money and Weights of Conſtantinople.

IN all things the Turks are ſo great lovers of Order, that they omit nothing that can tend to the obſervance of it; and becauſe œconomy and the regulation of proviſions, is one of the chief things that ſerve to maintain it, they take a ſpecial care of that; ſo that all things are to be had in plenty, and at reaſonable rates: they never ſell Cherries or other Fruits there when firſt they come in at the weight of Gold, as they do in this Country; things are ſold there always at reaſonable rates; and he that hath taken the pains to bring his Fruit ſooneſt to Market, has no more advantage but to take Money before others: if any one offered to exact upon a Turk in ſelling of his Goods, he would be ſoundly Drubbed, or elſe brought unto Juſtice, and there be Condemned to *Baſtonadoes*, beſides the payment of a Fine; and therefore there are Officers that take care to examine the weights of thoſe that ſell Goods, who daily go their rounds, and if they find any Man with weights that are too light, or that ſells his Goods too dear, they fail not upon the ſpot to order him ſo many blows with a Cudgel upon the Soles of the Feet, and beſides make him pay a Fine: ſo that being a fraid of that puniſhment, they'll always give you ſomewhat over and above the weight; and ſo one may ſend a Child to Market provided it can but ask for what it wants, for none durſt cheat the Child; and ſometimes the Officers of the Market meeting it, will ask what it payed for ſo much Goods, and weigh them, to ſee if the poor thing hath not been cheated, for if it be, they carry it along with them and puniſh the ſeller. I ſaw a Man who ſold Snow at five *Deniers* the pound, receive Blows upon the Soles of his Feet, becauſe his weight was not exactly full. Another having ſold a Child a *Double* worth of Onions, and the Officers of the Market meeting this Child, and finding that he had not enough, went to that Man, and gave him thirty Blows with a Cudgel. They have alſo another puniſhment for thoſe that ſell with falſe Weights, which ſeems not to be ſo harſh, but is more Ignominious, as being more publick; they put a mans neck into a Pillory made of two Boards, weighing an hundred pound weight, which he carries on his ſhoulders, and with theſe being hung full of little Bells, he marches up and down the Town, to be laughed at by all that ſee and know him. As to diſorders and quarrels that happen in the Streets, every one is obliged to hinder them; and that all may be the more concerned in that, there is a Law much received, that if any dead Perſon be found in the Sreets, whether he be Chriſtian, Turk, or Jew, and it be not known who Killed him; they before whoſe door the Dead Man is found, are made

The puniſhment of ſellers by falſe Weights.

Another puniſhment for ſuch as ſell by falſe Weights.

made to pay for his Blood; and the ſet rate for the Blood of a Man, is five hundred *Piaſtres*, or forty five thouſand *Aſpres*; ſo that it is the intereſt of every one to ſee that no noiſe be made before his Door, or at leaſt to obſerve thoſe that make it: this is very exactly obſerved in relation to the Turks, but the Chriſtians have many times partial Juſtice done them. When I was at *Conſtantinople*, a poor Greek meeting ſome Turks coming out of a Tavern in *Galata*, they asked him for ſome flowers that he had in his hand, and he having given to the one and denied the other, telling him he had no more; the Villain gave the poor Greek a ſtab with a *Cangiar* in the Body, and ſo fled. This having happened before the Convent of the *Jacobins*, the poor wretch was immediately carried into their courtfor relief,but he was hardly there before he Expired; which at the ſame time coming to the knowledge of the *Vaivode* or Bailiff of *Galata*, he ſent and demanded of the poor Religious, and of a French Merchant that lived overagainſt them, the Blood of that Man; but (luckily for them) that *Vaivode* was Strangled four or five days after, before they had paid their Money; ſo that they were quitted for the fear of it. To prevent accidents in the Night-time, all Perſons whatſoever are prohibited to be abroad in the ſtreets after that night is in, except during the *Ramadan*; and if the Under *Baſha*, who is as the Captain of the Watch, or Conſtable, and ought to walk about all night long, meet any Man, he carries him before the *Cady*, who examines who he is, and then being known, he is led to Priſon, and beware of *Baſtonadoes* next morning, and of a Fine to boot, if he give not good reaſons why he was abroad at ſuch an hour; nay though he ſhould be cleared, without Blows or a Fine, yet it is a diſgrace to have been taken abroad in the Streets in the Night-time.

The price of a mans Blood that hath been kill'd before any bodies door.

Vaivode.

No man is abroad in the ſtreets of *Conſtantinople*, in the Night-time.

Under *Baſha.*

I think it will not be amiſs to tell here what money they uſe at *Conſtantinople*. The Turkiſh *Chequin* is worth two *Piaſtres*; the *Venetian* is worth ten *Aſpres* more; the *Piaſtre* or *Picade* of fifty eight *Sols*, is commonly worth ninety *Aſpres*, and ſometimes only eighty. The *Aſlanie* is worth eighty *Aſpres*; and when the *Piaſtre* is but worth fourſcore *Aſpres*, the *Aſlanie* is but worth threeſcore and fifteen. Theſe *Aſlanies* are the German Rix Dollars, which have a Lion on one ſide; and for that they are called *Aſlanies*, from the Turkiſh word *Aſlan*, that ſignifies Lyon. The *Iſolotte* is worth fifty five *Aſpres*. The *Aſpres* are little pieces of Silver that have no other ſtamp but the *Grand Signior*'s Name,and are worth about eight *Deniers*,or three Farthings a piece,but there are many of them Counterfeit, and one muſt have a care of that; ſo that to receive half a Crown in them, it requires half a quarter of an hour to examine the Pieces one after another; but great payments require whole days. That this may be the more commodiouſly done,they tell the *Aſpres* upon Boards made for that purpoſe, which they call *Tabbia*,that have a ledging to keep them from falling, except at one end, where it draws narrower, by which they pour them into the Bagg: on theſe Boards they pick out all the good ones, and lay aſide the bad. They have alſo pieces of two, three, four, five, ſix, ten *Aſpres*, &c. And this is all the Silver Money they coin at *Conſtantinople*; ſo that payments are hardly made in any other Money. To an *Aſpre* go ſix *Quadrins*, which are pieces of Copper about the bigneſs of a French Double: they have alſo half *Quadrins*, which they call *Mangours*; when they ſay a *Purſe*, they underſtand five hundred *Piaſtres*, or fourty five thouſand *Aſpres*, which is the ſame thing. As to their Weights, the *Cantar* is a hundred and fifty *Rottes*, the *Rotte* is twelve Ounces, the Ounce twelve Drachms,the Drachm is ſixteen *Quirats*, the *Quirat* four Grains; the *Medical* is a Drachm and a half, the *Oque* contains four hundred Drachms; ſo that the *Oque* is worth three *Rottes*, two ninths leſs.

Money of *Conſtantinople.*

Turkiſh *Chequin.*

Piaſtre.

The *Aſlanie.*

Iſolotte.

Aſpres.

Tabbia.

Quadrins.

Cantar.

Rottes.

Drachms.

Quirats.

Medical.

Oque.

CHAP.

CHAP. XLIX.

Of the Puniſhments and kinds of Death in Turkey.

Kinds of Puniſhments in *Turkey*.

THE moſt common Puniſhments in *Turkie*, are blows with a ſtick, either upon the ſoles of the Feet, or the Buttocks. They give them on the ſoles of the Feet in this manner: They have a great ſtick, with two holes in it about the middle, a large foot and an half diſtant from one another, and through theſe two holes they put a cord: He who is to be Baſtanado'd, lyes down upon the ground, and his feet are put between that cord and the ſtaff; then two men take the ſtaff by the two ends, and each of them alſo pull an end of the cord, that ſo he may not ſtir his feet, that are faſt betwixt the cord and the ſtaff, which they hold up very high: In this poſture he has no ſtrength to move, being only ſupported by his ſhoulders; and then two other men, each with a ſtick or ſwitch about the bigneſs of the little finger, beat upon the ſoles of the wretch one after another, like Smiths ſtriking upon an Anvil, reckoning the blows aloud as faſt as they lay them on, until they have given as many as have been ordained, or till he that hath power, ſay, It is enough. The rowling of the eyes of him that ſuffers, ſhews this to be a cruel puniſhment; and there are ſome after it, who for ſeveral months cannot go, eſpecially when they have received (or as they ſay) eaten three or four hundred blows; but for the matter of thirty, they are not at all diſabled. When they give them on the Buttocks, the party is laid upon his belly, and receives the blows (which are laid on over his Drawers) in the ſame manner as upon the ſoles of the feet; ſometimes they give five or ſix hundred blows, but that is the higheſt; and when a Man hath been ſo handled, a great deal of mortified and ſwollen fleſh muſt with a Razor be cut off of his Buttocks, to prevent a Gangrene, and he is obliged to keep his bed five or ſix months without being able to ſit up. In this manner the Women are puniſhed, when they deſerve it, but never upon their ſoles. This is a Correction frequently uſed by them, and for a ſmall fault; and ſometimes (as I have ſaid already) they make him who hath received the blows, pay ſo much money a blow. Maſters give no other Correction to their Servants and Slaves, than blows upon the ſoles of their feet, which they have for the leaſt fault they commit; and, indeed, they are wonderfully well ſerved; you'l ſee their Servants ſtand in their preſence a whole day together, like Statues againſt a wall, with their hands upon their belly, expecting their Maſters commands, which with the wink of an eye are obeyed. School-maſters chaſtiſe their Scholars with blows upon the ſoles of the feet, inſtead of the whipping of Chriſtendom. The puniſhments of thoſe who have deſerved death, are Hanging, Beheading, Empaling, or throwing upon Tenter-hooks or Spikes of Iron. When they carry any Man to be Hanged, if they meet a Chriſtian by the way, they make him the Executioner; and a *French* Merchant being on a time engaged in this office, and finding no means to avoid it, did what they bid him do, and having hanged two, asked them if they had no more to be diſpatched in that manner; whereat the Turks were ſo incenſed, that they threw ſtones at him, ſaying, That the Chriſtian would have them all hanged; ſo that it was his beſt courſe to make his eſcape. In cutting off Heads, they are very dextrous, and never miſs. As for Empaling, I ſhall ſpeak of it in another place, becauſe it is not much practiſed at *Conſtantinople*. Now the *Ganche*, or throwing upon Hooks, is performed in this manner: They have a very high Strappado, ſtuck full of very ſharp-pointed Hooks of Iron, ſuch as Butchers have in their Shambles; and having hoiſted the Malefactor up to the top of it, they let him fall; and as he never fails to be catched by a Hook in falling, ſo if he hang by the middle of the body, his caſe is none of the worſt, for he ſuddainly dies; but if the Hook catch him by any other part, he languiſhes ſometimes three days upon it, and at length, enraged with pain, hunger and thirſt, expires. This Torment hath

The way of giving Baſtonadoes on the Feet.

Blows upon the Buttocks.

The Puniſhment of Women.

The Turks well ſerved.

The Chaſtiſement of School-boys.

The kinds of Death for Malefactors.

Chriſtians ſerve for Hang-men.

Ganche, a Puniſhment.

hath been thought ſo cruel, that the Turks very ſeldom practice it. Thoſe that turn Chriſtians, they Burn alive, hanging a bag of Powder about their neck, and putting a pitched Cap upon their head. But Chriſtians that do or ſay any thing againſt the Law of *Mahomet*, are taken with a Turkiſh Woman, or go into a Moſque, are Empaled, though yet there be ſome Moſques into which Chriſtians may enter at certain hours. There are a great many other caſes, wherein if Chriſtians do not turn Turks, they are put to death; for a Chriſtian may redeem his life, by making himſelf Turk, whatſoever Crime he may have committed; but the Turks have no way to ſave theirs.

CHAP. L.

Of the Grand Signior's *Militia.*

HAving treated of the *Grand Signior*, and his chief Officers, we muſt now ſpeak of the Forces that have got him ſo great a Power, which he daily enlarges at the Coſt of his Neighbours. The *Grand Signior* keeps always a ſtanding Army, both in Peace and War, which conſiſting of Horſe and Foot, is punctually payed once in two months. The Infantry are of ſeveral Orders; he hath firſt his *Capidgis*, or Porters, who are as it were the Officers and Porters of the *Grand Signiors* Gate; *Capidgi* comes from *Capi*, which ſignifies Gate. Theſe Men keep the Gates of the *Serraglio*, and ſtand round the *Grand Signior* when he gives Audience, it being their part alſo to introduce others into the Princes preſence, and hold them by the arms ſo long as they are there. When the *Grand Signior* has a mind to have the Head of any Man that is out of *Conſtantinople*, he ſends a *Capidgi* for it; they are in all three thouſand, and have a Head, called the *Capidgi Baſha*, though ſometimes they have more than one, according as the *Grand Signior* pleaſes: Their Head-attire is a Cap, with a Cone half a foot long, faſtened to it before. The *Solaques* are alſo of the Infantry, and are the *Grand Signior's Garde du corps*, or Life-guard, for they attend the *Grand Signior* when he goes abroad in the City. Theſe Blades, when they march in Ceremony, wear a *Doliman*, with Hanging-ſleeves, tuckt up under the Girdle, ſo that one may ſee their Shirts, which are always clean and neat; their Cap is of a pretty ſtuff, ending in a point, in which they ſtick Feathers in form of a Creſt; they have a Bow hanging over their Arm, and the Quiver full of Arrows on the right Shoulder, always ready to draw an Arrow, if it be needful. They are called *Solaques*,; that is to ſay, left-handed Men, becauſe when they are to ſhoot their Arrows, thoſe who are on the *Grand Signior's* right Hand, draw the Bow-ſtring with the left, that they may not turn their back upon him. But the chief of the Infantry, are the *Janizaries*, who are partly Children of Tribute, (though they take but a few at preſent) brought to *Conſtantinople*, where the wittieſt are ſhut up for ſeven years time in the *Serraglio* to learn their Exerciſes; and according as they have Parts and Courage, they are preferred to Places; but the duller ſort are made *Janizaries*, *Agemoglans*, or *Boſtangis*. Every fifth year this Tribute is collected. The *Janizaries* are then, partly Children of Tribute, partly Volunteer Renegadoes (who are very numerous) and ſome few natural Turks. This *Militia* was firſt inſtituted by *Othoman* or *Ozman*, Son of *Ortogule*, the firſt Emperour of the Turks. It is a body of Men, ſo powerful not only for their number (for beſides the *Janizaries* of the Port, who are twelve thouſand, and are diſperſed over all the Provinces of the Empire, there are others in very great numbers) but alſo for the Privileges anciently given to them, and the great Union that is among them, calling one another Brothers, and not ſuffering the leaſt injury to be done to the meaneſt of their Body, who do whatſoever they pleaſe, and none but their Officers dare to lift up a hand againſt

Capidgis, or Porters.

The Head-attire of the *Capidgis*.

Solaques, old Soldiers, who ought to ſucceed to the Officers.

Solaque, a Left-handed Man.

Janizaries.

The Inſtitution of the *Janizaries*.

againſt them, upon pain of death; ſo that they ſeem to be ſacred; and really I know no Order of Militia in the World, that is ſo much reſpected; for love nor money cannot ſave the life of a Man that hath beaten a *Janizary*. Seeing they can beat any man, upon a juſt ground and no body dare touch them, Ambaſſadours and Conſuls entertain ſome of them, to march before them; and when a *Frank* would go into the City or Countrey, without fear of being abuſed, he takes one of the Ambaſſadour's *Janizaries* with him; or the firſt he finds, who for ſome Aſpres to be pay'd him at his return, goes before with a Cudgel in his hand, wherewith he ſoundly drubs thoſe that offer but to caſt a croſs look at the *Frank*. The Habit of the *Janizaries* differs not from that of other Turks, but they have another kind of Head-attire; for on their head they wear a Cap hanging down behind, and ſhaped like the Sleeve of a Caſaque; in one end of which they put their head, and the other hangs down their back, like a large Livery-hood; on the forehead they have a Cone half a foot long, faſtened to this Cap, which is of Silver gilt, and ſet with counterfeit Stones. This Cap is called *Zercola*, and is their Cap of Ceremony; but commonly they wear a woollen Cap, wreathed about with a Turban, in a manner peculiar to themſelves. Their Pay is two, three, four, five or ſix Aſpres a day, ſome more and ſome leſs; and beſides their Pay, they have a Piece of Cloth yearly. Every new *Grand Signior* adds an Aſpre to their Pay. The *Janizaries* of the Port, who (as I ſaid before) are twelve thouſand in number, live in two Inns or Colleges, containing an hundred and threeſcore Chambers, and they are thirty, forty, or fifty in a Chamber; thoſe who would lodge elſewhere, may, but they are ſtill of ſuch a Chamber; ſo that they are divided into Chambers, which they call *Oda*, and every Chamber hath three Officers, an *Oda Baſha*, that is to ſay, Chief of the Chamber, a *Chorbagi*, who is a Captain, and a *Vikil Hardge*, which is to ſay, the Steward. The *Chorbagis* wear a Cap of fine Stuff, with fair large plumes of Feathers, placed in form of a Creſt, juſt like the *Solaques*; over this is the *Kiaya Bey*, or Lieutenant General of the *Janizaries*; and over him the *Aga* of the *Janizaries*, who is General of the whole Body, and is a *Muteferaca*; but he has no power to puniſh any one in his Lodging; only when Juſtice is demanded againſt a *Janizary*, he enquires what Chamber he belongs to; then ſends for his *Oda Baſha*, into whoſe hands he delivers him, and he carries him to his Chamber, where he cauſes him to be puniſhed in the Night-time; for Soldiers can neither be beaten nor put to death in publick: If he hath not deſerved death, he has blows on his feet; and if he be guilty of death, he is ſtrangled, then put into a Sack, and thrown into the Sea: All Soldiers are ſerved in this manner. There are alſo the *Azapes*, who are as it were the old Troops, and are, indeed, Pioniers; they were inſtituted before the *Janizaries*, though they be inferiour to them. There are many more Foot-Soldiers, as the *Dgebegis* or *Cuiraſſiers*, *Topdgis* or Gunners, and others; but having ſpoken of the chief, I ſhall now proceed to the Horſe; and firſt to the *Chiaoux*, who are much like the *Exempts des gardes* in *France*; their Office is very honourable, for they execute moſt part of the *Grand Signior*'s Commands, and of his *Baſhas*, and are ſent on Embaſſies to Foreign Princes; they wear Caps above a foot in diameter, and yet they are not round, but long and flat above. This kind of Cap, is the Cap of Ceremony of thoſe of greateſt Quality, and of the *Grand Signior* himſelf, and his *Baſhas*; their Chief is called *Chiaoux Baſha*. The *Muteferacas* are all Perſons of Quality, and are ſo many *Dead payes*, for they are not obliged to go to the Wars, if the *Grand Signior* do not go in perſon; he is the Chief of the *Muteferacas*; and he that has the Government of a Place, muſt be a *Muteferaca*. Beſides all theſe, there are the *Spahis*, who are ordinary Troopers, or Light Horſemen; but there are two ſorts of them, for ſome receive their Pay every two months, aſwel as the other Soldiers; and that Pay is fifteen, twenty, or forty Aſpres, ſome more and ſome leſs: They are divided into ſix Regiments, and have each Standards of different Colours, and a Commander, whom they call *Buluk Agaſi*: The others inſtead of Pay, have a *Timar*, which is as it were a Commanderie; for it is a Penſion or yearly Revenue aſſigned to them upon conquered Territories, and theſe Men are called *Timar Spahi*, that is to ſay, the *Spahis* of *Timar*. They are very numerous, and obey the *Sangiac Bey* of the Quarter where their *Timar* is,

Head-attire of the *Janizaries*.

Zercola, a Cap of Ceremony for the *Janizaries*.

The *Janizaries* Pay.

The *Janizaries* Lodgings.

Oda.
Oda Baſha.
Chorbagi.
Vikil Hardge.

Kiaya Bey, Lieutenant General of the *Janizaries*.

The *Aga* of *Janizaries*, is the General of the Foot.

The way of puniſhing a *Janizary*.

Azapes.

Dgebegis.
Topdgis.
Chiaoux.

Muteferacas.

The *Grand Signior* is the Chief of the *Muteferacas*.

Spahis.

The Pay of the *Spahis*.

Buluk Agaſi.
Timar.

Timar Spahi.

(*Sangiac*

(*Sangiac Bey* is like a Lord of a Mannor) but few of theſe quarter in Towns, they are for the moſt part diſperſed in their *Timars*, and are obliged to ſerve the *Grand Signior* with ſo many Horſe-men, according to the value of their *Timar*, when they are required to it. The *Grand Signior* is Heir to all theſe Men who are under his Pay, if they die without Children; but if they leave Daughters behind them, he takes only two thirds of the Inheritance, and the Succeſſion of the Deceaſed, ſtands inſtead of a Son.

Sangiac Bey, that is to ſay, Lord of the Colours.

CHAP. LI.

Of the eaſie way the Grand Signior *has in raiſing and maintaining great Armies.*

FRom what I ſaid before, it plainly appears, that the *Grand Signior* may in a few days time raiſe an Army of two or three hundred thouſand Men; for when he intends to make War, he has no more to do, but to ſend his Orders to all that receive his Pay; who ſo ſoon as they receive Command, fail not to make ready to do what they are enjoined; theſe amount already to a conſiderable number of Men; for a good part of the *Grand Signior*'s Subjects receive his Pay. Beſides that, he ſends for the *Baſhas*, or Governours of Places, to come to him; and theſe come in all haſte with a great train of Servants, who are ſo many Soldiers, and ſometimes bring along with them part of the Forces of their Government, if they have had orders. The *Sangiacs* come with their *Timar Spahis*, and many of the Troopers have Servants, who are ſo far from being a hindrance, (as they commonly are in the Armies of Chriſtendom) that they do very good ſervice. Now it is very eaſie to make them march and ſubſiſt in the Fields, for they have but little Baggage, and fear not fatigue. They can live upon a ſmall matter; and provided they have Rice, a little Bread, Water, Coffee and Tobacco, they make as good chear as if they were at home; and if any of theſe things be wanting, they have patience, and are not inſtantly undone, as Chriſtians are, when they have no more Wine. Thus their Armies never periſh with hunger, Victuals being brought them in ſufficient quantity from all hands; for ſeeing they punctually pay for what they have, commit no diſorder, nor plunder the Countrey, all things are brought to the Camp, as to a common Market: Nay, when the *Turks* are at War with the *Perſians*, Merchants travel ſecurely from one Countrey, and from one Army to another, and trade without any apprehenſion of being plundered. *Sultan Amurat* led to *Bagdad* an Army of ſix or ſeven hundred thouſand Men; others ſay, nine hundred thouſand Horſe and Foot: It behoved him to march over Deſarts, and nevertheleſs he took ſuch orders, that his Army ſubſiſted very well. It coſts the *Grand Signior* no more to maintain his Army in time of War, than in time of Peace; for he keeps none but his own Soldiers, and the *Baſhas* and others maintain thoſe whom they have brought with them; But it is not the Number alone that makes them gain ſo many Battels, and take ſo many Towns, it is alſo the Valour and Strength of the Soldiers, who being never weakned by fatigue, are always in a readineſs to fight againſt the Enemy, how freſh ſoever they may be; and when they are engaged, fight like Lyons, chuſing rather to be cut in pieces, than to retreat, unleſs the Enemy far exceed them in number: But that which chiefly renders them ſo couragious, is the great confidence they put in Deſtiny; for they firmly believe, that if they be to die to day, they'l die aſwel in their Chamber, as in the Field; and that if their day be not come, a hundred thouſand men cannot take their life away from them, becauſe it is ſaid in the *Alcoran*, that a Man cannot die, till his time be come; that no Man can retard it, and much leſs prolong or ſhorten his life, but according as it is written in the Book,

Orders for raiſing an Army. *Baſhas.*

The ſubſiſtence of Forces.

Book; whereupon they have this Proverb, That what is written on a Man's Forehead, will certainly come to paſs; for they ſay, that all Men have their deſtiny written upon their Forehead. This Belief makes them undauntedly expoſe themſelves to all ſorts of dangers, and even to ſlight the Plague; ſo that they are not at all afraid to come to and touch an infected Perſon, nor to put on their Cloaths as ſoon as they are dead. They have beſides another encouragement to be ſtout, which is the zeal of their Religion; for they are very zealous, and will freely venture their lives for the defence or enlargement of it, believing that they die Martyrs, when they die fighting againſt the Enemies of their Law, and ſhall after death enjoy the delights which *Mahomet* hath promiſed them: Moreover they blindly obey the orders of their Commanders, and go on whither ſoever they are ſent, never conſidering whether or not they ſhall come off again; all theſe things together, makes them run headlong into the greateſt dangers of War, as chearfully as if they were going to a Feaſt. *Sultan Amurat* being before *Bagdad* with a numerous Army, and having ſpent ſome days without any advantage over his Enemies; being mad that any thing could reſiſt him, and fearing that he ſhould be forced ſhamefully to raiſe the Siege, aſſembled his whole army, and telling the Soldiers what diſgrace it would be for them to draw off from thence without doing any thing, declared that he would rather periſh there with them all, than return into his own Countrey with the ſhame of having done nothing, commanded a general Aſſault to be given the next day, and aſſured them, that all ſuch as ſhould return from the Aſſault before the Town was taken, ſhould be put to death with his own hands. Next day the Aſſault was given, and ſeeing all knew that *Sultan Amurat* was a Man of Execution, every one, both Soldiers and Officers, ſtrove who ſhould firſt offer their bodies to the Enemies blows; a vaſt number were killed, but at length they took the Town by ſtorm. Beſides the advantage of their Numbers and Courage, they are likewiſe very well armed, and likewiſe very skilful in handling of them; for in that eſpecially they exceed the Chriſtians, that they place the chief part of their Wealth in the magnificence of their Habits, Horſes, Arms and Harneſs, of whatſoever quality they be; and if a wretched *Janizary*, who hath four or five Aſpres a day, can ſcrape together fifty Crowns, he'l freely lay them out upon a good Musket or handſom Sword. Theſe Muskets are big, and of very good metal, and weigh ſometimes forty, fifty, nay ſixty pound weight; nay, I have ſeen one that weighed fourſcore: They put in them a great Charge of Powder, and then ram down a ſizable Bullet with the Scowring-ſtick, which is all Iron; after that, they hold their Musket with the right Hand againſt the right Shoulder, and with the left Hand a leathern Belt faſtened to a ring at the middle of the Musket, and to another near the Butt, and with that they'l ſhoot as exact as one can do with a light Fowling-piece, and their Musket never ſplit. I remember that a *Janizary* belonging to the *French* Conſul at *Caire*, having on a time charged his Musket with a Bullet of ſize, and ſhot at two Turtles upon a Tree, he ſhot off the head of the one, and the other through the body. As for the Troopers (whatever ſome *French* men, who have been in thoſe Countries, may ſay) they ſit a Horſe well; they have, indeed, the Stirrops very ſhort, but yet they look very well, and ſit as cloſe as if they were nailed to the Horſe. One day, in the *French* Quarter, I ſaw a *Spahi* ſo drunk, that he could not ſtand; but when he was on Horſe-back, he made an hundred Caracolles, without the leaſt reeling. They are very careful alſo in looking after their Horſes, and there is no Trooper but hath always a meaſure of Oats ready for his Horſe, and every thing elſe that is fit to dreſs him, or to ſet right what is amiſs about him, and early in the morning he riſes and dreſſes him himſelf. All this being conſidered, it is not to be thought ſtrange that they are ſtrong by Land, and bring to paſs whatever they undertake.

Sultan Amurat's harangue to his Army.

Turkiſh Soldiers well armed.

The way of firing the Musket.

Troopers careful of their Horſes.

CHAP.

CHAP. LII.

Of the Weakneſs of the Turks by Sea.

IF the Turks ſucceed very well in their Wars by Land, they are neither ſo fortunate nor ſo ſtout at Sea, where they are always worſted, and never get the better, but when they are ſix to one; which chiefly is occaſioned by their want of skilful Sea Officers, fit to Command. I ſpeak not now of the *Barbary* men, who being always a Pirating, and for the moſt part Renegadoe *Italians*, *French*, *Engliſh* and *Dutch*, Sea-men by profeſſion, cannot but underſtand Sea Affairs. The Turks are even unskilful in building of Ships, and though in that they employ Chriſtian Slaves, yet they are ſo ill built, that they are not fit to ſerve above two years. They build *Saiques*, and other Merchants Veſſels pretty well; but for Men-of-War, they are meer Apprentices at it: They do what they can to imitate the Galleaſſes of *Venice*, which do them ſo much miſchief; but they cannot compaſs it, for their Galleaſſes (which they call *Maones*) are no more but Galleys a little higher raiſed: Nay, there *Baſtarde*, or Admiral Galley, having ſerved one year, becomes next year a *Maone*. When they are about to launch a new built Veſſel, all the other Ships and Galleys come to the place, and the Ship that is to be launched, is covered with Muſicians, and Players on Inſtruments, adorned with Flags and Colours on all hands, and the Port is covered over with Boats full of People: All things being ready, they kill a great many Sheep on board the new Ship, which are given to the Poor, and then ſhe is launched off, with the ſound of all the Inſtruments, and the ſhouts of the People, who ſeveral times cry *Allah*; when ſhe is in the Sea, all the other Ships and Galleys ſalute her with their Guns. I ſaw the *Admiral* Galley launched in this manner; but a little before I came to *Conſtantinople*, they had ill luck with that Ceremony, for a new Veſſel, which was very big, and full of People, being launched, ſhot off ſo faſt, that ſhe ran her head under water, ſo that many were drowned, and the Ships and Galleys that came to ſalute her, were fain to return without firing a Gun. They man their Ships very well with Soldiers, and even *Janizaries*; but theſe Blades, who know not what it is to give ground on ſhore, never go to Sea but againſt their wills; and if they can get off for money, they are ſure not to go. All that go for a ſeaſon to Sea, are called *Seferlus*, that is to ſay, who make a Voyage. Three days before the Fleet put out, they go along the ſtreets with a Hatchet in their hand, demanding Aſpres from all Chriſtians and Jews whom they meet, and ſometimes of Turks too; and if they have them not quickly beſtowed, they freely lay on with their Hatchet, never minding what may come on't, for they are not ſought after; ſo that it is not good for Chriſtians or Jews to be abroad in the ſtreets during theſe three days. Then are all Taverns ſhut up by order of the *Viſier*, who cauſes them ever to be ſealed, leſt the Wine might inflame their Inſolence. But I cannot forbear to ſay ſomewhat of the Battel that was fought before the *Dardanelles*, whilſt I was at *Conſtantinople*; wherein the Chriſtians and *Venetians* gained ſo much honour and advantage.

The Turks unskilful at Sea.

The Turks underſtand not how to build Ships.

Maone.

Baſtarde.

Ceremony in launching a new built Ship.

The *Janizaries* have an averſion to the Sea.

Seferlus.

The inſolence of the Soldiers when they are going to Sea.

CHAP. LIII.

Of the Battel of the Dardanelles, *Fought in the Year* 1656.

Battel of the *Dardanelles*, in 1656.

NEws being brought to *Conſtantinople*, that the *Venetian* Fleet was before the *Dadanelles*, the Turks made haſt to ſet out theirs and engage them; and during that time an *Italian* who had had ſome command on Board of a Ship of the *Venetian* Fleet, being diſguſted by the other Officers, made his eſcape out of the Fleet, and came with his Son preſently to *Conſtantinople*, where they both turned Turks: the Turks took that for a good Preſage, and gave it out that he was a Chriſtian of great Quality that had turned Turk. He deſired the command of a Ship, but they would not truſt him ſo much, only put him on Board the *Baſtarde*. All things being in readineſs, the Turkiſh Fleet parted from *Conſtantinople* on *Saturday* the ſeventeenth of *June*, about ten a clock in the Morning; I was at that time in a Balcony of my Lodgings, from whence I had a view of all the Port, and eaſily reckoned all the Veſſels as they went out. The Fleet conſiſted of ſix and fifty Galleys, ſeven and twenty Gallions or Ships, nine *Maones* or Galleaſſes, and five Galliottes or *Brigantins*. I had with me a Turkiſh *Spahi*, who by what art I cannot tell, gueſſed very well at a great many things, as he had ſeveral times done to *French* Men in my preſence, to whom he told ſuch things, as none but themſelves ought to know; when he ſaw the Fleet go out, he looked into his Book and then told me that the Captain *Baſha* was much in the wrong to ſet out before Noon, becauſe it was an unlucky day: It is probable that ſomebody with the Captain *Baſha* told him as much, or that they *Did the Book*; becauſe they never undertake any thing of Importance, without *Doing the Book*, as they call it, with two Arrows, as I have ſaid before: for being out of the great Port, they put into a little one, called *Beſiktaſch* in *Europe*, about four miles below *Galata*, towards the *Black-Sea*, and ſtaid there till one of the clock. The firſt day of the *Ramadan*, which was ſix or ſeven days after, the *Mufti*, *Grand Viſier*, and all the People went to pray for the proſperity of the Fleet in the *Ocmeidan*, which is a great open place that I mentioned before; but their Prayers were not heard, for *Thurſday* evening the nine and twentieth of *June*, news came to *Conſtantinople*, that the two Fleets had engaged the ſix and twentieth, and that the Turkiſh Fleet was Defeated. Some days after a French man of *Provence* and Renegado *Janiſary*, who had been in the Fight, and got off, told me all the particulars, and the order of it very exactly; according to his relation, and even according to what the Turks and all people confeſſed, it was a Ship commanded by a French man carrying fourty Guns which began the play. When the two Fleets were drawn up overagainſt one another, the Turks being near the *Dardanelles*, but without, this French Captain made all the Sail he could, and bore in upon the Turks with ſo good way that the Galleys could not follow her. The Turks ſeeing her ſo far on head of the reſt of the Fleet, and all alone, thought at firſt that ſhe was coming to joyne with them; but when the Captain was come within diſtance and poured in two Broad-ſides among them, ſo that they ſaw their Veſſels ſhattered and Arms and Legs flying about, they were ſoon undeceived and all fell a Firing at him; the reſt of the Chriſtian Fleet followed, but he alone was fain to ſtand by it, and received the great and ſmall Shot of one half of the Turkiſh Fleet, which he mawled ſeverely; for playing continually both with great and ſmall ſhot, he diſabled a good part of their Fleet. At length the Turks doing what lay in their power to ſink this ſhip, an unlucky ſhot from the *Dardanelles* carried away her Rudder; ſo that the brave Captain finding his Ship to be now no more fit for Service, he put all his Men on board a Turkiſh Veſſell that he had taken, and Burn'd his own, that the Turks might not be the better for her. In relating the Valour of this Captain

A *Venetian* turns Turk.

The number of the Turkiſh Veſſels that were at the Battel of the *Dardanelles*, in 1656.

News of the Fight.

A Frenchman began the Fight.

Captain, it is not my deſign to leſſen the Glory of the reſt of the Fleet, all did wonderfully well; and the Galleys of *Malta* who were but ſeven, when they came, were fifteen, beſides three Galleaſſes when they went back, having taken ſeven Turkiſh Galleys, and had the eighth brought them by the Chriſtian Slaves; who taking their advantage of the Confuſion, maſtered the Turks that were on Board the Galley. and delivered themſelves up to the Knights of *Malta*; who beſides theſe eight Galleys which had all been commanded by *Beys*, and carried Flags, took three Galleaſſes, and gave liberty to two thouſand five hundred Chriſtian Slaves, who were on Board theſe Veſſels; and when they were come to *Malta*, gave them all new Cloaths, and Money to carry them to their own Countries: They made alſo a great many Turks Slaves. When the Fight was over, the Turks had no more remaining but eighteen Galleys, one *Maone*, and the five *Brigantins*; So that in that Engagement, they loſt ſeven and twenty Ships, ſeven and thirty Galleys, and eight *Maones*. They would not certainly have ſaved a Sail, had it not been for the Guns of the Caſtles, which ſhattered the Chriſtian Ships that came too near and covered the Turkiſh Fleet; beſides the Chriſtians were afraid they might run a Ground; for moſt of the Veſſels of the Infidels that remained ran a ſhoar, as the *Baſtarde*, wherein was the Captain *Baſha*, did, to ſave themſelves from the Knights of *Malta*, who had reſolved at any rate to take her, and carry her off to *Malta*; but they loſt her in the Smoak; however they very narrowly miſſed being taken by the Chriſtians in another manner; for the Slaves endeavoured to become maſters of her, and had done it, but for that Renegado *Italian* I mentioned before, who came with his Son and turned Turk at *Conſtantinople*, a few days before the Fleet ſet out: This Traiterous Villain enraged to ſee the Chriſtians his Country-men, and not long before his Brethren, proſper, perceiving that the Slaves endeavoured to carry away the *Baſtarde* wherein he was, inſtead of making amends for his fault by a timely Repentance, and joining with them in the Execution of the deſign, he drew his Cimetere and cut off the Heads of the Boldeſt of the poor wretches, and by that means diſappointed the Deſign, and ſaved the *Baſtarde*. The Turks loſt a vaſt number of Men; for beſides thoſe that were Killed and made Slaves, many threw themſelves into the Sea to ſwim a ſhoar, of whom ſome were Drowned, and moſt part Killed; for they ſtayed not to take them up, but knocked them on the head with Poles, as that *Provenceal* Renegado told me, who ſeeing the Ship wherein he was, taken by the Chriſtians, and fearing to be ſerved as one that had renounced his Religion, leaped into the Sea, and had enough to do to ſave himſelf; for not only it concerned him to have a care of the Chriſtian Veſſels, becauſe of their Poles, but alſo of thoſe who not knowing how to ſwim, endeavoured to catch hold of any thing to ſave themſelves by; at length for all the care he took, a Turk took hold of his Foot, telling him that he muſt either ſave him, or both Periſh; finding himſelf in this danger, he told the Turk that he could not ſave him in that poſture, but that if he would get upon his Back, he would do his beſt; which the Turk a little too credulous attempting to do, no ſooner had he let go his Foot, but he gave him a punch on the Belly, and made all haſte to land; where ſiting down to reſt himſelf, two other Turks, who had ſwam a ſhoar as well as he, having reſted in the ſame place, and riſing up to be gone, were both ſhot cloſe by him, with a Canon-Bullet from the Sea. I thought fit to mention all theſe particulars, as ſuppoſing they will not be unpleaſing to the Reader. This was ſo great an overthrow, that it put all the Turks into a conſternation; who were ſo terrified, that they imagined themſelves to be Slaves to the *Venetians* already. The *Grand Signior* took this loſs ſo much to Heart, that for a whole day he would not eat, nor receive any comfort, but wept bitterly; nay before any news of it was brought, his Barber having told him that he heard ſay, the Turkiſh Fleet was Defeated, he cauſed him immediately to be put to Death. When he had got certain Intelligence of it, he ordered Soldiers to be forthwith ſent to all the Iſles and other places; where he feared the *Venetians* might make a deſcent; and becauſe he was apprehenſive that they might come to *Conſtantinople*, he cauſed the Houſes that were upon the Walls to be pulled down, becauſe they might facilitate the Burning, and hinder the

The loſs of Turkiſh ſhips

The Conſternation of the Turks after the Overthrow.

defence of the City. For my own part I make no doubt, but that if they had appeared, the Turks would have abandoned *Conſtantinople*; it is moſt certain that the *Grand Signior* would have immediately fled over to *Aſia*; and a great many among them ſaid, that the time was come which had been foretold by a *Scheik* or *Imam*, to wit, that the time would come when a *Chequin* would be offered for a place in a *Perme*, to go from *Conſtantinople* to *Scudaret*, and could not be had. This Overthrow had been foretold by ſeveral Turks to be greater than it was, for before the Fleet put out from *Conſtantinople*, I was told that ſome Turks had predicted that not one ſail of them ſhould come back again, and that the Chriſtians ſhould not only defeat it, but take *Canea* alſo the ſame year, which nevertheleſs proved not to be true; but the *Venetians* took *Tenedo* and *Lemnos*, which would have much incommoded the Turks, if the Chriſtians had kept them; for keeping ſome Gallies and Galleaſſes at *Tenedo*, they would have deprived the Turks of *Greece*, of all Commerce by Sea with *Ægypt*; but the Turks ſoon after took both theſe Iſlands. After this great Overthrow, every one thought that the Captain *Baſha* would loſe his Head, and yet he had ſo good Friends that they ſaved him, only he was made *Manſoul*; and in his place was employed *Seyd Hamet Baſha*, with orders to the Captain *Baſha Manſoul* to go to *Negrepont*; of which he was made *Baſha*. This man named *Ourous Kienan Baſha* was by Nation a *Ruſſian*; and one Night when the *Tartars* plundered the Village where he was, they found him at the age of ſix Months lying ſtark naked on a heap of Chaff; they took him, and with other Slaves ſent him to *Conſtantinople*, where he was ſold, and brought up in the Turkiſh Religion, wherein his luck was ſo good, that he attained to the higheſt places. *Sunday* the ſixth of *Auguſt*, late in the Night, when hardly any thing could be ſeen, ſeven Turkiſh Galleys and a *Maone*, which were part of the remaining Fleet, came into the Port at *Conſtaatinople*, without any noiſe, having no Colours nor Main-maſts, but only the fore Maſt ſtanding: we who were *Franks* rejoiced at all this in private, but ſo far from making any Publick rejoicing; it behoved us to act the Turks and ſeem ſorrowful for the Chriſtians good ſucceſs: Nevertheleſs, after the loſs of that Battel the Turks conceived ſo great hatred and rage againſt the Chriſtians, that the very ſight of a *Frank* brought it into their mind; nay many of them ſeeing *Frank* Merchants paſs along in *Galata*, could not forbear to ſay openly, *We ſhall ſee at* Bairam *what will become of theſe Hats*; ſo that thoſe who heard the words telling them to one another, we thought we had reaſon to apprehend that they might take the day of Bairam to Maſſacre all the *Franks*: It was known alſo that ſeveral *Janizaries* were come a ſhoar one night in *Galata*, and this gave us great ſuſpicion, for we ought to fear every thing from Bruitiſh People, eſpecially when they are provoked. The *Engliſh* Ships that were in the Port, by orders from their Ambaſſadour, in the Night-time put off a little from ſhoar, and kept good Guard. in fine the *Bairam* which was the four and twentieth of *July*, being paſt, we took a little heart again, but *Friday* the eight and twentieth of *July*, about ten a clock at Night, a Letter was brought to the *French* Ambaſſadour, which renewed our former fears; it was written in Turkiſh by an *Itchoglan* of the *Serraglio*, that is cloſe by the Palace of the Ambaſſadour, who ſent for his chief *Dragoman* or Interpreter, and gave him the Letter to read; the purport whereof was, that if the Turks had failed to fall upon the *Franks* at their *Bairam*, they ſhould not fail to do it within a few Days. My Lord Ambaſſadour ſent that Letter to the *Aga* of the *Janizaries*, who having ſeen it, cauſed the Young-man who wrote it in a meer caprice, to have inſtantly two hundred blows of a Cudgel upon the ſoles of his Feet; ſo that his Cries were heard in the Ambaſſodours Houſe.

The taking of *Tenedo* and *Lemnos*.

The Captain *Baſha* turned out.

The Name of of the Captain *Baſha*.

The return of ſome of the remaining Veſſels to *Conſtantinople*.

The fear of the *Franks* at *Conſtantinople*.

Dragoman.

An *Itchoglan* puniſhed for a Letter he wrote to the *French* Ambaſſadour.

CHAP.

CHAP. LIV.

Of the Sedition that happened in Conſtantinople, *in the Year* 1655.

I Have ſaid enough (I think) of the Turkiſh Militia; yet I cannot diſmiſs that Subject, without taking ſome Notice of the Revolts of the *Janizaries*. Theſe very Men, who when obedient to the *Grand Signior*, render him one of the moſt formidable Princes on Earth, ſtrangely limit his Power, when they loſe that Reſpect they owe to him, which happens pretty often, and then more like to Rapid Torrents, than a company of Rational Men, they run down all that comes in their way, and ſlighting the Commands of all Superiours, follow the dictates of their furious Paſſion; ſo that they have ſtrangled ſeveral *Grand Signiors*, and among others, *Sultan Oſman*, becauſe (as they ſuſpected) he had a mind to rid himſelf of them: For that Prince being ſenſible of the power of that Body, that ſet Bounds as it pleaſed to his own, thought he could not be Abſolute, without breaking it, and (as they ſay) reſolved to do ſo; but he could not keep his Deſign ſo ſecret, but that they diſcovered it. Whereupon they took him by force out of the *Serraglio*, carried him Ignominiouſly to the Seven Towers, flouting and jearing him by the way, when they had him there, Strangled him, and ſet up his Uncle *Muſtapha* in his place. Not many Years ſince, they alſo put to Death *Sultan Ibrahim*, the Brother of *Oſman*, and Father of the preſent *Grand Signior*, whom they apprehended in the *Serraglio*, and carried him to the Seven Towers, where they Strangled him, and put in his place his Son *Mahomet*, now Reigning. However, though they ſometimes attempt againſt, yet they ſo reſpect the Blood of their Prince, and have ſo great a Veneration for the Race of the firſt *Othoman*, or *Oſman*, that they never ſo much as dream of altering the Succeſſion from that Family. Whilſt I was at *Conſtantinople*, they raiſed a Sedition, which put the preſent *Grand Signior* into great fear; and thus it happened. Monday the Twenty eighth of *February*, One thouſand ſix hundred fifty five, the *Grand Signior* having heard the Complaints of *Homer Baſha*, and other Officers, that came from *Candie*, wherein they alledged that no Succours had been ſent them; ſent for the *Mufti*, the *Grand Viſier*, the *Janizary Aga*, and the ſix *Beuluk* and *Galar*, or Collonels of Horſe, who being all come into his preſence, he told the *Grand Viſier*, that he would have the Town of *Candie* taken; to which the *Grand Viſier* making no other Anſwer, but Sir, your Will be done. The *Grand Signior* demanded the Seal from him: And having inſtantly received it (becauſe the *Grand Viſier* carries it always about him) he ſent for his *Capidgiler Kiayaſi*, who is as the Liuetenant of the Guard of his Gate; and having put the Seal into his hands, he commanded him to carry it with all Expedition, to *Huſſein Baſha*, General of the Turkiſh Army in *Candie*; for the *Grand Signior* thought by this Dignity, to draw him to *Conſtantinople*, and there to cut off his Head; and for that very reaſon *Soliman Baſha*, *Grand Viſier*, was the ſame day made *Manſoul*, that is to ſay, turned out of Place: And *Zorneſan Muſtapha Baſha* was made *Caymacam*, or Deputy, to diſcharge the Office of *Viſier*, until the coming of *Huſſein Baſha*. Nevertheleſs, this Man flattering himſelf with hopes of being himſelf made *Grand Viſier*, ſo ſoon as he was in his *Serraglio*, ſent a Letter to the *Capidgiler Kiayaſi*, wherein he commanded only him to Act according to the Inſtructions that he ſhould have from him; but the *Capidgiler Kiayaſi* making no account of theſe Orders, kept on his way, imagining that it was but a Trick put upon him, and no Order from the *Grand Signior*. Tueſday the firſt of *March*, two hundred *Janizaries* came from *Candie*, who having ſerved five or ſix Years there without any Pay, or the Cloth that is their due, were come to *Conſtantinople*,

Sultan Oſman had a mind to turn off the *Janizaries*.

Sultan Oſman Strangled by the *Janizaries*, and alſo *Sultan Ibrahim*.

The reſpect of the Turks for the Race of *Othoman*.

A Sedition of the *Janizaries* and other Soldiers.

Capidgiler Kiayaſi.

The *Grand Signior*'s cunning to draw *Huſſein Baſha* to *Conſtantinople*.

Caymacam.

Zorneſan Muſtapha Baſha made Keeper of the Seal during the vacancy of the Charge of *Grand Viſier*.

The *Janizaries* authors of the Sedition.

tinople, to make their Complaints to the *Janizary Agaſi*, who ſent them to the *Kiaya Bey*, who is Liuetenant General of all the Foot: They went then to the *Kiaya Bey*, and having repreſented to him how long they had ſerved, and what Pay and Cloth was in Arrear to them; complained alſo, that more than one half of them were ſtrucken out of the Muſter-Roll. The anſwer the *Kiaya Bey* gave them, was, Raſcals, withdraw and be gone, elſe I'll cauſe you all to be Strangled, and thrown into the Sea; you keep ſoaking in Taverns, and come and make ſuch Complaints to me: You are a pack of Rogues, that break open and rob poor Peoples Houſes in the Night-time. Away, I ſay, elſe I'll make you ſmart for it. The poor Men extreamly ſurpriſed at this diſcourſe, and not knowing what to do, went ſtreight to the *Atmeidan*; where they met with ſeveral *Dgebedgis* and *Topgis*, who were likewiſe diſcontented, that their Pay was kept from them; ſo that there were about four Hundred got together; but they acted nothing till *Friday*, when *Janizaries*, *Spahis*, *Topgis* and *Dgebedgis*, all together, to the number of above five Thouſand, aſſembled at the *Atmeidan*, in the Afternoon; and there took an Oath, that they would be revenged of the wrong that was done them. *Saturday*, the Fifth of *March*, there were above ten Thouſand got together in the ſame place, among whom their was a *Spahi*, named *Gelep Aſſan Aga*, who had but ſix Aſpres Pay; but was a Man of Wit, ſpoke well, and was ſo cunning, that he got himſelf made Chief of the Aſſembly; and preſently after *Ehamlu Mahomet Aga* and *Enden Zade Mahomet Aga*, *Spahis*, declared themſelves to be of the Party, who altogether reſolved to oblige the *Grand Signior* to give an *Ayac Divan*, or Publick Audience. The *Kzlar Agaſi*, or Keeper of the *Grand Signior*'s Women, and the reſt of the Eunuchs of the *Serraglio*, having intelligence of this Riot, deputed the *Nazin Eſchref*, Chief of the *Emirs*, to know of theſe Men what their Deſign was. This Man having ſpoken to them, they gave him their Reaſons in Writing, to be preſented to the *Grand Signior*. Whereupon he returned to the *Serraglio*, with a deſign to act according to their intention; but the *Kzlar Agaſi*, who would by no means have that come to the ears of the *Grand Signior*, ſaid to him, *What would you do? thou art Manſoul*, and ſo turned him out. After that, he ſent the *Nichangi Baſha* to pray the Seditious that they would declare their Deſign; bid them diſperſe, and aſſure the *Janizaries* that they ſhould have their Cloth and Pay: But hardly had they heard this, when they began to throw ſtones at him, and would have cut him in pieces, ſaying, That they very well knew, he was not come from the *Grand Signior*, but from the *Arabs*, to wit, the Eunuchs: However *Gelep Aſſan* hindred them from killing him, and they were content to detain him. The *Kzlar Aga* being informed that they detained the *Nichangi Baſha*, ſent again *Taoukgi Muſtapha Baſha* with an *Ahtcherif*, or Letter, under Signet, ſaying, That it was the *Grand Signior*'s, wherein he prayed God, that the Bread and Salt which they had eaten in his Service, might do them good, beſeeching them to withdraw; that to give them ſatisfaction, he had turned out of Place thoſe who had done them wrong, as the *Janizary Aga* and *Kiaya Bey*; then all cried with one voice, that that was not enough, that they would have them put to death alſo, and that beſides, they would have the *Grand Signior* to hold an *Ayac Divan*, or elſe he ſhould repent it; becauſe they would know who were the Robbers that ſtole away all the *Grand Signior*'s Money, and why there were ſo many counterfeit Aſpres among their Pay, which is the common pretext of their Seditions. In ſhort, that ſeeing he was their King, they would ſee him, and declare their Reaſons to himſelf in Perſon, and in concluſion apprehended this Man as they had done the other. The ſame day after the *Quindy*, the ſix *Buluk Agalar*, with the *Kiaya Bey*, who was newly promoted to that Office, accompanied with all the *Tchorbagis*, *Odabachis* and *Odgiak Agalar*, being come into the publick place, cauſed an *Alcoran*, a Sword, Bread and Salt, to be brought out in preſence of all the Aſſembly, and took an Oath, That where one Hair of the *Janizaries* Heads ſhould fall, there all their Heads ſhould go alſo; and then the *Janizaries* ſwore the ſame Union with the *Spahis*. The Oath being taken, and Prayers ſaid, the *Kodgia Hiſouf Baſha*, with *Niehangi Baſha*, *Gelep Aſſan Aga*, *Enden Zade Mahomet Aga*, the *Tornadgi Baſha*, the ſix *Buluk Agalar*, and the ſix *Kiayas* of the *Spahis*, were detained in the *Odas* all Night

Kiaya Bey.

Dragoman.

Gelep Aſſan Aga is made Head of the Seditious.

Ayac Divan.

Kzlar Agaſi.

Nazin Eſcref.

Ahtcherif.

The way of Swearing Union.

Night till next Morning, that they might Conſult what was beſt to be done, and how to put an end to their Buſineſs.

Sunday the ſixth of *March*, about break of day, they made a Liſt of thoſe that they would have delivered up to them: The firſt was the *Kzlar Agaſi*, the ſecond the *Capi Agaſi*, or Keeper of the Pages, the third *Bilal Aga Hodgia* of the *Grand Signior*, the fourth *Mieuſahab Hiſouf Aga*, the fifth *Giagiou Ibrahim Aga*, chief Eunuch to the Queen-Mother of the *Grand Signior*, the ſixth the *Janizary Aga*, who before had been *Grand Emir Ahhor*, or Maſter of the Horſe to the *Grand Signior*, the ſeventh the *Kiaya Bey*, or Lieutenant General of all the *Janizaries*, the eighth the *Ghumruck Emin*, or Maſter of the Cuſtoms, called *Aſſan Aga*, the ninth *Sale Efendi Terſhani Emini*, or great Maſter of the *Arſenal*, the tenth *Chaban Kalfa*, the eleventh *Mulklu Kadun*, the Wife of *Chaban Kalfa*, the twelfth *Ibro Haznadar*, or the Treaſurer of the *Kzlar Aga*, the thirteenth *Deli Bulhazer Hamet Aga*, the fourteenth the *Chiaoux Baſha*, the fifteenth *Karaptullah*; and many others to the number of ſixty. Nay, I was told, that the Mother of the *Grand Signior*, was put in among the reſt, but that for Money her name was daſhed out.

The Liſt of thoſe whoſe Heads the Seditious demand.

Hodgia Preceptor.

Emir Ahhor.

Ghumruk Emin.

Terſhane Emini

Haznador.

The Roll being finiſhed, all with one conſent parted from the *Etmeidan*, which is a place where Meat is ſold, and went to the *Atmeidan*, finding that there was a neceſſity of uſing Force, ſince otherwiſe they were not like to have any Satisfaction. They come to the *Atmeidan* about Ten a Clock in the morning, and preſently cried thrice *Allah*. The *Grand Signior* hearing ſuch a noiſe, was ſtrangely Aſtoniſhed, and not knowing the meaning of it, asked the *Kzlar Agaſi* what the matter was; who anſwered him, That they would have his own Head, his Mothers, and the Heads of his moſt faithful Servants. This ſtruck him into a ſtrange Dump, wherefore he preſently ſent an *Atcherif* under his Hand, to know what was the intention of his People, who ſeemed to riſe againſt him, acquainting them, that if they had any thing to demand of him, they ſhould come under the *Alai Kieusk*, which is a Pavillion of the *Serraglio* before *Santa Sophia*, and he would give them all manner of ſatisfaction. In the mean while *Karaptullah* came to them on Horſe-back, and having asked them who was their Chief, gave them ſome threatning words, but was preſently knocked on the Head. Then all the Aſſembly crying *Allah*, went to the *Kieusk* a little after Twelve of the Clock with ſo much crouding, that there was a *Dgebedgiler Chorbagi* ſtifled in the Croud; and a Jew having preſt in among the thickeſt of them, to Plunder perhaps (if it come to that) and being known to be a Jew, with much adoe ſaved his Life by turning Turk. So ſoon as they were come under the *Kieusk*, the *Boſtangi Baſha* ſpoke to them through a Lettice Window; but all ſaying that they would ſpeak to the *Grand Signior*, he appeared ſitting on a *Taht*, or Throne, his Mother being cloſe by him behind a Curtain, and near him the *Mufti*, the *Cadileſquers* and ſeven *Viſiers*; and on his left hand the *Caymacan Zorneſan Muſtapha Baſha*, and the *Boſtangi Baſha*, before him. Thoſe who were deputed to ſpeak to the *Grand Signior* advancing, the *Grand Signior* asked them why they had gathered together, and what they deſired? They made anſwer, That they intended no hurt to him, that on the contrary they wiſhed him all Happineſs; that three days ago they had met together, to give him to underſtand, that it was not he that was King, but the Eunuchs; that *Aſia* and *Europe* were Ruined, that neither *Janizary* nor *Spahi* could keep their Houſes, becauſe of the publick Robbers that were in the Provinces. The *Grand Signior* having heard that, replied, Have a little patience, and tell me plainly what it is you would have. They preſently pulled out their Liſt and read it to the *Grand Signior*, which ſtunned him, not knowing what to anſwer; however he told them, that he muſt enquire of the *Mufti*, if ſuch a thing had ever been done. The *Mufti* ſaid, It was a thing unheard of, and ought not to be made a Preſident. Which they hearing, cried out, with one voice, That they would have another *Mufti*, this Man being for the Eunuchs, and not for the *Grand Signior*. Immediately the *Grand Signior* made him *Manſoul*, naming in his place *Kodgiazade*, and then ſaid to them: My Subjects, demand what you pleaſe, and if you would have me, I'll deliver my ſelf unto you; read your Liſt again, that I may hear who they are you demand: Which being done, he was more amazed

The Mutineers by crying thrice *Allah* are heard by the *Grand Signior.*

Alai Kieusk.

Karaptullah knock'd on the Head.

A few catch'd.

The *Grand Signior* appears on the *Kieusk.*

The *Grand Signior*'s queſtion to the Mutineers.

The anſwer of the Deputies.

The *Mufti* made *Manſoul.*

The Emperours humble Petition to the Mutineers.

amazed than before, and said to them, *Do me the favour, me who am your King, to spare (for my sake) the lives of some of my Favourites; pity not them, but me*: His Mother and the *Caymacan* suggested those words to him, which he spoke with tears in his eyes; but perceiving that that did but animate them the more, after the *Quindy* he ordered the *Bostangi Basha* to go and Strangle such as he found. The *Bostangi Basha* immediately went about the execution of his orders, and half an hour after, the *Kzlar Agasi* strangled, was thrown out at a window a little beyond the *Kieusk*; a little after, the like was done to the *Capi Agasi*. But after that, the Seditious finding that the work was not continued according to their desire, called to the *Grand Signior*, *Great King, order the rest to be thrown out also*. Then the *Grand Signior* rising from his Throne, swore by his Faith, by the Law, and by *Mahomet*, that they could find no more but those two, but that upon the word of a King, those that were found, should be delivered up unto them; so bowing down his head, he dismissed them; and they having wished a thousand blessings to the Emperour, departed, draging the two dead Bodies with them by the feet to the *Atmeidan*, where they hang'd them up by the feet upon the Elme before the New Mosque. The *Bostangi Basha* was in search of the rest all the night long.

The *Kzlar Agasi* thrown dead out at a window.

Then the *Capiaga*.

The Emperour's Promise & Oath.

The Emperour dismisses the Rebels, and withdraws.

The Mutineers return on *Monday* to the *Etmeidan*.

And then again, on *Monday* morning, the Seventh of *March*, being returned to the *Etmeidan*, as formerly, a *Greek* who thrust in among them, (to Plunder if they came to that) thinking he might easily pass for a Turk, being known to be a Christian, was immediately killed. From thence they went to the *Atmeidan*, whither were brought them three more strangled, who were hang'd up with the rest, to wit, *Hisouf Aga*, *Giadgiou Ibrahim Aga*, and the *Asoda Basha*; and the *Kiaya Bey*, who gave occasion to all this, strangled himself the same day.

Three more strangled, and cast out of the windows.

The *Kiaya Bey* strangled himself.

Tuesday, the Eighth of *March*, *Mahimut Chiaoux Basha* was brought.

Wednesday, they brought *Mulklu Khadun*, the Wife of *Chaban Kalfa*, who after she had been strangled, was put (all but the Head) in a sack, and hang'd up as the rest: It was said, that she had got great Riches from the Queen-Mother. The same day, *Habidgi Oglu*, High Treasurer, was put to death in the Seven Towers, whither he had been carried the *Sunday* before.

The Treasurer strangled.

Chiaoux made Visier.

Thursday, the Tenth of *March*, *Chiaoux Basha* was made *Visier*, who immediately caused *Assan Aga*, Master of the Custome-house, to be brought to the *Serraglio*, and strangled there; he had hid himself in a house near to his own, confiding in a Slave of his, a Renegadoe, who betrayed him; and if the *Grand Signior* could, he would have saved him; for a recompence of the Slave's Treachery, he took from him the Pay which he had. The Body of the Master of the Custome-house was not carried with the rest to the *Atmeidan*; and he was much regretted by all the Poor, both Turks and Christians, to whom he was very charitable. He had done a great many publick Works at vast Charges, as bringing of Water, paving of High-ways, and the like, and was a Renegadoe *Armenian*.

The Customer strangled

The Customer much regretted.

Friday, *Bilal Aga*, and *Chaban Kalfa* strangled.

Friday, the Eleventh of *March*, *Bilal Aga*, and *Chaban Kalfa*, were strangled.

Saturday in the Afternoon, the Twelfth of *March*, all these dead Bodies were interred.

Saturday, the Five and Twentieth of *March*, *Zornesan Mustapha Basha*, Captain *Basha*, who had been made *Caymacam* before the Visirate of *Chiaoux Basha*, was declared *Mansoul*, and made *Beglerbey* of *Erzeram*; *Cara Mustapha Basha* was made Captain *Basha* in his place.

Deli Bulhazer strangled.

Tuesday morning, the Eight and Twentieth of *March*, *Deli Bulhazer* was strangled.

Saturday, the First of *April*, *Saale Efendi*, *Tershane Emin*, *Top Capelu Mustapha Aga*, and *Mehmar Mustapha*, were strangled.

The Grand Visier dies.

Wednesday, the Six and Twentieth of *April*, the *Grand Visier*, *Chiaoux Basha*, died of a Fever. I was told when he was in health, that some had foretold, he should not enjoy his Prosperity Fifty Daies; and, indeed he died on the Eight and Fortieth day of his Visirate; but I believe he was poysoned, for I heard that his Body was all black and blew after his death. He had been Visier once already, five years before, and had put to death the *Grand Signior*'s Grandmother, and several other Persons of Quality, in the space of about two months

months that he was in Place, and then was made *Manſoul*. Two hours after, him, the *Defterdar* died. A few days after the Captain *Baſha* was made *Manſoul*, and declared *Baſha* of *Ægypt*, *Kienen Baſha* was made Captain *Baſha* in his place, and the Seal was ſent to the *Baſha* of *Ægypt*, becauſe *Egriboyun Baſha* of *Damaſcus*, who had been ſent for to be *Viſier*, was ſick; and in the mean time *Hiſouf Baſha* was made *Caymacam*, who three weeks after was declared *Manſoul*, and *Kaidar Zade* named in his place. More changes in Court.

Monday, the Eighth of *May*, they deſired the *Grand Signior* to put out the *Toug* againſt *Sedi Ahmet Baſha*, a Rebel in *Aſia*, who made Inrodes even to *Scudaret*. The *Toug* is a Horſes Tail faſtened to the head of a Pike: It is never put out but in extreme neceſſity, and then all the Militia muſt take the Field. A great many Sheep were then ſacrificed, and on *Tueſday*, the Ninth of *May*, it was put out, and planted in the firſt Court of the *Serraglio*, near the *Dgebe Hane*: But the *Grand Signior* having held Council, it was alledged by ſome, that they could not march againſt *Ahmet Baſha* without being at a vaſt Charge in putting all the Forces in good condition; and it being the time when the *Venetians* were coming to the *Dardanelles*, they would have none to ſend againſt them, if all were ſent that way; whereupon the *Grand Signior* in a rage having asked, Who was the Author of putting out the *Toug*? And ſome ſaying, that it was *Gelep Aſſan Aga*, he was immediately put to death, with *Chamlu Mahomet Aga*, *Pouſcht Oſman Aga*, and *Cara Caſch Mahomet Aga*, Commiſſary of the Fiſh-Markets; and the *Toug* was ignominiouſly put up again, a thing never done before. *Ahmet Baſha*, a Rebel in *Aſia*. *Toug*. *Gelep Aſſan Aga*, with other Lords put to death.

The Night following, fifty or ſixty *Janizaries* were ſtrangled and caſt into the Sea, and we heard the Guns go off as faſt as they threw them into the water. *Janizaries* ſtrangled.

Wedneſday, the Tenth of *May*, *Reſvan Beglerbey*, of *Aſia*, was Beheaded before the *Grand Signior*'s Chamber. This *Gelep Aſſan Aga* (of whom we have been ſpeaking) had fairly raiſed his Fortune, having in a very few days made above four hundred Thouſand Crowns of the Preſents which were ſent him from all hands, and eſpecially from the *Grand Signior*'s Mother, who daily preſented him. After that Sedition, he was environed with *Baſhas*, who with great ſubmiſſion made their court to him, but he knew not how to carry fair in ſo great proſperity.

I thought fit to relate this Story at length, according as I received it from a *French* Renegadoe, who was preſent at all, and daily gave me an account of what paſſed; to ſhew how inſignificant a thing the *Grand Signior* is, when the Soldiery is in an Inſurrection.

CHAP. LV.

Of the Chriſtians and Jews that are Subjects to the Grand Signior.

THE Subjects of the *Grand Signior*, who are not *Muſulmans*, are either Chriſtians or Jews; of the Chriſtians, the chief are the *Greeks*, who uſe the ſame Habit that the Turks do, only there are ſome colours which they dare not wear neither on their Head, nor in their Body-Apparel; for not only they, but generally all who are not Turks, whether Chriſtians or Jews, (Subjects to the *Grand Signior*, or not) dare not wear Green on their Head, or any other part of their Body; and if a Chriſtian or Jew be found with the leaſt bit of Green about him, he'll be ſoundly Baſtonado'd, and pay Money to boot; in ſo great veneration is the Green colour with them. Nor dare Chriſtians wear a Turban all white, for if he be taken with ſuch an one (whether he be a Subject of the *Grand Signior*'s or not) he muſt turn Turk or die for it; The *Grand Signior*'s Subjects. A white Turban.

Colours for those who are not *Mahometans.*

it; but they may wear of all other colours, or of mixt colours, provided there be no Green among them; though ſtill it be dangerous to wear all Red, or all Yellow, becauſe the Soldiers affect thoſe colours. Neither dare the Chriſtians (who are Subjects to the *Grand Signior*) wear yellow Paboutches, upon pain of ſeveral Baſtonadoes, but only Red; Strangers however may wear Yellow.

Papas.

The *Papas*, or Greek Prieſts, are always clad in Black, and wear a black Cap, with a liſt of white Cloth about it, having a piece of black Cloth faſtened to it within, which hangs down upon their back. They wear long Hair, and ſo do their Monks alſo. As for their Religion, the chief point wherein they differ from the Church of *Rome*, is, that they maintain that the Holy Ghoſt proceeds only from the Father, and not from the Father and Son together. They acknowledge not the Pope for Head of the Church, but have four Patriarchs who are Chief, and have equal Authority in their ſeveral Patriarchates. The firſt is, the Patriarch of *Conſtantinople*; the ſecond, of *Antioch*; the third, of *Alexandria*; and the fourth, of *Jeruſalem*: All the four are confirmed in that Dignity by the *Grand Signior*, or by his Officers at leaſt; to wit, he of *Conſtantinople* by the *Grand Viſier*, and the reſt by the *Baſhas* of the Countrey: He that receives them, gives them a *Caftan* or Veſt the day of their Confirmation. They admit not of Purgatory, but yet allow a Third Place, where they will have the Bleſſed to be, in expectation of the Day of Judgment: And nevertheleſs, though they believe not that the Saints are in Paradiſe, into which (they ſay) they are not admitted before the Day of Judgment; yet they pray to them, that they would intercede for them with God. At Maſs they Conſecrate with Leavened Bread, ſuch as we commonly eat; they Communicate under both kinds, aſwel Laicks as Prieſts, and aſwel Women and Children as Men. They have four Lents, and begin the Firſt ſix weeks before *Eaſter*, which they continue till *Eaſter* Day. The Second, fifteen daies before the Feaſt of St. *Peter* and St. *Paul*, until the Day of that Feaſt. The Third, the Firſt of *Auguſt*, until the Aſſumption, which is the Fifteenth day. The Fourth, from the firſt *Sunday* of Advent, until *Chriſtmas* day; and all this according to their Calendar, which is the ancient. During theſe three laſt Lents, they may eat Fiſh and Oyl; but in the firſt Lent, they eat neither Oyl nor Fiſh, nor any thing that hath blood, but only Herbs and Shell-fiſh, and that which they call *Ceppia*, and we Cuttle-fiſh, whoſe blood is as black as Ink; and certainly what *Busbequius* ſays, That the *Greeks* never eat Oyſters, is not true, for they hardly eat any thing elſe during Lent, and at all times they are great Eaters of Fiſh. The Lent of the *Armenians* is ſtricter than that of the *Greeks*; for during their Lent, they eat no kind of Fiſh, not ſo much as Shell-fiſh nor Oyl; nor do they drink Wine, but live only on Bread, Water, Herbs and Roots.

The *Greeks* Lents.

The Great Lent of the *Greeks.*

The Lent of the *Armenians.*

But to return to the *Greeks*, their Churches are like ours, ſave that the High Altar is divided from the reſt of the Church by a wooden partition with three doors in it, and that makes a kind of *Sanctum Sanctorum.* They have no Images, but in flat Picture, and not in Relief. The Greeks kneel not in their Churches, no not at the Elevation of the Sacrament, but all lean upon Crutches, and for that purpoſe the *Greek* Churches are always well provided with them. A Man with them cannot be a Prieſt, if he be not full thirty years old. Their Prieſts may have been Married once in their life to a Virgin, and keep their Wives after they are Prieſts; but being dead, they cannot take other Wives. The *Caloyers* or Religious *Greeks* can never Marry. Theſe Monks eat no Fleſh. I ſhall not here ſpend time in deſcribing their way of celebrating Maſs, which is in ſubſtance the ſame with that of the *Latins*; nor ſhall I ſpeak of their Sacerdotal Veſtments, which have their Myſteries, aſwel as the Candleſtick with three Candles, that ſignifies the Holy Trinity; and the other with two, which ſignifies the two Natures in *Jeſus Chriſt*, to wit, the Divine and Humane Natures. Every one knows alſo, that in giving the Bleſſing, they make the ſign of the Croſs from the right to the left; whereas the *Latins* make it from the left to the right, But let us ſay ſomewhat of their Marriage.

The *Greeks* kneel not.

The age of *Greek* Prieſts. Prieſts married.

Caloyers.

Maids ſhew not themſelves before they be married, nor yet a long while after, avoiding the ſight even of their Relations, and go not to Church for fear of being ſeen. I ſaw a Maid married at *Rhodes*, who had two other Maiden Siſters, who were neither preſent at the Ceremony, nor Rejoycings of the Wedding,

The Marriage of the *Greeks.*

Wedding, for fear of being ſeen. The *Greeks* are married by a Prieſt, as the *Latins* are, and give a Ring in the ſame manner, But over and above that, they have ſomething that the *Latins* have not; for they take a Godfather and Godmother, to whom they preſent ſome wrought Handkerchief; at leaſt, I had one preſented to me, when once I was choſen for a Godfather. The Godfather and Godmother preſent themſelves before a *Papas*, with the Bridegroom and Bride; and while the *Papas* ſays ſome Prayers, the Godfather and Godmother hold a Garland of Flowers, interlaced with Orpine, over the Heads of the couple that are to be married, and a Pall over that: When Prayers are ſaid, the Bridegroom and Bride holding one another by the hand, turn ſeveral times, while the Father and Mother who give them have hold of them behind; then a glaſs of Wine is brought, of which the Bridegroom drinks a little, and then the Bride; then the Bridegroom drinks again, which the Bride pledges; and then the glaſs is given to the Prieſt, who merrily drinks off the reſt, and breaking the glaſs, ſays, *So may the Bridegroom break the Virginity of the Bride.* All things elſe are done as among *Roman* Catholicks. As to their Cuſtoms and ways of living, they are much like the Turks, but more wicked. The *Greeks* are covetous, perfidious and treacherous, great Pedereaſts, revengeful to extremity, but withal very ſuperſtitious, and great Hypocrites; and, indeed, they are ſo deſpiſed by the Turks, that they value not even a *Greek* that turns Turk. They are far greater Enemies to *Roman* Catholicks themſelves, than the Turks are; and if it lay only in their power to hinder us from becoming Maſters of the Turkiſh Countries, we need never expect it. Their Women are beautiful, but a little to fat, and very proud.

Father and Mother of the Marriage.

The Manners of the *Greeks*.

The Jews in *Turkie* are cloathed as the Turks are, ſave that they dare not wear Green, nor a white Turban, nor red Veſts; they wear commonly a Violet colour, but are obliged to wear a Violet Cap, ſhaped like a Hat, and of the ſame height; and ſuch as can reach to the price of a Turban, have one round their Cap below. They ought alſo to wear their Meſtes and Pabouthes of a Violet colour. I need ſay nothing of their Religion, ſince it is fully contained in the *Old Teſtament* and *Talmud*: But as to their Manners, they are the ſame in all places, that is to ſay, as great Cheats in *Turkie*, as in *Italy*; and their thoughts run upon nothing elſe but deviſing and finding out taxes and tricks to vex Chriſtians or Turks. They are in all places deſpiſed and ill uſed by all People. In the whole extent of the *Turkiſh* Empire, all Male Chriſtians and Jews who are Subjects to the *Grand Signior*, pay the yearly *Karadge*, which is a Tribute of four Piaſtres and a half a Head: They begin to pay this Tribute, when they are Nine years of Age; but the Chriſtian Prieſts and Monks are exempted from it, and ſo are the Jewiſh *Rabins*; the Women alſo pay nothing. This brings in a great Revenue to the *Grand Signior*, and no body can avoid it by often changing Habitation; for whatſoever place they come at when they Travel, their *Karadge* is demanded; if they have paid it for that year in another place, they muſt produce an Acquittance; but if they have none to ſhew, they muſt pay it, and take a Note or Acquittance to ſerve them in other places. Seeing none but the Subjects of the *Grand Signior* pay that Tribute, the Jews of *Chriſtendom* pay it not when they are in *Turkie*. And to ſhew that they are not liable to it, they wear a Hat, and have a good Certificate from a Conſul, that they are of ſuch a place in Chriſtendom.

The Apparel of the Jews.

The Manners of the Jews.

The *Karadge* which the Males pay.

CHAP. LVI.

The Arrival and Audience of an Ambaſſadour from the Mogul.

An Ambaſſadour from the *Mogul.*

THere came to *Conſtantinople* in the Month of *May*, an Ambaſſadour from the *Mogul*, who had been two and twenty Months by the way, and came by the *Red-Sea*, which much retarded him, becauſe of contrary Winds; and beſides he had ſtayed three or four Months at *Mecha*, and ſtop'd alſo at ſeveral other places: he brought not fourſcore Men with him to *Conſtantinople*, a great many of theſe being Sick too, and moſt part Naked, having no more but a Rag to cover their Nakedneſs. There was no great Ceremony at his entry into *Conſtantinople*. On *Monday* the fifteenth of *May*, he had a private Audience of the *Grand Signior*, at the *Kieusk*, upon the Port by the Sea-ſide. I was told, that at this Audience he made a very conſiderable Preſent to the *Grand Signior*; to wit, a Girdle all of Diamonds, a *Chaplet* of the ſame, and a *Cangiar* or Dagger, whoſe Pommel was a Diamond weighing eight *Chequins* or ſix hundred Grains, which was valued at five hundred *Purſes*, or two hundred and fifty thouſand *Piaſtres*; ſeveral added more, a Box full of Diamonds well Sealed, with a Writing upon it, bearing that it ſhould not be opened but by the *Grand Signior*; but there was no certainty of this; however, that Preſent was valued at ſix hundred thouſand *Piaſtres*. The *Grand Signior* preſented him with a *Kurk* or furred Veſt. *Tueſday* the ſixteenth of *May* was pitched upon for his publick Audience, and I had a great deſire to ſee his entry into the *Serraglio* and Preſent, but was told that I could not have Acceſs, becauſe *Franks* were never ſuffered to come in, but when *Franks* Ambaſſadours made their entry; and at the entry of any other Ambaſſadours no *Franks* were admitted: However I reſolved to try my Fortune, and for that end went betimes in the Morning with a *Janizary* and *Spahi* to the *Serraglio*: I was in company of a French Gentleman, called Monſieur *Meſquin*, who hath ſince been ſent to *Conſtantinople* by the King of Poland in quality of *Internuncio*, he having for ſeveral Years lived at the Court of *Poland*: when we were come near the *Serraglio*, we ſaw a great Guard of *Capidgis*, who freely beſtowed Blows on all hands, as well on Chriſtians as Turks that came in their way, and ſuffered none to enter, but a few whom they durſt not refuſe: having ſtop'd there a little, our *Janizary* told us that we had beſt return again, for that certainly we could not get in; and my *Spahi* told me as much; nevertheleſs, this French Gentleman having ſpoken in Turkiſh to one of the *Capidgis*, met with no rude uſage, only he told us that he could not let us in, which gave us ſome hopes that for all that we might enter. I began alſo to ſpeak Turkiſh to the ſame *Capidgi*, and though I could hardly pronounce two right words, yet I hammered out that I was a Stranger, and that I had a great deſire to ſee the Ceremony; he ſtill told me that I ſhould not enter; and ſometimes being troubled with my Importunity, fell into ſome Paſſion, but ſeeing he offered not to ſtrike me, I Perſiſted, and holding my peace when I ſaw him vexed, I Juſt did as a baſhful Beggar does when he beggs an Alms; and when he bid me ſtay till the Ambaſſadour came and that I ſhould come in with him, I made anſwer, that I was afraid of being abuſed by the Croud, as being a Chriſtian and a *Frank*: at length having ſtunned him with my Gibberiſh language, which was almoſt wholly made up of theſe words, *Allai ſeverſen*, which is to ſay, for God's ſake; he ſent one of his comerades to his Colonel, who was under the Porch, to ask his leave to let us in, which the Colonel eaſily granted; ſo that we entered, and our *Spahi* being at ſome diſtance from us could not get in: we were very glad that we were got into the firſt Court, but durſt not offer to preſent ourſelves at the Gate of the ſecond, for fear of harſh uſage, and of being puniſhed for our ſaucineſs, and therefore choſe rather to wait for the

A Preſent made by the *Moguls* Ambaſſadour at his firſt Audience.

Cangiar.

the coming of the Ambaſſadour, in whoſe Train we entred. The *Chiaoux* were gone to his Houſe in the Morning to wait upon him to the *Serraglio*; and we had not waited long before we ſaw fourty or fifty *Chiaoux*'s on Horſe-back, then came ſome of the Ambaſſadours Servants on Horſe-back alſo, the laſt of whom led four lovely Horſes, which were followed by ſeventeen Mules; for no Ambaſſadours come there without a Preſent. After all came the Ambaſſadour very well mounted, but plain in his Apparrel, having the *Chiaoux Baſha* on his left hand. They alighted at the gate of the ſecond Court where all went in, and I among the reſt. In this Court on the right hand three thouſand *Janizaries* were ſo drawn up and kept ſo great ſilence, that one would have thought they had been all Statues. The Mules that carried the Preſents were led a great way forward to the left hand and there unloaded: in the mean time the Ambaſſadour was introduced into the Hall of the *Divan*, where Dinner was ſerved up, and there he dined with the *Viſiers*; it being their cuſtom that Ambaſſadours Dine before they are conducted to Audience of the *Grand Signior*: and during that time the preſent is carried into the third Court, making it paſs before the *Grand Signior*, who is willing firſt to ſee what he hath brought, before he receive him to Audience; after that it is laid up in the Wardrobe. The Ambaſſadours Servants were alſo entertained at Dinner, in a Court near to their Preſent, which was opened under a Cloath, purpoſely pitch'd up about twenty or thirty paces from the *Divan*, and carried piece after piece by *Capidgis*, who gently removed it from thence into the third Court on their Arms, and every one had but a little to carry, that it might make the greater ſhew: Two hundred threeſcore and fourteen *Capidgis* were employed in carrying this Preſent, which conſiſted of two thouſand two hundred pieces, wrapped up in two hundred and threeſcore *Toilets*. Firſt went four led Horſes. then the *Capidgis* carried ſeveral *Turbans*, and Stuffs of all ſorts, with many Handkerchiefs wrought with Gold, Silver, and Silk, but in ſuch Works as coſt ſeveral hundreds of Crowns; four Silk Carpets of five thouſand *Piaſtres* a piece; and the laſt were four Baggs of Crimſon-Velvet, carried by four *Capidgis*: in each Bagg there was a *Cantar* or *Quintal* of *Aloes* Wood; then two little Caſes or Boxes of *Ambergreeſe*, carried by two *Capidgis*; in each Box there was half a *Cantar* of *Ambergreeſe*: all theſe went very ſoftly, ſometimes ten or twelve *Capidgis* together, always two and two, and then for half a quarter of an hour ſometimes no body came more. At that time, that the Ambaſſadour might ſee the Forces that are commonly in *Conſtantinople*, they had their Pay, which had been delayed for ſome days on purpoſe. There were fourteen hundred Purſes to be payed, of which the *Janizaries* had about ſeven hundred and fifty; and it was pretty to ſee how a *Chorbadgi* being called, and being come to the door of the *Divan*, called all the Soldiers of his Company, who came running to receive the Baggs, carried them after the *Chordadgi*, and then ran back again to their Places, where ſo ſoon as they were come one would not have thought that they had ſtirred from thence, ſo nimble they are in putting themſelves in Order; then went off another Company, and ſo in order till they had done. There were thirty Purſes for the *Chiaoux*, fourſcore for the *Spahi*'s, fifty for the *Solihhtars*, and the reſt for the *Ddebedgis*, *Topgis*, *Boſtangis*, and the like. The Preſent was at firſt valued at ſix millions of *Piaſtres*; but at length the Merchants of the *Bezeſtein* were of opinion that it was worth three millions of *Piaſtres*; which they who knew the Wealth of the Great *Mogul*, did not at all wonder at. When the Ambaſſadour had Din'd, we were conducted to Audience, where he ſtayed but a very little while, and came out with a Veſt of Cloth of Gold upon his Back; and thirty of his Retinue had each of them a *Caftan* or Veſt of the ſame Stuff; for it is the cuſtome that Ambaſſadours take Gentlemen and thoſe they would favour along with them to their Audience; and they have all Veſts of Gold, as well as the Ambaſſadour, before they appear in the *Grand Signior*'s Preſence. We went out again into the firſt Court, to ſee the *Cavalcade*, which made a very fine ſhow, conſiſting of the Ambaſſadour and his Attendants, who were in no very good Order, and of the *Viſiers* with the reſt of the Officers of the *Divan*, who were all well and richly Mounted. Some few days after, the *Caymacam* treated that Ambaſſadour at Dinner, and after Dinner,

The entry of the *Moguls* Ambaſſadour into the *Seraglio*.

The countenance of the *Janizaries* drawn up in a Lane.

The *Moguls* Ambaſſadours ſecond Preſent.

A *Cantar* is fourty four *Oques*.

The paying of the Forces of *Conſtantinople*.

The value of the *Moguls* Preſent.

Dinner, ſent for the *Singueniennes*, which is a very common Diverſion among the *Perſians* and *Moguls*; and without which, the beſt Entertainment that can be given them ſignifies nothing. The Ambaſſadour gave to theſe *Singueniennes* two hundred and thirty *Turbans*, worth a thouſand *Aſpres* one with another, which make near two thouſand ſix hundred *Piaſtres*. He was afterwards treated by all the *Viſiers* at *Scudaret*, whether they Conducted him by turns in the *Baſtarda*, in which were many that played on Inſtruments; and he alſo received ſeveral Preſents from the *Grand Signior*, among others, ſome of the lovlieſt Horſes of his Stables. The occaſion of his Embaſſie was as it was ſaid, to ſollicite the *Grand Signior* to make War againſt the King of *Perſia*, while his Maſter the great *Mogul*, a great Enemy to the *Perſians*, ſhould fall upon him on the other ſide.

The Preſent of the Ambaſſadour of the *Mogul* to the *Singueniennes*.

CHAP. LVII.

Of the Grand Signior's *going abroad in State.*

The manner of the *Grand Signior*'s ordinary going abroad.

THE *Grand Signior* intending to ſhew his Grandure to the Ambaſſadour of the *Mogul*, reſolved to go through the City in State. I have ſeen him ſeveral times, and among others, next day after the Feſtival of the Birth of *Mahomet*, I ſaw him go to the new Moſque, attended by about a Score of Horſe-men. He was clad in a Satin *Doliman*, of a Fleſh-colour, and a Veſt almoſt of the ſame Colour; on his Turban he had two black Herows Tops adorned with Diamonds, the one pointing up to Heaven, and the other down towards the Earth: He had a great many Eunuchs before and behind him richly Mounted, and by his Stirrups the two Maſters of his Horſe on foot, the chief at the Left, and the other at the Right. Then a little behind them two Pages, one on the Right Hand carrying the Sword, Bow and Quiver of the *Grand Signior*, the other on the Left carrying a Turban; next came the *Kzlar Agaſi*, and the *Capi Agaſi*, and after them two other Pages, carrying each a Silver Pot, one full of Water, and the other of Sorbet, and ſome other Pages behind them on Horſe-back, followed by *Peiks*, and a great many *Boſtangis* on foot; the *Janizaries* in the mean time being drawn up on both ſides the Street. When the *Grand Signior* had ſaid his Prayers in the *Moſque*, he changed his Veſt and put on one of a Gooſe-turd green Colour lined with *Samour*, then he Mounted a ſtately Horſe, covered with a Houſſe all Embroidered with Gold, having a Gold Bit adorned and ſet with many precious Stones, and ſo returned to the *Serraglio*, followed by Horſe-men richly Mounted, beſides many Eunuchs, and the ſame Officers that waited upon him when he went. I have ſeen him ſo ſeveral times, and then he was never accompanied but with the Officers of the *Serraglio*; but his going abroad for the ſake of the Ambaſſadour of the great *Mogul*, was performed with all the State that can be ſhewn on ſuch occaſions.

The order of the *Grand Signior*'s extraordinary Cavalcade upon occaſion of the Ambaſſadour of the *Mogul*.

In the firſt place, all the Way was covered with Sand from the *Serraglio* to the Moſque of *Sultan Mahomet*, whether his Highneſs was to go, as is uſually done when he goes abroad in State, every one taking care to lay Sand before their Doors, making by that means in the middle of the Street, a way of Sand three or four Foot broad, and pretty thick, on which the *Grand Signior* marches with all his Court: The *Janizaries* made a Lane being drawn up on each ſide of the Way, all along where the Cavalcade was to paſs: It began by the great *Souſ Baſha*, having by his ſide the Commiſſary General, and many *Janizaries* after him: Next came the Keeper of the *Grand Signior*'s Hounds, and the Keepers of the Cranes, very well Mounted, theſe being followed by *Janizaries* with their *Chorbadgis* well Mounted, having on their Heads their Caps of Silver guilt, with Plumaches of Feathers; in the Rear of them was the *Janizary Agaſi* very well Mounted, having Two and thirty *Chorbadgis* on foot

foot before him. After the *Janizaries* came the *Spahis*, with their ſix Captain-Colonels in the Rear, then the *Chiaoux* of the Guard, above fifty in number, all well Mounted, having their Swords by their ſides, and holding their Maces of Arms in their Right Hands; then the *Mute-Feracas* on Horſe-back alſo, and in good Order. After theſe came the Officers who carry the *Grand Signior*'s Diſhes when he is to Eat abroad out of the *Serraglio*, they were on Horſe-back, as well as the Eunuchs and Mutes who followed them. Next came the *Viſiers* and the *Caymacam*, or the Deputy of the *Grand Viſier* (there being no *Grand Viſier* at that time) then the *Peiks*, or Footmen to the *Grand Signior*, wearing their Caps of Ceremony, which are much of the ſhape of the Jews Caps, but of Silver guilt (they were on foot) and in the Rear the chief of them well Mounted, who was followed by him that carries the *Grand Signior*'s Port-mantle, in which are changes of Apparel, and he was likewiſe on Horſe-back. After all theſe came eleven Horſes in rich Trappings, with a great many pretious Stones on all ſides, and Stirrups, ſome of Silver, others of Silver guilt, with a groſs Mace of Silver at the Saddle-bow on the right ſide, and on the other ſide a pretty broad Knife, but no longer than half an Arms length, all ſet with pretious Stones. Theſe Horſes were led by ſo many *Spahis*, well Mounted. After theſe Horſes came the *Solaques* on foot, above Five hundred in number, having the *Doliman* buckled up under the Girdle, with hanging Sleeves behind, and upon their Head a Cap with Feathers, like the *Chorbadgis*, carrying their Bows in hand, and Quivers full of Arrows at their Back. In the middle of theſe was the *Grand Signior*, Mounted on a lovely Courſer, covered almoſt with pretious Stones; he wore a Veſt of Crimſon-Velvet, and in his Cap two black herons Tops adorned with large Stones, above two Fingers high, the one ſtood upright, aud the other pointed downwards: By his right Stirrup was the chief Maſter of the Horſe, and the other on the Left, both on foot. He ſaluted all the People, having his Right Hand conſtantly on his Breaſt, bowing firſt to one ſide, and then to the other, and the People with a low and reſpectful Voice, wiſhed him all Happineſs and Proſperity. After the *Grand Signior*, the *Salihhtar Aga* came on Horſe-back, carrying the Sword, Bow and Quiver of the *Grand Signior*, and on his Left Hand the Maſter of the Ward-robe, carrying the *Grand Signior*'s Turban; then the *Kzlar Agaſi*, the *Capi Agaſi*, and two other Pages on Horſe-back alſo, carrying Silver-Pots full of Water, to give the *Grand Signior* the *Abdeſt*, and to Drink if he were a dry. Laſt of all came a great many that belonged to the *Serraglio*, all well Mounted. When Prayers were over, the *Grand Signior* came back in the ſame Order, having only changed his Veſt, and put on one of a fire Red Satin. Whilſt he paſſed by, a wretched Ruſſian Slave cried, that he would be a Turk; and immediately the *Grand Signior* ordered a *Capidgi* to carry him to the *Serraglio*. Many ſuch Rogues intending to be Turks, wait the opportunity of the *Grand Signior*'s paſſing, that they may make profeſſion of the *Mahometan* Faith in his preſence, and have therefore ſome Pay ordered them by his Majeſty.

Caymacam.
Peiks.

CHAP. LVIII.

Of the City of Burſa.

I Parted from *Conſtantinople* Wedneſday the Thirtieth of *Auguſt*, in the Year 1656. in a *Caique*, which I had hired to carry me to *Montagna*. I went on Board early in the Morning at *Tophana*, and yet could not reach *Montagna* that day, becauſe of bad Weather, and in the Evening it behoved us to ſtand in to the Shoar. I ſpent the Night in the *Caique*, having ordered the Men to come to an Anchor within fifty paces of the Land, for fear of being Robb'd. Thurſday early in the Morning, we continued our Voyage, and about Three of

Departure from *Conſtantinople.*
Montagna.

of the Clock came to *Montagna*; I made no ſtay there, and indeed, it did not ſeem to deſerve it, but took Horſes to go to *Burſa*, about eighteen Miles from *Montagna*. I arrived at *Burſa* the ſame day, about Four or Five a Clock in the Evening, and lodged in a *Han*, where I had taken a Chamber.

Burſa

Burſa, called by the Antients *Pruſea*, the Metropolitan City and Seat of the Ancient Kings of *Bithynia*, was the firſt Capital of the Turkiſh Empire, having been taken by *Orcan*, the Son of *Oſman*, the firſt *Saltan*, during the Reign of his Father, in the Year of the *Hegyra*, 726. which was the Year of our Lord, 1325. it was afterwards taken from the Turks by *Tamerlan*, having totally Routed their Emperour *Bajazet*, whom he made Priſoner. This Town ſtands towards Mount *Olympus*, which is but about Ten Miles diſtant. It has a pleaſant Scituation, and ſo great plenty of freſh Water, that the Inhabitants bring it into all the Houſes and *Hans*, where it is conveyed in Pipes bigger then ones Leg, into the Houſes of Office, and ſo waſhes away all the filth, and ſupplies them with clean Water, without any neceſſity of carrying Pots of Water into theſe places for the Ablution; for there they have Fountains on purpoſe. Beſides theſe, there are other Waters that run through the Town, which are ſo hot, that they eaſily boyl Eggs. They have made ſeveral fair *Bagnios* in the place where this Water runs, which ſerves for the Cure of many Diſtempers, ſo that People come to Bath there above an Hundred Miles off. I went thither out of Curioſity, and entred into a very lovely Bagnio, all adorned with Marble, and in ſtead of the innermoſt Room where they Sweat, there was a very large Baſon, above Nine Foot deep, full of hot and cold Waters mingled together; all that pleaſe may Bath therein, and ſome take their pleaſure in Swiming there. There are Steps to go down into it on all ſides, where one may be as deep as he pleaſes. They bring into it two thirds of cold Water, and nevertheleſs it is ſtill ſo hot, that I was ſcalded when firſt I went into it, though the hot Water run through the Fields in an open Rivulet. There are many fair Buildings in this Town, and they reckon above Two hundred lovely Moſques in it; and among others they ſhew'd me the Moſque of the *Derviſhes*, and in a little Chappel at the back of it, I ſaw a Tomb, which they aſſured me was the Tomb of the *Mufti*, whom the *Grand Signior* had cauſed lately to be Strangled in that Town. There are a great many *Hans* in it alſo, all very Magnificent, and conſtantly Inhabited, becauſe this Town is a common paſſage for Caravans from ſeveral places. But one muſt not forget to ſee the Sepulchres of the firſt Turkiſh Emperours, and of their *Sultanas*, in ſo many little Chappels built Dome-wiſe, among which is the Monument of a French *Sultana* (as they ſay) but ſeeing they call all the Europeans *Franks*, they many times confound the French with the reſt of *Franks*. They believe ſhe was a moſt beautiful French Princeſs, that having been taken at Sea was preſented to the *Grand Signior*, who was ſo much in love with her, that he allowed her the Exerciſe of her Religion, and yet lay with her though ſhe was a Chriſtian; for ſhe never forſook her Faith, but lived and died in the ſame Religion ſhe had been bred up in. After her death, the Chriſtians of the Country beg'd her Body, that they might Bury her after their Way, and even offered Money to have that liberty, but it was refuſed them, and ſhe was Buried like the other *Sultanas*. Her Tomb is in a little Chappel, arched and encloſed with Walls, and one may ſee into it through Windows with Grates. I could earneſtly have wiſhed the Door had been open that I might have gone in, and read a Paper I ſaw faſtned to the end of her Tomb, which without doubt was her Epitaph, for I obſerved in the Tombs of the other *Sultana*'s, that their Epitaph was cut in the Stone, which was not ſo on this; but I had not that ſatisfaction. This Town is above half a French League in length, and not Walled in all places: Upon a little Hill in the middle of it, there is a Caſtle, which is almoſt as big as the reſt of the Town, it is Walled round, and no Chriſtian permitted to live in it. This Caſtle is very ſtrong, and hath a Baſtion that commands the Town, which ſeems to be Impregnable, yet the Water that runs into it may be cut off as it paſſes through the Town. The Chriſtians heretofore loſt it ſo; for the Turks having Beſieged it (then held out by the Chriſtians) and perceiving that there was no way to take it by Force, bethought themſelves of cutting off the Water, for want

Mount *Olympus*.

Plenty of fair Water at *Burſa*.

Hot waters at *Burſa*.

A French *Sultana*.

The length of *Burſa*.

The Caſtle of *Burſa*.

want of which, the Christians forced by Thirst, surrendred the place. In this Castle are many Ruines of a stately Building, which was formerly the *Serraglio* of the first *Sultans* of the *Ottoman* Family, but it is all Demolished. The People of the Country tell a Story in relation to this Castle, which I have thought fit to Relate here. They say, That heretofore there was a Daughter of an Emperour Leaprous all over, and by Consequence very Ugly, but to make a mends for that, very Vertuous, who reposing great Confidence in God; and finding her Father much dissatisfied that he could not Marry her, all Men refusing it because of her Leprosie: To ease her Father of that Trouble, she begged his leave that she might go wander over the World like a poor Wtetch, hoping that God would help her; which she having with much ado obtained of her Father, who tenderly loved her. She Travelled so long, till at length she came to the place where the Rivulet of hot Water runs, (whereof we spake before) and there having Prayed, as she never failed to do several times a day. She saw a Measly Hog come and Wash in the Water, which it having continued to do for some days, was Cured of its Leprosie. The Maid observing this, thought that God Almighty had guided her to that place for a Cure; wherefore she went into the Water, and for some days having Bathed there, she was in the end perfectly Cured, being as Sound and Clean, as if she had never been Leprous. She failed not to give God thanks, and resolved to stay in that Country, which she found had been so healthful to her. She therefore acquainted her Father with her Cure, praying him to send her Means and People, to Build a Place of Retreat for her. Having then obtained of her Father, all that she desired, she Built this Castle, which at present is the Castle of *Bursa*: And because the *Saracens* much incommoded her by their Inrodes, she demanded Assistance from her Father, who sent her Aid under the Conduct of *Roland*, or *Orland*, a very strong and Valiant Man, who made great Slaughter of the *Saracens*. Close by the Town, there is a Hill, on the top whereof a Turkish Hermite lives in a Chappel; that Chappel is enclosed with good Walls, and Iron-Grates, but for a small present of *Aspres*, the Hermite let me in, and shewed me the Sword of the aforesaid *Roland*, which is above seven Inches broad, it is four Foot long (I mean the Blade of it alone) for the Handle is almost a Foot long; and they say, that this is but one half of the Blade, the other half being in the *Grand Signior*'s Treasury, it is so heavy, that it is as much as one can do to hold it out with one Hand. Near to that Sword, is the Mace of Arms of the same *Roland*, which is an Iron-Battoon, twice as thick as ones Thumb, and about two Foot long; the Handle of it is covered with Copper, which makes it very big, and the end of it is armed with a great Lion of Copper. In the same Chappel there are two Coffins, each covered with a Pall of black Velvet, and at the end of each of them, there is a Turban. They say, that in these Coffins, are the Bodies of *Roland* and his Son, who (as they believe) Died both *Musulmans*. The Sword and Mace of Arms, lie upon a Table just before the Tombs. The top of this Hill is but narrow, but very pleasant, there being a little Wood upon it: And the Turks go often there to Feast and make Merry.

A Maid built the Castle of *Bursa*.

The hot Waters of *Bursa* cure Leprosie.

Roland or *Orland*.

Roland's Sword.

Roland's Mace.

CHAP. LIX.

Of the Journey from Bursa *to* Smyrna.

The *Caravane* of *Bursa*. BEing at *Bursa*, I made ready to go to *Smyrna* with the *Caravane*, that every *Thursday* goes from *Bursa* to *Smyrna*; but because it was late before I came on *Thursday*, it behoved me to stay Eight days; in the mean time I made my provisions, and that care is of no small consequence, for you must make account to find nothing but water upon the Road; and therefore one must carry a field-Bed to lye on; Bisket, (for Bread will be spoyled;) a good Pastie; Wine, (if you have a mind to drink any) in a *Borachio*, or other Vessel; Vinager, Oyle, Salt, Candle, and all sorts of Utensiles, not forgeting a Candlestick; in short, one must carry a kind of House-hold-stuff along with him, if he would Travel conveniently. The Turks are very dextrous at that, for without any clutter, they carry along with them all that is necessary, and trust not to the places upon the Road for supply; nay, they will as easily Boyl the Kettle in a Desert, as at home in their own Houses. This was the first time that ever I went in a *Caravane*, and therefore these preparations seemed a little uncouth unto me. *Caravanes* are assemblies of Travellers who join themselves and Baggage together, that they may go in company to any Place, and so be better able to defend themselves against Robbers, if any be abroad in the High-ways. These *Caravanes* never lodge in Houses nor Villages, but abroad in the Fields, or in their *Kervanserais*, (if any be to be found:) a *Kervanserai* signifies the house of the *Caravane*; and they are vast Buildings longer than broad, made like a Market or Town-Hall: There is a great place in the middle of them, where the Horses, Mules, Camels and other Beasts of the *Caravane* stand; and this place is surrounded with a low Wall three foot high, joining to the great Wall; these low Walls are six Foot broad above, and are called *Mastabez*; and there the Turks take up their Lodging, making it their Hall, Parlour, Kitching and all; some of these *Kervanserais* are also made like a great Stable, having Mangers on the one side, to which the Horses are tied; and on the other, *Mastabez*, where the Men repose, eat and sleep. There are others which have several little *Mastabies*, to wit, one betwixt every two Horses; and there are others (but very rare upon this Rode) where there is a Stable for the Beasts, and another place much like to it, but distant for the Men.

Caravane.

Kervanserai.

Mastabez.

On *Wednesday* I hired two Horses for myself and Servant of the Master of the *Caravane*, and a Mule for my Baggage; and next day, *Thursday* the seventh of *September*, I parted with the *Caravane* from *Bursa*, about two a Clock in the Afternoon: We came to lye that night at a Village called *Tahhtalie*, about ten or twelve miles from *Bursa*, and there we lodged in a *Kervanserai*.

Tahhtalie.

Friday the eighth of *September* we parted from *Tahhtali* about two a Clock in the Morning, and at Noon came to *Loubat* thirty Miles from *Tahhtali*, where we lay.

Saturday we parted from *Loubat* at two of the Clock in the Morning, and about eleven a Clock came to *Sousurluk*, five and twenty Miles from *Loubat*. There is a River there which we cross over upon a very sorry Bridge, where I was many times in fear of being drowned or breaking my Neck, for we were fain to step over upon ugly Planks, pretty distant from one another.

Loubat.

Sousurluk.

Sunday about three a Clock in the Morning we parted from that Place, and Travelled about twenty Miles; there the way began to be very bad, which continued so till *Wednesday*.

Monday we set out about four a Clock in the Morning, and Travelled twenty Miles.

Tuesday we parted about five a Clock in the Morning, and about eleven, came to a Village called *Dgelembe*; from that Village till we came to *Smyrna*, the way was very good.

Dgelembe.

Wednesday

Wednesday we parted from *Dgelembe* about five a a Clock in the Morning, and about eleven came to a Village called *Palamout*; and though there be a *Kervanserai* in it, which is the usual Lodging-place, yet we stop'd not there, but went on, that we might baulk the Robbers, whom we were afraid we might meet, and stop'd two Miles beyond it in a Plain, that we might rest a little, and refresh our Beasts. *Palamout.*

There were a great many Robbers at that time upon the Road, and they were those who had escaped from the Battel of the *Dardanelles*, most of them *Barbary* Men, who gave no Quarter; for not thinking it enough to Rob, they Killed Travellers, and that made us keep a good Watch, and often look to our Arms; having with us besides, Troopers, whom the Master of the *Caravane* had hired to Guard the *Caravane*; who had indeed some Allarms upon tbe Road, but they proved always to be false. We took Horse again abour two in the Afternoon, and about five a Clock came to a pitiful Village or Hamlet, near to which we lay abroad in the Fields, for till then we had always lain in *Kervanserais*, under cover. There we found a great many water *Melons*, which were a great regale for the Turks, who are great lovers of Fruits, and especially of that sort; and indeed every one of them eat one at least for his share. We left that wretched Lodging on *Thursday* about five a clock in the Morning, and about eight came to a great Town called *Manassa*, and lodged in a fair *Kervanserai*, where we found every thing necessary, nay Wine too; for there are several Greeks there. We stayed all that day and the next in that Town, and parted on *Saturday* the Sixteenth of *September*, about five a Clock in the Morning, and the same day about Noon arrived at *Smyrna*. water Melons *Manassa.*

CHAP. LX.

Of the City of Smyrna.

Smyrna a noted Town of *Jonia* was anciently founded by *Tantalus*, and since called *Smyrna*, from the name of one of the *Amazones* that invaded *Asia*, and took that Town; long after that, it was ruined by an Earthquake, and Rebuilt by *Marc Antony*, nearer to the Sea, because of the commodiousness of the Harbour. It braggs of being the native place of the Poet *Homer*; and the Turks at present call it *Ismyr*. This is a large Town, and well inhabited both by Turks and Christians; but it is a kind of a melancholick place, and not at all Strong; it is commanded by a Castle of somewhat difficult access: this Castle is very ruinous, and but meanly guarded; you have a large Cistern in it cut all out of a Rock, having five Mouths and several Chanels. Below the Castle, as you go to *Santa Veneranda*, which is a Church of the Greeks, there is a great Amphitheatre, where St. *Polycarp* the Disciple of St. *John* and Bishop of *Smyrna*, suffered Martyrdom. It is very high, and in the upper part thereof, there are still five niches, where the Seats of the Magistrates were, not far from thence there are several Ruines of St. *John*'s, Cathedral Church, which has been very large, and full of Chappels. In one of these Chappels there is a Tomb, which the Greeks believe to be the Sepulchre of St. *Polycarp*; But others (with more Reason) take it to be the Monument of some Turk. There is also another Castle below by the *Marine* or Sea-side, which is well Inhabited; and over the Gate of it, are the Arms of the Church of *Rome*; perhaps it hath been built by the *Genoese*, who were masters of *Smyrna*, and of all that Coast. This Castle shuts the Port, which is but little, and no Forreign Ships come into it, but ride at Anchor abroad in the Road, which is spacious and safe. It is difficult to get out of. Since I left *Smyrna*, they have built a Castle at the mouth of that Road, to hinder whom they please *Smyrna.* *Tantalus.* *Homers* Country. The place where St. *Polycarp* suffered Martyrdom. A Castle in *Smyrna*, where are the Arms of the Church of *Rome.*

from coming in, or going out; becauſe they were not ſecure from the *Venetians*, after the Battel of the *Dardanelles*, there being nothing that could hinder them from entering into the Road; from whence they might with eaſe have battered the Town, and taken it in a ſhort time. Upon the ſide of this Road towards the Town, ſtands the Cuſtome-houſe, and then the Houſes of the Conſuls and Merchants *Franks*, who have for the moſt part a back-door towards the Sea. In this town there is a *Cady*, who adminiſters Juſtice: many Turks live there, as alſo Chriſtians of all Countries; *Greeks*, *Armenians*, and *Latins*. The Greeks have an Arch-Biſhop and two Churches there; in one of which called *Santa Veneranda*, the Arch-Biſhop Officiates; and the other which is called St. *George*, belongs to the Monks. The *Armenians* have two Churches there alſo; and the *Latins* have the *Capucins*, who Officiate in their Church, which is overagainſt the French Conſuls Houſe: the *Jeſuits* have alſo a lovely Houſe, with a Church in it. The Country about *Smyrna* is a plain very fertile in many things, eſpecially in Olive-Trees, and full of Gardens, which render the Town very pleaſant to live in: all things are there in abundance, and ſuch excellent Wine, that next to Canary, I never drank better than *Smyrna* Wine, when it is right. The *Franks* make it in their Houſes, buying the Grapes by Basket-fulls in the Town. *Partridges* there are not worth above three or four *Aſpres* a Couple; and when they coſt five *Aſpres* it is dear, and yet they are very good. In fine all things are good and cheap at *Smyrna*; but it is a Town much ſubject to Earthquakes, and hath been ſeveral times ruined by them; but ſtill rebuilt, becauſe of the convenience of its Scituation: no year paſſes without them; and I was told that ſome Years they felt very great Earthquakes for the ſpace of fourty Days together, which began a freſh every half hour, and were felt even by the Ships in the Road, being toſſed by the Waters, which were moved by the ſhaking of the Ground in the bottom. It would be very hot being in this Town in the Summer-time, were it not for the Wind, which they call the low Wind, or North Breeze; it is a certain Wind that blows from the North regularly every day, and much qualifies the Air. There is a great trade of Commodities from all parts of *Aſia* and *Chriſtendom* in this Town. While I was there, I had a great deſire to ſee *Epheſus*, which was heretofore one of the ſeven Churches, as well as *Smyrna*, to which St. *John* directed his Revelations, where he Died, and wherein ſtill remain to be ſeen the ruines of the Temple of *Diana*, one of the ſeven Wonders of the World; and to the Ornament and Embelliſhment whereof all the Kings of *Aſia* contributed ſo long; which was burn'd by *Eroſtratus*, who thereby coveted to Immortalize his Memory. There are many other things worth the ſeeing at *Epheſus*, which made me willing to have undertaken a progreſs of three or four days; for *Epheſus* is no more than fourty Miles from *Smyrna*: But Monſieur *Dupuy* the French Conſul, who ſhewed me in that Country all kinds of civility, would needs take me off on't, becauſe of Robbers that were upon the Roads; who were a remnant of thoſe that were routed at the *Dardanelles*, and who gave no Quarter, eſpecially to Chriſtians: but finding at length that I was earneſt upon it, he took the pains of chuſing two *Janizaries* to wait upon me, of whom one who himſelf had been a Robber many years, promiſed to bring me ſafe back again, as pretending acquaintance of theſe Robbers. I had already hired Horſes, and prepared to be gone next Morning; but a Feaver that took me in the Evening, quite broke off the Journey: for being recovered ſeven or eight days after; they made me look upon that ſlight Diſtemper as a warning; and at length I yielded to the perſwaſions of thoſe who had the goodneſs to divert me from that Journey, as thinking it Dangerous.

The territory of *Smyrna*.

Smyrna much ſubject to Earthquakes.

Low Wind.

CHAP.

CHAP. LXI.

Of the Town of Chio.

THough I had reſolved to continue my Travels through *Aſia*, yet I had heard ſo much of the Wonders of *Chio*, that I could not but ſee it, being then ſo near; therefore I hired a Boat to carry me thither, and embarked on *Wedneſday* morning, the Eleventh of *October*. A little after, we had very foul weather, which made me blame my curioſity oftner than once; and it behoved us to lye in the Boat near the ſhore, not without danger of being taken by the Brigantines, for there are always ſome in the *Archipelago*, and when they take *Franks*, they ſell them at *Rhodes* to *Barbary* men, not daring to carry them into any part of *Turkie*, for then the Ambaſſadours would get them ſet at liberty At length, *Thurſday* the Twelfth of *October*, in the dusk of the Evening, we arrived in the Port of *Chio*. I went and lodged with *Monſieur Mille*, the *French* Vice-Conſul, for that place belongs to the Conſulſhip of *Smyrna*.

Chio is a ſmall Town, but well peopled, and moſt part of the Inhabitants are Chriſtians, *Greeks* or *Latins*, who have each of them there a Biſhop and ſeveral Churches; but the *Greeks* have many more than the *Latins*, becauſe every one of their *Papas* has his Church, not allowing above one Maſs a day to be ſaid in every Church. They have alſo many Convents of Nuns, who are not ſo ſtrictly ſhut up and look't after, as thoſe of the *Latins* are; for I remember I went into one of theſe Nunneries, where I ſaw here and there both Chriſtians and Turks, and then having entered the Chamber of one of the Siſters, I found that ſhe was kind, even beyond the bounds of Chriſtian charity. The Nuns when they put themſelves in there, buy a Lodging; they go abroad when then they pleaſe, and even leave the Convent when they have a mind; they Embroider in Gold, Silver, and Silk, in which the *Greek* Women are very skilful, Embroidering very lovely Flowers upon Handkerchiefs, Purſes, and ſuch like things. The *Latins* have five Churches in the Town, the firſt is the Church of the Biſhoprick, which is fair and large; it is not very old, having been built but ſince the Turks were Maſters of *Chio*, becauſe the Church and Biſhop's Houſe are in the Caſtle, and the Turks having converted the Church into a Moſque, ſuffered the Biſhop to build another in the Town, which ſhould be of the ſame length, breadth and height, according to the agreement made betwixt the King of *France* and the *Grand Signior*; wherein it is ſpecified, that the Turks ſhall not ruine the Chriſtians Churches, nor take them from them, but that the Chriſtians ſhall enjoy them in full liberty; and alſo that the Chriſtians ſhall not repair them when they fall to ruine, nor yet build any new. The Biſhop having obtained that permiſſion, bought a place in the Town, where he built his Church and Houſe. In that Church are interred the *French* who die in *Chio*, in a Burying-place which *M. John Dupuis* of *Marſeilles*, Conſul of *Smyrna*, bought and gave to the *French*. The *Capucins* have alſo a Houſe and Church in the Town; their Church is ſpacious and very handſome, ſtanding in the middle of a very great Court, through which one muſt paſs in going to their Houſe, that is wholly ſeparated from the Church, the half of the breadth of the Court being betwixt them; ſo that their Church is without their Convent, which they keep always ſhut with a good gate, becauſe of the Turks, who would ſpoil all their Garden if they came into it, and commit a thouſand inſolencies, as ſometimes they do when they find the gate open, coming in and calling for Wine, which muſt be given them. This Houſe of the *Capucins* is very neatly built, and has a large Garden, but it wants Water; ſo that they can hardly raiſe any thing. Theſe good Fathers teach Humanity, and the Chriſtian Doctrine to the Children that are ſent to School to them. The Jeſuites have alſo a Church and Colledge there; all the Jeſuites that live there, are of *Chio*, and have three Congregations. There are alſo *Jacobins* and *Cordeliers*

Chio.

M. Dupuis, Conſul of *Smyrna*.

Capucins at *Chio*.

Jeſuites at *Chio*.

Jacobins and *Cordeliers* at *Chio*.

deliers there, who all have fair Churches. In the Countrey also, there are several *Roman* Catholick Churches, belonging either to the Bishop, or to these Religious. There are a great many also belonging to the *Greeks*, scattered up and down, insomuch that in the whole Island, there are above thirty *Latin* Churches, and more than five hundred *Greek*: They are all very well served, and Divine Service is performed there with all the Ceremonies, as if it were in the heart of Christendome, for the Turks molest them not; so that all have free exercise of their Religion: Nay, the Profession of it is publick, and on *Corpus Christi* day the Holy Sacrament is carried about the streets under a Canopy, without any fear, or indignity offered even by the Turks. This Town and whole Island is governed by Christians, but under the Authority of the Turks, who give them free liberty to act in matters of small Importance. They chuse Consuls one half *Greeks*, and one half *Latins*, who (during the time of their continuance) take the care of all Affairs. When any man is found kill'd, Turk or Crhistian, the Author of the Murther is sought out; and if he be not found, the whole Town pays the price of the dead man's blood, at the rate of twelve thousand Aspres, or a hundred and fifty Piastres, and the Consuls of the Town assess every house for its proportion; so that the Tax exceeds not fifteen or sixteen Aspres a house, one with another: And when the Murtherer is apprehended, his Blood pays for the other's that is kill'd; for if Justice be executed, there is nothing to be paid. When Money is paid in that nature, the *Cady* and other Turkish Officers make the profit of it, keeping it to themselves.

Great freedom of Religion in *Chio.*

The price of Blood for a man kill'd at *Chio.*

The Town of *Chio* (as I said) is but small, and yet hath eight Gates. It is not strong at all, but it hath a pretty good Castle that defends it, and commands it also. The Turks live there, and commonly there are eight hundred Men in it. No Christian may lodge there, but the Jews for a certain summ of Money, which they pay yearly, live there; for they would not be so safe, nor so well accommodated among the Christians, who would often abuse them. This Castle is a mile in circumference, and you must pass three Gates before you enter it; over the third are still to be seen, the Castle with three Towers, and the Eagle of stone in relief, which are the Arms of the *Justiniani Genoese* Lords, to whom heretofore that Isle belonged, with the Title of a Principality. Having pass'd this last Gate, you see a very fair House in the Castle, with the same Arms, which are upon several other Houses besides. This is a very lovely Castle and well built; all the Houses in it were built when the Christians were Masters thereof; and, indeed, they are very high, and of fine Free-stone, adorned with many Coats of Arms, and well cut Figures; among others, there is one over the Gate, representing in bas relief our Saviour's riding into *Jerusalem* upon the Ass, and is very well cut. All the Streets are streight and broad, and I saw one where two Coaches might easily go a breast. This Castle absolutely commands the Port, which is little, and lyes just before it; yet there are always a great many *Saiques* there, going or coming from *Constantinople*, *Metelin*, and other places of the *Archipelago* and *Ægypt*. The Galleys of the *Beys* commonly Winter there. A little without the Harbour, and about a Pistol-shot from the Mole, there is a small Church in the Sea, called St. *Nicholas*, which serves for a Light-house and Signal, aswel by day as by night, for Vessels that would put into the Harbour, because the entry into it is pretty narrow, there being great Rocks on the side of it almost, to the height of the water.

The Castle of *Chio.*

The Arms of the *Justinians* at *Chio.*

CHAP.

CHAP. LXII.

Of the Maſtick-Trees. The Monaſtery of Niamoni, *and the School of* Homer.

BEing curious to ſee the Trees that yield Maſtick, which is gathered no where but in this Iſland, I got a *Janizary* from the Maſter of the Cuſtome-houſe, and went with the Vice-Conſul to *Calimacha*, which is one of the chief Villages of the Iſland. There are two Gates to enter it, of which one that was built four hundred years ago, is ſtill in good repair; it is of no uſe at preſent, and is always open. There are ſix *Greek* Churches in this Village, and about thirty round it, with a Convent of Nuns. This place is very well peopled, and when I went there, there were in it (as I was told) three hundred and forty eight Men, who paid the *Karadge*, all married; for thoſe who are unmarried, pay no *Karadge* in that place. Near to this Town, there are threeſcore Maſtick-Trees, which I went to ſee; they are *Lentisks*, crooked like Vines, and creeping upon the ground. *Dioſcorides* affirms, that they yield Maſtick in ſeveral other places, but ſtill acknowledges, that the Maſtick that grows elſewhere, is rarer, and not ſo good as that of *Chio*; for having it, they prick theſe Trees in the Months of *Auguſt* and *September*, and the Maſtick, which is their Gumm, ſweating out by the holes they have made in the Bark, runs down the Tree and falls upon the ground, where it congeals into flat pieces, which ſome time after they gather, then dry them in the Sun, and afterwards range and ſhake them in a Ranging-ſive, to ſeparate the duſt from them, which ſo ſticks to the faces of thoſe that handle the Sive, that they cannot get it off, but by rubbing their faces with Oyl. There are two and twenty Villages that have Maſtick-Trees, and among them all, they have an hundred thouſand of them, for which they yearly pay to the *Grand Signior* three hundred Cheſts of Maſtick, which make ſeven and twenty thouſand *Oques*, at fourſcore and ten *Oques* the Cheſt, and every *Oque* contains four hundred Drachms. In raiſing all this Maſtick, every one of the Villages where it grows, is aſſeſſed at ſo many *Oques*, according as they have more or fewer Trees, for they know within a little, how much every Tree can yield; and ſeeing all years are not alike good or bad for all the quarters where they grow, they who gather more than they are to pay, ſell to thoſe who have not gathered ſo much as their Tax comes to, at the rate of threeſcore Aſpres the *Oque*, for they aſſiſt one another as much as they can, elſe they would be obliged to buy of the Maſter of the Cuſtome-houſe, at the rate of two Piaſtres the *Oque*. Afterwards they ſell what they have over to the Cuſtomer, at the price of threeſcore Aſpres the *Oque*, which turns to good acount to him; for they are not ſuffered to ſell to any but the Maſter of the Cuſtoms, who ſells it afterwards for an hundred and fourſcore Aſpres, or two Piaſtres the *Oque*, there being none but he in *Chio* that can ſell any, becauſe it is a Commodity that belongs to the *Grand Signior*, as the *Terra Sigillata*, or *Terra Lemnia* is; and for that reaſon they have Waiters upon all the Avenues of the places where the Trees grow, who live in little houſes purpoſely built for them; and ſearch all that come or go that way, to ſee if they have any Maſtick about them, and that ſo ſtrictly, that my *Janizary* told me that once they had found a good piece about a Woman, which ſhe had hid in her moſt privy parts. Whoſoever are taken ſtealing of Maſtick, are without remiſſion ſent to the Galleys. This Maſtick is a whitiſh Gumm, of a very good ſcent, made uſe of in the compoſition of many Oyntments; but the *Greeks* ſpend a great deal of in chewing, and the Women and Girls more, who uſe it ſo frequently, that they are never without a piece of Maſtick in their mouth. That makes them ſpit much, and (they ſay) it whitens their teeth, and renders their breath ſweet. They put it alſo into their bread, to make it more delicate; and when upon my departure from

Maſtick-Tree

Calimacha.

Maſtick.

A great monopoly of Maſtick.

Terra Sigillata.
Terra Lemnia.

The uſe of Maſtick.

from *Chio*, I made proviſion of Biſket, I had little ones with Maſtick made for me, which were recommended to me, as an excellent thing to drink a mornings draught with.

Niamoni. Having ſeen the Maſticks, I took my way to *Niamoni*, which is a Convent of Greek *Calloyers*, ſome miles diſtant from *Callimacha*; but the Way is very bad, for there is nothing but up hill and down hill all over the Iſland; and this Convent ſtands among Woods and Rocks. Being come there, we went firſt to the Church that is fair and ſpacious, and dedicated to *Niamoni*, which in the vulgar Greek ſignifiies the Only Virgin: This Church was built upon occaſion of the miraculous finding of an Image, and they relate the matter in this manner. All the Countrey thereabouts was covered over with very thick Woods, where lived many Hermites or Religious, who obſerved one and the ſame rule; theſe good Fathers ſaw a Light every night in the middle of the Woods, and when they went towards the place to ſee what it was, and were come pretty near, they ſaw no more of it, which ſtrangely ſurpriſed them. In fine, this having continued a long while, and they having ſeveral times diſcourſed together about it, they reſolved to ſet the Wood on fire in all parts; and having done accordingly, all the Trees were burnt but one, on which they found an Image of the Virgin. Immediately they deputed ſome of their number to go to *Conſtantine Monomachus*, Emperour of *Conſtantinople*, who having related the Miracle to him, he promiſed to build a Church there; but being expelled the Empire ſhortly after, he renewed to them his promiſe of building a Church in that place, if God would be ſo gracious as to reſtore him to his Throne: And, indeed, he was as good as his word; for recovering again the Empire, he built it, about the the Year of our Lord 1050. This Church is adorned with a great many pieces of Marble and Porphyry, ſent thither by that Emperour from *Conſtantinople*; and among others, there are two and thirty Marble Pillars. The Dome is full of Pictures in Moſaick work, and the Church is kept in ſo good repair, that it ſeems to be new built. Behind the High Altar, is that miraculous Image of the Virgin painted on wood, and the place where the Tree that carried it was planted, that place being taken into the Church. They tell of many Miracles wrought in that Church, and of theſe I ſhall only relate one, which is repreſented on the Altar-piece of the Altar, before which it was wrought. They ſay, that one day when they were celebrating the Feſtival of that Church, and all the Altars were deck'd as well as poſſibly they could be, ſome *Moors* came in, and would have robb'd the Ornaments of one Altar; who going to it at a time when there was no body there, one of them dropt ſomething of iron, which ſtriking againſt the pavement, made ſo great a fire, that it burnt them to aſhes in the ſame place; and in the floor, they ſhew a little hole, which (they ſay) was made by the ſame iron. They ſhew'd me a Thumb of St. *John Baptiſt*, which ſeems to be of the ſame Hand that is kept in *Malta*: And then a piece of the true Croſs. Theſe Reliques are richly enchaſed.

Conſtantine Monomachus.

The Church of *Niamoni.*

St. *John Baptiſt's* Thumb.

The Convent of *Niamoni*, rich. Having taken a full view of the Church, I went into the Convent, which is very ſpacious, and built in form of a Caſtle; no Women ever enter it. There are commonly two hundred *Calloyers* in that Convent, governed by an Abbat, and they never exceed that number. When there are any vacant Places, ſuch as would ſupply them, and be *Calloyers*, pay an hundred Piaſtres, and carry with them what Eſtate they have, which they enjoy during life; but after their death, it belongs to the Convent, and they cannot diſpoſe (in favour of a Relation, or any body elſe) but of a third of their Eſtates, and that too upon condition that the Heir make himſelf a *Calloyer* in the ſame Convent, and ſo they loſe nothing of the Stock. The Convent gives to every *Calloyer* daily, black Bread, Wine that is none of the beſt, and rotten Cheeſe, for the reſt they muſt provide themſelves as well as they can: Such of them as are rich, make good chear, and live well at their own charges; nay, there are ſome that have good Horſes to ride about on, and take the air when they have a mind; and the reſt muſt make a ſhift with their commons; yet they eat all together in their Refectory on *Sundays* and great Feſtivals. When they die, they are carried in their habit to a Church dedicated to St. *Luke*, which is without the Convent, where they lay them on an Iron-Grate; and if any of the dead Bodies do not corrupt, the reſt of the *Calloyers* ſay, it is a ſign that they are excomunicated. This

Convent

Convent pays to the *Grand Signior* Five hundred *Piaſtres* a Year, but it has above Threeſcore thouſand *Piaſtres* of yearly Revenue, and they have a Treaſury where they keep above a Million of Gold: They confeſſed to me themſelves, that almoſt two Thirds of the Iſland belonged to them; for moſt People that die leave them ſome Houſes, ſome Lands, and ſome Money, which ſhews that it is not only among Roman Catholicks, that Monks enjoy the Eſtates of ſeveral Houſes and Families. They have two great Bells in this Convent, which pleaſed me a little when I heard them Ring, becauſe for a long time, I had not heard the ſound of any; the Turks allowing them to Chriſtians no where elſe, but in the Iſland of *Chio*, where there are little ones in every Village. Without the Convent there is an Aqueduct of very good Water, for the uſe of the *Caloyers*. After I had ſufficiently Repoſed my ſelf in that Convent, I took my way to the Town, and a little wide of the way to the Right Hand, I ſaw the Church, called the *Incoronata*, which belongs to the *Dominicans*. Another day I went to ſee *Homer*'s School, which is by the Sea-ſide, about a Mile from *Chio*; it is a Rock ſomewhat riſing, and thereon (as it were) a ſquare Altar about three Foot every way, cut out of the ſame Rock, and round it there are ſome Beaſts repreſented in relief; I obſerved an Ox, a Wolf, and ſuch others, and that is it they call the School of *Homer*. Not far from thence there is Village, called *Ananato*, where they make Charcole and Pitch; it contains about an Hundred and fifty Inhabitants, and thoſe of *Chio* ſay, that *Homer* was born there: Near to it there is a Vineyard, that produces very good Wine, which is commonly called *Homer*'s Vineyard; though there are others who ſay, that it is near a Village called *Cardamila*, ten Miles diſtant from the other, and two Miles from the Sea, where there is a good Harbour.

Bells at *Niamoni*, and in other places of the Iſle.

Homer's School.

CHAP. LXIII.

Of ſome Villages of the Iſle of Chio.

HEre I ſhall mention the chief Villages of the Iſle of *Chio*, which I did not ſee, but according as a Manuſcript Relation that came to my Hands, Written by one who lived ſeveral Years in that Iſland, has informed me. The Village of *Cardamila*, which we juſt now mentioned, contains about Five hundred Inhabitants; the Country about it is beautified by many fair Water Springs, and is very Fertile, yielding Yearly about an Hundred and ſixty, or ſeventy Tuns of Wine: Some years ago, ſeveral pieces of Gold, Silver, and Copper Money of the Emperour *Conſtantine*, were found there. Five Miles from that Village, there is a lovely Valley, half a Mile long, and there in a Spring of Water, to which one goes down by a Stair-caſe of thirty lovely Marble ſteps. At the farther end of this Valley there was a Temple, built all of pieces of Aſh-coloured Marble, eight Hands breadth long, and ſix broad, which were well faſtned together with Iron and Lead; but the Country People have broken theſe fine Stones, to get out the Mettal. That place is called *Naos* (that is to ſay) Temple, the Gentlemen of *Chio* go commonly there for their Diverſion. Beyond that, there is a Village, called *Vichi*, inhabited by Three hundred Souls, and hath a Church dedicated to the Virgin. Farther on is *Cambia*, containing an hundred Inhabitants; this place lies amongſt Rocks, Hills, and Woods of wild Pine-trees, and there it is that they Fell the Timber for Building of Galleys; there are ſeveral Churches here and there among the Mountains. Below this Village is a Valley, where there is a little Caſtle built upon a Rock, that is almoſt Inacceſſible. The Inhabitants of the place, ſay, that formerly there was a Dragon found under that Caſtle. Over againſt that place is the Mount of St. *Elias*, which is the higheſt place of all

Cardamila.

A lovely Valley in the Iſle of *Chio.*

Naos.

Vichi.

Cambia.

The Mount of St. *Elias.*

the Iſland, and may even be ſeen from *Tenedo*, which is many Miles more than an hundred diſtant from *Chio*; on the top of this Mount there is a Church, dedicated to that Saint. This is ſo high a place, that it is always covered with Miſts and Snow. In the middle of the Mountain, there is ſo large and copious a Spring, that it Waters all the Fields about, which are fertile, and abound in all ſorts of Fruits. In a Wood hard by, there is a Village, called *Spartonda*, where about fifty Perſons only (all Shepherds) live; but it is a delightful place, affording good Water, and excellent Fruits. Betwixt the Village of *Calandre*, that ſtands upon a Hill, and *Coronia*, conſiſting of about an Hundred and fifty ſcattering Houſes, there is a Bath of Sulphur by the Sea-ſide, under extraordinary big Oaks; this Bath is called *Hayaſma*, which ſignifies Holy, or Bleſſed Water, becauſe the Water of it being drank, Cures many Diſeaſes; but it Kills a great many People too, by the violence of its Operation. Three Miles from the Sea, at the farther end of the Iſland, is the Town St. *Helena*, built upon a Rock, and containing Two hundred Inhabitants; it hath two Churches, and a Chappel built juſt about the middle of the Hill, where being hollow, there hangs in the middle of it a point of a Rock, from which Water contially drops, and this Water they alſo call *Hayaſma*; Holy, or Bleſſed Water. This Water comes from the Mountain impregnated with Rain-Water, or the vapours that riſe from a deep Valley underneath, where runs a Water that drives ſome Mills. The Inhabitants of this place firmly believe, that if a dead Body do not in forty days time corrupt, it turns to a Hobgoblin, which they call *Zorzolacas*, or *Nomolacas*.

Spartonda.

Calandre.
Coronia.

St. *Helenas* Town.

Zorzolacas, Hobgoblins.

And the Author of the Manuſcript, from whence I had this, ſays, That Travelling that way in the Month of *April*, 1637. he found a Prieſt reading over a dead Body, which he had cauſed to be raiſed, after it had been fifty days in the Grave, and was nevertheleſs ſtill ſound, there being no ſign of Corruption about it, but a Worm that crawled out of the Eye. The Prieſt told the Man who reports this, that that Body, or rather its Ghoſt, went all Night about the Village knocking at the Doors, and calling the People by their Names, and that ſuch as made anſwer, died within two or three days after; and that the Worm that came out of his Eye, was but a Trick of the Devils, to make it believed he was rotten. This place is about thirty Miles from the City, and they are all poor Shepherds that live there. The Chappel in the aforeſaid Rock, is highly eſteemed by all the Villages about. From thence one goes to *Voliſſo*, which is a great Village ſeated on a Hill, with a Caſtle built by *Beliſarius*, General to the Emperour of *Conſtantinople*, who going ſomewhere elſe by Sea, was by a Storm forced to put on Shoar in that place; in that Caſtle there is a Church, with ſeveral Houſes and Ciſterns; the Village contains about Three hundred Houſes, and about Fifteen hundred Inhabitants, with ſeveral Churches. The Country about it is very Pleaſant, Spacious and Fruitful; and the Inhabitants make Five thouſand Weight of Silk yearly, with the Money whereof they pay their Tribute: They are very vicious, and (it is thought) they lie under a Curſe, of being almoſt always deſtitute of Bread. There is a place, called *Varvariſo*, where there is a Church dedicated to St. *Marcella*, who (as the Inhabitants of that place ſay) was converted into Stone in a Grotto by the Sea-ſide; whither ſhe fled to eſcape from her Father, who would have Defloured her; and they ſay, that on the day when the Church celebrates the Feſtival of that Saint, Milk is ſeen to drop from the Breaſts that are on the Rock: This with them is a ſolemn Feaſt, which they call *Panagirio*, the Prieſts ſinging praiſes to her all Night long. Three Miles from that Village there is a Monaſtery, dedicated to St. *John*, and near to that Monaſtery is a Village called *Fitta*, below which there is a great Valley, correſponding to the Country about *Voliſſo*, wherein there is a running Water, that drives eight Mills, which ſerves all the Villages about; though every Peaſant has a Hand-mill in his Houſe, wherewith the Women grind the Corn. From thence one goes to *Sieronda*, which is a very ancient ſpacious Tower, inhabited by fifty Souls, all Shepherds, who have a Church there; a little further, is the Village of *Lecilimiona*, containing an Hundred and fifty Inhabitants, with a Church; There begin the Maſtick-Trees. About two Miles from thence, there is a Village called *Elata*, whereof all the Inhabitants are addicted to the taming

A dead body whoſe Ghoſt wandred about the Village in the Night-time.

Voliſſo.

Varvariſo.
The transformation of St. *Marcella.*

Panagirio.

Fitta.

Sieronda.

Lecilimiona.

Elata.

taming of Partridges. Further on is the Village of *Armolia*, where all the Earthen Ware (that is uſed in the Iſland) is made; it contains about Five hundred Inhabitants, and ſeveral Churches, and lies in a Plain, full of Maſtick-Trees. Over againſt this Village there is a Caſtle, ſtanding upon a very high Hill, and is called *Apolieno*, built by one *Nicholas Juſtiniani*, in the Year 1440. as may be ſeen upon the Gate of it. It is of an Oval Figure, with a double Wall, and contains Threeſcore and two Rooms, with two Ciſterns; one of which is Threeſcore Foot long, and Forty Foot broad: This Caſtle is very ſtrong to reſiſt the *Corſares*, and has a Church in the middle of it. The Village of *Meſta*, exceeds all the reſt in Strength and good Building; it is of a Triangular figure, lying in a Plain, and containing Three hundred Inhabitants, with ſeveral Churches. About two Miles from thence, there is a Harbour, called *Ayadinamy*, and another named *San Nichita*; this laſt is nearer the Village of *Pirgi* than *Meſta*. *Pirgi* is a great Village with a Tower, containing Two thouſand Inhabitants, and thirty Churches.

Armolia.
Apolieno.
Meſta.
Ayadinamy.
San Nichita.
Pirgi.

And this being all I had to ſay of the Villages that are among the Hills, I ſhall now ſpeak of others, and firſt of *Calamoty*, which hath ſeveral Churches, and about Seven hundred Inhabitants, but no conſiderable Houſe; no more than *Chiny*, inhabited by Three hundred People, *Veſſa* by Two hundred, St. *George*, and *Flacia*. *Vono* is a great Village, with a ſquare Caſtle, it hath about Five hundred Inhabitants, and ſeveral Churches. Over againſt this Village there is another, called *Nevita*, which is very great, and hath a very high Tower an hundred Hands broad; this place contains Two thouſand five hundred Inhabitants, and thirty Churches with two Monaſteries, one of Monks, and the other of Nuns. Without the Village there is alſo a Church, dedicated to St. *Michael* the Arch-angel, which is mightily crowded with People, on that Saints day: This Church is called *Taſiarchi*, it is well built and beautified, hath large Revenues, and (as they ſay) ſeveral Mad-men recover their Senſes in it; but the Inhabitants are very vicious. *Catharacti* is a Caſtle, built with great Judgment on a Hill by the *Genoeſe*, when they were Maſters of that Iſland; it was commanded by the *Signiors Della Rocca*, as may be ſeen by their Arms upon it: The Inhabitants may be about Fifteen hundred People, who have ſixteen Churches, and a Monaſtery of Monks, dedicated to the Virgin; there are Nuns there alſo, who are not very auſtere. I ſhall ſay nothing of ſome other Villages, as *Didima*, *Oxodidima*. *Merminghi*, *Tholopotami*, containing an Hundred and fifty, Two hundred, and Three hundred Inhabitants: In moſt of theſe Villages are made the *Stuffs*, which they call *Dimite*, and *Scamandee*, that is to ſay, double and ſingle Stuff, which are much uſed in the Iſland, and Exported alſo to other places.

Calamoty.
Chiny.
Veſſa.
St. *George.*
Flacia.
Vono.
Nevita.
Catharacti.
Signiors Della Rocca.
Didima.
Oxodidima.
Merminghi.
Tholopotami.
Dimite.
Scamandee.

And in fine, that the Reader may know why heretofore they built ſo many Caſtles and Towers, I ſhall here give the Reaſon of it. The Fields of *Chio* being full of Maſtick-Trees, there was a neceſſity of having People to watch them and gather the Gum in the ſeaſons, wherefore there were little Villages diſperſed up and down the Country, ſome containing thirty, ſome fifty, and ſome an hundred Inhabitants; but being infeſted by the Turks of *Anatolia*, which is but about eighteen Miles diſtant (who came and carried away both Men and Goods) all theſe Villages reſolved to joyn three or four together, and to build Caſtles or Towers, to defend them from theſe Pirates; and for guarding the Trees and Villages, they built Towers round the Iſland, at three or four Miles diſtance one from another. And each neighbouring Village ſent thither two Men to Watch, who when they ſaw any Boats, Ships, or Galleys, gave the Allarm to the Country, and either retired, or defended themſelves.

Why ſo many Caſtles in the Iſle of *Chio*.

CHAP. LXIV.

Of the Iſle of Chio, *and its Inhabitants.*

Chio. CHIO, called by the Turks *Sakiſadaſi*, that is to ſay the Iſle of *Maſtick*, is a famous Iſland of the *Archipelago*, about an hundred miles from *Smyrna*, though it would not be ſo far, if one kept a ſtreight courſe; but one *Xamos*, or *Souſambogazi.* muſt go round a Hill, which the Greeks call *Xamos*, the Turks *Souſambogazi*, that runs a great way out into the Sea. This Iſland belonged heretofore to the *Juſtiniani* Genoeſe Lords, with the title of a Principality; but it was taken in the year 1566. by a Captain *Baſha*, named *Pialis* and ſubjected to the Turks. The Iſle of *Chio* is fourſcore Miles in Circuit, and very Populous, having a City and above threeſcore Towns and Villages, inhabited for the moſt part only by Chriſtians; and the whole Land is full of Country Habitations conſiſting of a little ſpot of Ground and a little Tower-houſe, with two or three Rooms, ſo that it ſeems to be a Town in the Fields, like the Country about *Marſeilles*. It is an Iſland much ſubject to Earth-quakes, and would be very Fertile, if it were not ſo Stony, and had more Water; for it Rains ſo little there, that every Spring they are fain to make Proceſſions through the City for obtaining Rain from Heaven: The Turks firſt make theirs, next the Greeks, then the Latines, and laſtly the Jews. The Turks are very little concerned which of all theſe Prayers be heard, provided they have what they ask, but *Juſtiniani.* notwithſtanding the Hilline ſs and dryneſs of the Iſland, yet it has all things neceſſary in ſufficient quantity, and good. It yields Corn, plenty of very good Wine, but ſo thick that many do not like it, becauſe (as they ſay) they muſt both eat and drink it. All things are very cheap there, and excellent good Partridges may be had for little or nothing; but it is curious to ſee how they breed up thoſe Birds at *Chio*: For there are Peaſants like publick Keepers, who are paid by all that have Partridges for feeding them, and theſe Men having called them all about them in the Morning with a Whiſtle, lead them out into the Fields as one drives Turkies, and ſo ſoon as they are come to the ſide of a Hill where he drives them, they ſcatter and feed where they can beſt; and in the Evening, he who hath the care of them coming to the Hill, falls a Whiſtling very loud, and then all his Partridges gather about him, and return Home to their ſeveral Maſters, none ever ſtaying behind. Theſe Creatures underſtand ſo well the call of him who commonly feeds them, that let another Whiſtle never ſo much, they will not come to him.

Partridges cheap, and how they are bred.

When I was at *Chio*, I could not have that Diverſion, for then it was not the Seaſon. I have ſeen of theſe Partridges more tame than any Pullets, for they would let any body touch them and ſtroke them, without ſtirring from their place. This is the only Iſland among the Turks that hath preſerved its Liberty, for the Inhabitants live as they think fit, profeſſing and exerciſing their Religion with all imaginable freedom, only they are Subjects to the Turks, and pay him Tribute; but they are in no ways moleſted, nor burthened with Impoſitions. The *Chiots* are generally Chriſtians, and there are very few Turks among them; a good part of theſe Chriſtians are Roman Catholicks, and the reſt are of the Greek Church. All the Inhabitants, both Greeks and Latins, have much of the Humour of the Genoeſe, who formerly Governed them. There are ſeveral Families ſtill in that Iſland, who derive themſelves from the Houſe of the *Juſtiniani*; for they ſtill make a diſtinction betwixt the Gentlemen (who are pretty numerous) and the Plebeians. the *Chiots* are Apparelled after the *Geoneſe* Faſhion, they are ugly, and though their Perſons be proper and well ſhaped, yet their looks would ſcare a body; they are very proud, and nevertheleſs, Gentlemen and all go to Market, and buying what they want, carry it openly along the Streets, without any ſhame. They love the Spaniards better then the French, but had rather be under the Government

Tame Partridges.

The ſole Iſle of *Chio* hath preſerved its Liberty.

Families of the *Juſtiniani.*

The manners of the *Chiots.*

of

of the Turks than Chriſtians: The *Chiots* make much Damask, Sattin, Taffetaes, and other Silk Stuffs, and drive a great Trade in many places with their *Saiques*. Such as neither Work nor Travel abroad, ſpend whole days Sitting and Talking together under Trees. Letters are in no vogue in that Country, and perfound Ignorance reigns among them; nevertheleſs they have naturally a ſharp Wit; and are indeed, ſo great Cheats, that one hath need of both Eyes to deal with them. They are much given to their Pleaſures, and Drunkenneſs; and, in a word, they are *Greeks*. The Women are very Beautiful, and well Shaped; their Faces are as white as the faireſt Jaſmin, that they commonly carry on their Heads. And I never ſaw in any Country, Women that had ſo much beauty and charmingneſs in the Face (I ſay in the Face) for their Breaſts are ſcorched with the Sun and black, at which I have often wondred, ſeeing they take no more care to keep their Faces than their Breaſts. For my part, I could not but Quarrel with them ſometimes, that they covered not their Breaſts with ſome Handkerchief, or other Linnen; for if they did, nothing could be more lovely. Their Habit contributes much alſo to ſet off their Beauty, for they are always very Neat in their Dreſs, wearing on their Heads very white Linnen, ſhaped like a little Capucins Hood, ſquatted at the end: Beſides all theſe External Charms, they have ſomething that is more ſolid, for they have a brisk and merry Wit, that renders them the moſt taking Women in the World; but if they be Pretty, they are alſo extreamly Vain, and that is a Vice inſeparable from the Sex. They wear the fineſt Stuffs that they can get, and yet it is nothing now to what it has been formerly; for the meaneſt of them, even to the Coblers Wife, would needs have lovely Velvet-Shoes, that coſt five or ſix Crowns, Neck-laces and Bracelets of Gold, and their Fingers full of Rings; but they payed dear one day for their Vanity. The Church of St. *John* is a Muſket-ſhot without the Town, upon the Sea-ſide, on the Vigil of that Saints Day, there is a great Concourſe of People at that Church, all the Iſland are there, and the Women and Girls ſtrive who ſhall be fineſt: This Day being come, they opened their Coffers, and brought out all the rich and fine Things they had, and ſuch as had no Ornaments of their own, went and borrowed of their Friends: When they had Dreſt themſelves to the beſt Advantage they could, they went after Dinner to St. *Johns*; now near the Gate by which they go to that Church, there is a Tower, on the top thereof was the Captain *Baſha*, who beheld them as they paſſed by, which did not a little puff them up. When the Service was over, they ſtopt before the Tower as they came back, and there fell a Dancing before the Captain *Baſha*, who ſeemed to be much taken with it; but next day, the *Baſha* demanded an Hundred thouſand *Piaſtres* of the Citizens, ſaying, That he ſtood in need of it againſt the coming of the *Grand Signior*. They made excuſe, pretending that they had it not; but he ſtopt their Mouths with this reply, That they could find enough to load their Wives and Daughters with Gold; and all they could do, was to compound with the Captain *Baſha*, and pay him Fifty thouſand *Piaſtres*. After that, both the *Greeks* and *Latins*, with common conſent, got their Biſhops to charge the Women under pain of Excommunication, not to wear any Jewel, Gold or Silver about them; but they not enduring to lay aſide their Ornaments, ſlighted and laught at the Excommunication, until at length, they procured one from the Pope; ſince that time they have not worn any. The *Chiots* are much given to Dancing, both Men and Women, and on Sundays and Holydays in the Evening, they fall all a Dancing promiſcuouſly together in a Ring, which continues all Night, not only in the City but Villages; and a Stranger newly come, who neither knows, nor is known of any, may freely put in with the reſt, and take the faireſt by the Hand without any Scandal, more or leſs than in our Country Towns in *France*. And I know no other difference betwixt the *Chiots* and *Genoeſe*, but that the former are not at all Jealous: For though they be in a Country where a Woman dares not ſhew her ſelf to a Man, unleſs ſhe would be taken for a Strumpet. Yet the Women of this Iſle, have retained ſo great Liberty, both in the City and Villages, that the Maids ſpend commonly the Days and Evenings at their Doors, talking and playing with their

A ſtory of the Braveries of the *Chiots*.

The *Chiots* fined for their Vanity.

their Neighbours, or Singing, and looking on thoſe that paſs by: And a Stranger who had never ſeen them before, may without ſcandal, ſtop and talk to her he likes beſt; who will entertain him, and Laugh as freely, as if ſhe had known him for many Years. But to have the greater Diverſion, it is neceſſary that one ſhould ſmatter a little in the vulgar *Greek*, for though ſeveral of them underſtand *Italian*, yet their uſual Language is the vulgar *Greek*, which is for the moſt part but the literal *Greek* corrupted. A Jeſuit of *Chio* told me, that *Pietro Della Valle*, a Roman Gentleman, who publiſhed his Travels, being at *Chio*, obſerved two things there, which he wondred to find together, to wit, great Mirth and Slavery: As to Slavery, I think they have no more of that but the Name, and certainly there is leſs Slavery there, than in any other place of *Turkie*. As for their Mirth, I wonder not at all that it ſeemed ſtrange to that Gentleman, who was of a Country where the Men are fully perſuaded, that a Woman who Converſes with a Man, is ready to grant him all that he can deſire of her; it is alſo true, that at that time they made a great deal Merrier at *Chio*, than when I was there; for ſeeing in my time, they were very apprehenſive of the *Venetians* after the Battel of the *Dardanelles*. Four *Baſhas* with their Attendants, were come there, and Lodged all in the Citizens Houſes, who were forced to leave them to the Turks. The fourth of theſe *Baſhas* arrived at *Chio*, whilſt I was there, and ſeeing the Magiſtrates of the Town had aſſigned him a Quarter for himſelf and Men, they whoſe Houſes were appointed for the Turks, making difficulty to open their Doors, becauſe they were in hopes to get off by delaying, the Turks that were to Quarter there broke open their Doors with Hatchets, and all over that Quarter where we Lodged, there was nothing to be heard but a horrid noiſe of blows of Hatchets, and the cries of Women who were in the Houſes within. Thoſe who were leſs obſtinate, removed their Goods quickly to the Houſes of their Friends, becauſe they were obliged to give them no more but the bare Walls; but it was a ſad ſight to ſee People forced to leave their Houſes to Men that they knew not, without knowing where to go and Lodg themſelves; and it ſeemed to me to be a faint repreſentation of a Town taken by Storm. The Houſe of our Vice-Conſul, was exempted from ſuch Gueſts, by the means of ſome good Friends that he had. Next day after that *Baſha* arrived, the Conſuls of the City ſent him the uſual Preſent, which conſiſted of two Baskets full of Bread, eight white Wax-Tapers of an ordinary bigneſs, five Sugar-Loaves, three Pots of Honey, three Pots of Orange-Water, two Baskets full of Pomegranates, two of Limons, two of Water-Melons, two of *Mezingianes*, or Violet-Naveurs, one of Grapes, one of Graſs, half a dozen of Pidgeons, a dozen of Pullets, and three Sheep. Next day, his *Kiaya*, or Lieutenant, had likewiſe the uſual Preſent brought to him, which was but one half of the abovementioned Proviſions. They expected two *Baſhas* more within a ſhort time, and theſe *Baſhas* cauſed People to be often Baſtonadoed as they went along the Streets, when they were out of Humour; but for all that, no ſooner were they Lodged, but the whole Trouble was over.

An impertinent thought of the *Italians*.

A Preſent ſent to a *Baſha* that came to *Chio*.

CHAP.

CHAP. LXV.

Of the Iſle of Patino.

HAving ſaid enough of *Chio*, I ſhall here make a little digreſſion from my Travels, and relate what I have learned of ſome Iſlles of the *Archipelago*, where I have not been, as well by what has been told me, as by a memoire that hath come to my hands: And in the firſt place I ſhall ſpeak of the Iſle of *Pathmos*, which (though ſmall) is nevertheleſs Illuſtrious; as being the place to which St. *John* the Evangeliſt was Baniſhed, and where he wrote the Revelation. This Iſle called anciently *Pathmos*, and at preſent *Patino* and *Palmoſa*, is eighteen miles in circuit, and has in it but one well Built little Town, with a Caſtle in the middle of it, called the Monaſtery of St. *John*; where two hundred Greek Monks live, who carefully keep in their Church, a Body ſhut up in a caſe, which they ſay is the Body of St. *John*, what ever they think; who doubt whether he be as yet Dead or not. There are about three thouſand Souls iu this Iſle, who have much ado to live, the Land being very dry, and all Rockie. In it is the *Grotto* where St. *John* wrote the *Apocalypſe*; which Grotto by the Greeks is called *Theoſkepoſti*, that is to ſay in vulgar Greek, covered by God. The Inhabitants of this place, relate a pretty ridiculous ſtory of St. *John*; and that is, that the Devil went to Tempt St. *John* in that Grotto, which is but half a mile from the Sea, and as far from the Town, bidding him go and ſwim; and that St. *John* made anſwer to the Devil, do thou firſt throw thy ſelf into the Sea, and I'll follow thee; which the Devil did, and was immediately changed into a Stone, of the ſame Figure that he had when he threw himſelf into the Sea: And that Stone is to be ſeen to this day, being but one ſtep from the Land. No Turk lives in this Iſland, they are Chriſtians that bear rule there, yet they pay Tribute to the *Grand Signior*. And the Corſars put into this Iſland, to careen and take freſh Water.

Patino.

Pathmos.

Palmoſa.

Three thouſand Souls iu *Pathmos.*

The *Grott* where the Apocalypſe was written, called *Theoskeposti.*

The figure of a Devil at *Pathmos.*

CHAP. LXVI.

Of the Iſle of Nixia.

THE Iſle of *Nixia*, heretofore called *Naxus*, is ſixſcore miles in circuit. In latter times before it was poſſeſſed by the Turks, it carried the title of a Dutchy; and at preſent it has among its Inhabitants ſeveral noble Families, deſcended of the ſaid Dukes, who were the *Sanudi*, *Somarigi Venetians*, and others. The Fields of this Iſle are moſt fruitful in all things, and chiefly a certain Valley called *Darmilla*, wherein are eighteen Villages. The Inhabitants of this Iſle make plenty of Wine, which they ſend to *Alexandria*, *Smyrna*, and *Chio*; as likewiſe very good Cheeſe, for they have many Cows, Sheep, and Goats. Not far from the Town, near the Sea, are the Salt-pits, and a Pond, which the Town letts out to farme; they Fiſh in it but two Months in the Year; to wit, *Auguſt* and *September*. There are great quantities of Eels taken alſo in a Valley called *Plichi*, that is full of Marſhes, which are always ſupplied with Water from grea Springs that run into it. There are very thick Woods alſo in it, with Rocks and ſolitary Dens, where there are a great many tall Stags; and there the Gentlemen go a Hunting with the Cady, who governs the Iſland; the Peaſants catch *Partridges* with an Aſs, in this

Nixia.

The Families of *Sanudi* and *Somarigi*, Venetians in *Nixia.*

Catching of Partridges with an Aſs

this manner. Late in the Evening the Peaſant goes and joggs the *Partridges* to know where they Sleep; then he pitches a Net where he thinks convenient, and afterwards puts himſelf under the belly of his Aſs, which is trained to the ſport; and thus both ſtalking along together, the Peaſant with a ſwitch drives the *Partridges* into the Net, where they are caught; and this ſport is the better, becauſe *Partridges* are very Plentiful there. There are beſides other Valleys with Water-ſprings in them, that turn Mills for the uſe of the People. There are ſeveral Monaſteries in this Iſland, one of which ought to be very Ancient; for it is built in form of a Tower upon a Hill. There is another called *Fanaromeni*, dedicated to the Virgin; becauſe a Picture of the Virgin was found in that Place; which is held in great Veneration, and called *Faneromeni*; it is not long ſince that Monaſtery was built, and contains threeſcore and ten Rooms or Chambers, beſides thoſe that are under Ground: the Church is ſmall, but well built and beautified; It is ſerved by ten Monks, all Countrey Clowns, who have no Learning; and not only there, but over all the Iſles of the *Archipelago*; they are ſo ignorant, that it may be ſaid of them *Ignoto Deo*; and it is impoſſible but that Vice muſt reign, where People are ſo ignorant of the commands of God, and where there is ſo much Idleneſs and Drunkenneſs. Threſcore miles from the Town, there is a Tower, and another Church alſo, dedicated to the Virgin, named *Tagia*; in that place there is a Spring of as good Water as can be deſired, and a Monk and ſome Shepherds live there; the people of the Iſland often go thither out of Devotion, and not without much Pain, becauſe of the troubleſome Hills and Valleys that are in the way. About ſix miles from thence near the Sea, overagainſt the Iſle of *Nicaria*, there is to be ſeen upon a very ſteep and rugged Mountain, ſome ruines of the Caſtle of *Apollo*, and it is a wonder how they could carry up Stones to Build it. The wall is eight hand breadth thick; it is not carried on to the Sea on the Eaſt-ſide, becauſe there is no going up to it on that ſide but by a very dangerous place; but on the South Eaſt and South-ſide it is built of Stone and Bitumen down to the Sea. In that Caſtle there are ſeveral Houſes. and Ciſterns for Water. In the neighbourhood of it are four little Towns very well Inhabited. In theſe Quarters there are alſo many Goat-heards that keep Goats, and the Hills are full of an Herb which *Mathiolus* calls *Ledum*, and the Modern Greeks *Kiſſaros*; when the Goats feed on that Herb, a certain viſcous Dew that is upon it, ſticks to their Beards. and there congeals into a kind of Gum, of a very good ſmell, which they *Ladanum*, and Vulgarly *Laudanum*, and cannot be gathered without cutting off of the Goats Beards. As you go to the Town, there is a Caſtle upon a very high Hill, which commands all the Villages of *Darmilla*. Near the Town upon a Rock, called heretofore *Strongyle*, is the Palace of the God *Bacchus*, ſo called in ancient Times; it is an hundred Foot in length, and fifty in breadth, and built of very white Marble, each Stone being ſixteen hands long, and ſeven hands thick, which were all faſtened together with Iron and Lead. The Gate is thirty two hands high, and ſixteen wide; its lintel is of four pieces. There is no Inſcription to be ſeen upon it, they being all eaten out by the Sea and Weather; but there are two Ciſterns cloſe by it. The Turks and others carry away Marble daily from that Palace, for making of Gates, Windows, Mortars, Cheſts, and ſuch like things; nay, and Turbans alſo, to be put at the ends of Graves, according to the cuſtome of the Turks. The ſame *Bacchus*, (as the Inhabitants ſay) made an Aqueduct; that brought Water from a very diſtant Spring; but having carried it on as far as the Shoar, he Died, and that ſo it was never perfected; however the Chanels of it are to be ſeen. *Bacchus* was the God of Wine, and therefore the Inhabitants of *Nixia* are ſo great Drunkards. It was in this Iſland, that the perfidious wretch *Theſeus* abandoned the poor *Ariadne*, who had delivered him out of the Labyrinth and *Bacchus* finding her forſaken and forlorn, took her for his Wife. The Tower and Ducal Palace are ſtill in being in the Town. There are two Arch-Biſhops in this Town, a *Latin*, and a *Greek*: The Cathedral Church of the Latin Arch-Biſhop, is dedicated to the aſſumption of our Lady, and is very handſome, it hath a Steeple with three Bells in it; ſeveral Relicks of Saints, are kept in the Church, and it is ſerved by ſix Canons, and ſeven other Prieſts and Clerks, who are very

Fanaromeni.

The Caſtle of *Apollo.*

The Ledum of *Mathiolus.*

Kiſſaros an Herb.

Laudanum a Gum.

Darmilla.

Strongyle.

Palace of *Bacchus.*

The place where *Theſeus* forſook *Ariadne.*

very diligent at their duty in the Quire; but their Revenue is very Inconſiderable; and the Arch-Biſhop himſelf has no more than two hundred *Piaſtres* of yearly Rent. He hath a ſeat in the country with a Church; it is a very delightful place and called *San Mamma*; the Church is neat, Paved with Marble, and the Walls lined with the ſame, but kept in bad repair. Beſides the Cathedral Church, the *Jeſuits* have alſo a ſorry Houſe in the Caſtle; and the Greeks have a Chappel that belonged to the Dukes formerly: Without the Town there are Recollets and Capuchins, who make many Proſelytes there to the Catholick Faith. The Inhabitants of *Nixia* have great fewds among themſelves, ſo that they ſpeak not to one another as long as they live; but the Women are more obſtinate than the Men, and are very great medlers in other Peoples Buſineſs. Theſe Women wear more than ten Coats one over another, ſo that they have much adoe to go, and their Shoes are ſo ſtreight, that they can hardly thruſt their Feet into them, but they are pretty Honeſt and Chaſt. This Iſland raiſes its Tribute by the ſale of Wine, Cheeſe, and Silk.

CHAP. LXVII.

Of the Iſles of Paro, Delos, Mycone, Tine *and* Nio.

ABout ſix miles from *Nixia*, is the Iſle of *Paro*, heretofore *Paros*, which hath three Caſtles, ſeveral Villages; a good harbour for all ſorts of Veſſels; fair Churches, and many Greek Prieſts and Monks, being fifty miles in compaſs, and containing about ſix thouſand Souls. There were ſeveral Statues, Marble-Cheſts, and other Antiquities found in this Iſland, which have been carried away by an *Engliſh* Gentleman, who brought off all he could find, not only there, but in the other Iſles alſo; and chiefly in *Delos*, called at preſent *Sdrille*, heretofore ſo famous for the Oracle of *Apollo*; and where in ancient times there were ſo many Statues of the Gods; at preſent there is no more but a Statue lying along upon the Ground, repreſenting a Woman; which is ſo great, that ſitting upon the Shoulders, one cannot reach the Head with the Hand; and there is nothing of it broken off but one Arm. This Iſle is fourteen miles in Circuit: There are many Ports about theſe little Iſlands, inhabited only by Coneys, where the Corſars commonly go. a little farther off is the Iſland of *Mycone*, heretofore *Myconus*, which was well Peopled, but at preſent is almoſt forſaken, becauſe of the rigorous Perſecution of the Turks; it is thirty miles in Circuit. Over againſt this Iſland is the Iſle of *Tine*, in Ancient times *Tenes*, which belongs to the *Venetians*; it is well Peopled, and hath a very ſtrong Caſtle, built upon a high Rock, and the Houſes ſtand one over another. This Iſle is forty miles in Compaſs; it is plentiful in Proviſions and Silk; but ſo over ſtocked with People, that many are obliged to go ad live elſewhere, as at *Smyrna* and *Chio*. There is a Latin Biſhop in it; and the Women are handſome and Courteous enough. In going to *Santorini*, one muſt paſs by the Iſle of *Nio*, called heretofore *Oliarus*, which was not long ſince Inhabited by the *Albanians*, a Barbarous and Warlike People, who go all night long Armed by the Sea-ſide. Their Fields are fruitful in all things, and they have very thick Woods of Oakes and other Trees, which they cut down and ſell to ſeveral Places, and particularly to the Inhabitants of *Santorini*, who ſtand in need of it, as we ſhall ſay hereafter. There is a good Harbour in this Iſland.

Paro.

Delos, or *Sdrille.*

Mycone.

Tine.

Nio.

Oliarus.

CHAP. LXVIII.

Of the Iſle of Santorini.

Santorini, or *Theraſia.* THE Iſle of *Santorini*, whoſe ancient name was *Theraſia*, is thirty ſix miles round, and is threeſcore miles from *Candie*, from whence the Land of it may be ſeen. There are ſeveral Caſtles in this Iſle; and firſt the Caſtle of St. *Nicholas*, ſtanding on a point of the Iſland. This is a frightful place, for beſides that it is very high; the Houſes of it are built upon the hanging ſides of black and burn'd Rocks. A Greek Biſhop has his reſidence there, and a matter of five hundred Souls about him, but moſt of them live in Caves that they have made under Ground, which is very light, and eaſie to be Dug, being all Pumice-ſtone; and it is very pleaſant to ſee Plowed Lands and People living underneath them, ſo that the Men come creeping out like Coneys.

Scaro. But Scaro is a Caſtle far more Gaſtly than that of St. *Nicholas*, not only for the height, but ſolitude of the Place; and thoſe that go up to it, muſt climb with Hands and Feet, and have a ſpecial care too, leaſt ſome great Stone fall from on high and knock them down; for one cannot ſhun it by turning back. This Caſtle contains about an hundred and fifty houſes, built round a Rock that overlooks them; upon which heretofore were ſeveral houſes; and the Greeks, have ſtill a Church there, which formerly belonged to the Latins, wherein there are two Images of Maſſive Silver the one of our Lady, and the other of St. *Michael*. That Rock is ſupported by walls, for fear it ſhould fall upon the houſes; for if ſo, it would ſmother all the Inhabitants, who are about five hundred in number. The Latin Biſtop lives in that place. Half-

Pirgo. way betwixt *Scaro* and another Caſtle called *Pirgo*, there is a Chappel of our Lady, with many large Caves, where about two hundred People live. But in going from *Scaro* to *Pirgo*, there is a Hill to be mounted with great pain, from whence one has a view of the whole Iſland, and the Plain cultivated and Planted with Vines, but few Trees, unleſs it be Fig-Trees, and white Mulberry-Trees. Their Vineyards afford them wine enough for the uſe of all the Inhabitants, and ſome more, which they ſell to their Neighbours, who come and Export it. It is carried to *Chio*, *Smyrna*, and other Places: They make all ſorts of Stuffs of which they raiſe Money to pay their Tribute. In this place there are a thouſand Souls almoſt all Greeks, and there the *Cady* Reſides. Their Houſes are well built, look all white, and are of a round Figure, and encompaſſed with walls, ſo that not being ſeen, they look only like a Tower. At *Scaro* there is a Monaſtery of Nuns of the Latin rite, and the Order of St. *Dominick*, but they are ill lodged, becauſe the place is narrow, and the Air bad. Their Church is kept in good order, and ſerved by a Prieſt that is their Chaplain. Betwixt *Pirgo* and another place called *Nebrio*, there is a Hill, called St.

Nebrio. St. *Stephens* Hill, on which are ſeveral Cheſts of Marble, with Covers, and pieces of Statues, hot Caves; and the walls of the firſt Town, ſtood upon it, called

St. *Stephen's* Hill.

Famoſa. *Famoſa*; there are alſo three Statues there of a prodigious length, lying upon the Ground; which a *Candiot*, (who took away all the Antiquities of this Iſle) could not remove; who, (as it is ſaid) found a great many pieces of Gold and Silver Money there. A woman that in Ancient times lived upon that Hill, gave Victuals to all the People for a whole year that a Plague and Famine laſted; and it is probable theſe Statues have been erected in honour of that good Lady. On the other point of the Iſle, that in form reſembles a Creſcent. There is alſo a Caſtle called *Crotiri*, Inhabited by about an hundred

Crotiri. and fifty Souls; and there are ſeven Villages here and there in the Country, but ill Peopled, for indeed, the Inhabitants of this Iſland live very meanly. Their

Schiſes Bread. Bread which they call *Schiſes*, is Bisket made of equal parts of Wheat and Barley, as black as Pitch, and ſo harſh that one can hardly ſwallow it. They never heat the Oven but twice a Year, and then make their Bisket, which with

with great Veneration they carry home to their Houſes; and the reaſon why they do ſo, is perhaps, becauſe they have not a bit of Wood, but have it brought from *Nio*, and buy it by the pound. They have no Fleſh, if it be not miraculouſly brought them by ſome Raven; they have nevertheleſs ſome Cattel which furniſh them with a little Cheeſe: As for Fiſh they can have none, becauſe the Sea about them has no bottom. Some wild Fowl and Eggs they have, but it is a hard labour to climb up and down theſe difficult and craggy Rocks. Salt meats are relicts to them, and they feed on nothing but Beans, Peaſe, Eggs and Bisket. They have very little or no Fruit at all, unleſs it be Grapes, of which they have enough in the Seaſon. They know not what Phyſicians, Chirurgeons, Apothecaries, and men of that profeſſion are. They are very ſtout, and can defend themſelves from their Enemies with Stones, eſpecially at *Scaro*, where one ſingle man may beat down as many as he pleaſes. They who ſtay at home in the Iſland, lead a beaſtly life; for they do nothing but eat, drink, ſleep, and play at Cards. This is all that can be ſaid of that Iſland, which looks like Hell; for the Sea in the Harbour and about the Coaſt is black, and all ſeems Burn'd and Scorched, by reaſon of a little Rockie Iſland which appearing about threeſcore Years ago, vomited up incredible Flames; which left ſo deep a hole there, that when a Stone is thrown into it, it is never heard fall to the bottom. But there happened ſomething elſe ſince in that Port, which is no leſs wonderful, and I ſhall relate it according as I had it from ſeveral hands in ſeveral places.

An extraordinary Accident at *Santorini*

One *Sunday* night about eighteen years agoe, an exceeding great Noiſe began in the Port of *Santorini*, which was heard as far off as *Chio*, two hundred miles diſtant; but in ſuch a manner, that at *Chio* it was thought that the Venetian and Turkiſh Fleets were Engaged, which made all People run up the next Morning to the higheſt places, to ſee what might be ſeen; and I remember the Reverend Father *Bernard*, Superiour of the Capucins of *Chio*, a venerable Perſon, and of great Credit, told me that he had been miſtaken as well as others, for he thought he had heard Guns as well as they; in the mean time there was nothing to be ſeen; and indeed it was only a Fire that brake out at the bottom of the Sea, in the Port of *Santorini*, and wrought ſuch effects, that from Morning till Night, vaſt numbers of Pumice Stones were caſt up out of the Sea, with ſo great cracking and noiſe, that one would have ſaid they had been ſo many Cannon-Shot; and that ſo infected the Air, that in the Iſle of *Santorini* many Died, and ſeveral loſt their Sight; which nevertheleſs, they recovered again ſome days after. This Infection ſpread as far as the Noiſe that went before it; for not only in that Iſle, but even at *Chio* and *Smyrna*, all Silver, (whether lock'd up in Cheſts, or in men's Pockets) turn'd red; and the Monks who live in thoſe places, told me that all their Chalices became red. After ſome days that Infection was diſſipated, and the Silver came to its colour again. The Pumice-ſtones that were caſt up there, ſo covered the Sea of the *Archipelago*, that for ſome time when certain Winds blew, Harbours were ſtop'd up with them; inſomuch, that the leaſt Barque that was could not get out, unleſs thoſe that are on Board, with Poles made way through the Pumice-ſtones; and there are of them ſtill to be ſeen all over the Mediterranean Sea, but in ſmall quantity, now they are diſperſed up and down. *Seneca* in one of his Epiſtles ſays, that *Santorini* ſtands upon Mines of Sulphur; and from them certainly the Fire proceeds. It is ſaid that *Alexander* the great ſounded the Sea at that place, and could find no Ground. There is nevertheleſs a little Iſland called *Fireſia*, at the point whereof, one may come to an Anchor, and no where elſe. *Fireſia.*

CHAP. LXIX.

Of the Iſles of Policandre, Milo, Siſanto Thermia, Ajora, *and* Scyra.

Policandre. THE Iſle of *Policandre* is eight miles in compaſs; and a pretty pleaſant place: Three miles from the Sea-ſide, there is a Village of about an hundred Houſes, inhabited by three hundred Souls; one muſt croſs over a Valley and Rocks in going to it, and there are no other Houſes in the Iſland: In it there are three well built Churches, and two Monaſteries, one of Men, and another of Women. The Convent of the Monks is very well ſituated, and is dedicated to the Bleſſed Virgin; it hath a little Garden adjoyning to the Church, with a Ciſtern of excellent water; and in that Garden there is a Statue without a Head, made after the Apoſtolick way; there are others alſo in the Walls, built in among the reſt of the ſtones. The other Monaſtery is for Women, who obſerve no rule or inſtitution, but live as Nature teaches them; their Church is dedicated to St. *John*, and a Monk ſays Maſs in it on all *Sundays* and Holy-days. The Inhabitants of this Iſle pay their Tribute with the Money they raiſe from Barley, Cotton, Stuffs, and Cheeſe which they make. The Caſtle ſtands upon a very high Hill, but all the Houſes of it are ruinous, except a Chapel of St. *Michael* the Arch-Angel; from thence one may ſee all the Iſles of the *Archipelago*. The Inhabitants of this place are honeſt, civil and courteous People, eſpecially the Women, who are very handſome; they live pretty well, having very good Bread, Fowl, Sheep, and other things neceſſary: They make no Wine, but have it brought them from *Santorini*, which is but thirty miles from it. They have no Phyſicians nor Chyrurgeons, nor any ſort of Trade. The Harbour of this Iſland is indifferent good, but the *Mainots* and other *Corſairs* put often in there, and lodge a-ſhore in a Church that ſtands by the Sea-ſide.

Milo. The Iſle of *Milo* is ſo called from *Mylos*, which in the vulgar Greek ſignifies a Mill, becauſe there are many Windmills in it, and becauſe alſo they bring Mill-ſtones from thence. This Iſland is thirty ſix miles about, has few Hills in it, and is fruitful in all things, ſelling yearly betwixt three and four hundred Tun of Wine, and the Inhabitants trade in *Candie*, *Venice*, and other places. They have a Mine of Brimſtone, and much Pumice-ſtones, which are Let out to one of the Inhabitants, for fifteen hundred Piaſtres a year. Three miles from the Town, there are hot Baths of Sulphur, where People come from ſeveral places to waſh, and many recover their health there. The Port is ſix miles long, three over, and has a good depth of water. Two miles from this Port, there is a Grotto in form of a large Chamber, wherein there is luke-warm water, which gives ſo much heat, that an artificial Bath cannot make one ſweat more. They ſay, that the water of this Grott has an inrercourſe with the Church of St. *Conſtantine*, that is ſix miles North of it; and to make a proof of this, one day they put a Silver Cup into this Bath, which they found again in the Fountain of the ſaid Church of St. *Conſtantine*. In this Iſle, there is a Town where two thouſand five hundred Souls live; and an old Caſtle, inhabited by five hundred more: The Town ſtands in a Plain, with a Caſtle in the middle of it, but not inhabited. They have a Latin Biſhop, and a Greek Biſhop; the Latin Cathedral is without the Town, dedicated to St. *Peter*, but without any Ornaments, and the Latin Biſhop celebrates in a Chapel that joyns to one of the Greek Churches; this Biſhop has a great many Tithes, which he divides with the Greek Biſhop, taking two thirds to himſelf, and giving the Greek the other third. The Greek Biſhop hath ſeveral well built Churches in good repair, and many Prieſts to officiate in them. Moſt of the Inhabitants of this Iſland are *Greeks*, who live much at their eaſe, are civil, but very wicked and perfidious. Their Women go in a very ugly dreſs, ſpeak very ill, and cannot pronounce the letter (L) They are very charitable and kind to Strangers. The People live here commodiouſly enough,

A Bath of hot Water that reaches ſix miles.

enough, having all things neceſſary for life; but they have no Phyſicians, Chyrurgeons, nor any of that Profeſſion. There are no Turks in this Iſland, and it is governed by four Deputies of the Town. Half a mile from *Milo*, is the Iſle called *Chimolo* or *Argentara*, which hath a good Harbour, and a Village containing about two hundred Souls, which was burnt by the Corſairs in the Year 1638. Theſe poor People live in great miſery. *Chimolo*, or *Argentara*.

The Iſle of *Sifanto* or *Sifano*, anciently *Sifanus*, is thirty ſix miles in circuit, and has a Caſtle upon a Hill, with double Walls, inhabited by three thouſand Souls, and there are no other Houſes in all the Iſland, unleſs it be ſome Countrey-houſes of private Men: There is no water in this Caſtle, what they have, is brought out of the Plain underneath it. The Harbour is not good for Barks, and therefore they have Ware-houſes near the ſhore, where they put their Commodities, and then draw the Barks on Land. There is another good Harbour, but it is five miles from thence. This Iſle belonged formerly to the Family of *Gozadini*, as may be ſeen by an Inſcription made in the Year 1450. upon a Marble-Pillar at the entry into the Port. There is upon it a Latin Biſhop, and a Greek Vicar; but the Chapel of the Latin Biſhop is little, and very poor: There is a Monaſtery of Greeks alſo, built upon a Hill. There is no place of Recreation in this Iſland, nor any other Antiquity, but a great Cheſt of white Marble with Oxes Heads, Feſtons, and Fruits upon it. This Iſle produces not Proviſions for above two months in the year, and for the reſt of the year, the Inhabitants provide themſelves elſewhere, having little Barks for that end, which they build upon the place. They ſay, that they have a Mine of Lead, and a Gold Mine: They are very rogues, but their Women are very honeſt, and go with their faces covered. There are no Trades there, but Weavers, Shoemakers, Joyners, and the like. *Sifanto*, *Sifanus*. Family of the *Gozadini*.

The Iſle of *Thermia* is thirty ſix miles in circuit, and ſo called from *Therma*, which in the Greek ſignifies Hot; becauſe of the Springs of hot water that are in a Plain there near the Sea, from which the ſick and indiſpoſed receive much relief. The Town contains about three hundred Houſes, inhabited by about two thouſand Souls; there are fifteen Greek Churches in it, and a Greek Biſhop, who reſides ſix months of the year at *Zia*, and the other ſix at *Thermia*. Heretofore there was a Latin Biſhop there, but he having gone out of the Iſland, the *Albanians* uſurped all, there being no Inventory nor other Writing to be found. There is nothing remarkable in it, but the afore-mentioned Baths, though there be a Caſtle there, and a pretty big Village, called *Meſi*. This Iſland is almoſt all a Plain, has few Trees, and yet it is fruitful and abundant in all things. The Inhabitants are honeſt people, and trade in Stuffs, Thread, and other Commodities, raiſing thereby Money to pay their Tribute. Turkiſh Money paſſes not there, but only the Coyn of *Venice*, ſo as in ſeveral other ſuch Iſles, except *Naxia*, *Andro*, and *Seyra*, where Turkiſh Money goes. The Women of *Thermia*, are vertuous, handſome, and wear a neat dreſs. The People live pretty well there, and a *Cady* commands, with four Procurators choſen among the Citizens of the Town. *Thermia*. *Meſi*.

Ajora is a little Iſle, eighteen miles about; it depends on the Iſle of *Seyra*, whoſe Inhabitants keep ſome Shepherds there to look after their Sheep. There are four Churches in it, where Divine-Service is performed but once a year, to wit, at *Eaſter*, and then the Shepherds Communicate. It is not at all cultivated, becauſe the Corſairs carry off the Oxen, and ſometimes the Sheep alſo. *Ajora*.

The Iſle of *Seyra*, which in the vulgar Greek ſignifies *Signora*, or Miſtreſs, is ſo called, becauſe by its height it commands all the other Iſles, being almoſt in the middle of them: It is thirty ſix miles in circuit, a dry Soyl, bears few Trees, and nevertheleſs abounds in all things, having plenty of Proviſions, Fleſh, Fiſh, and Veniſon. The Water they uſe, is brought from a Spring a little wide of the Town, and is very good. They have no Villages of any conſequence, only ſome ſcattering Houſes in the Countrey. The Inhabitans of this Iſle are much given to devotion, and chiefly the Women, who are very ſilly. There is much hatred and envy always among them, which ariſes from the oppreſſion they daily ſuffer from the Turks, and their common poverty. They are almoſt all Latins, and have ſeveral Churches, the Cathedral ſtanding *Seyra*.

on

on the top of the Town, dedicated to St. *George*, and ſerved by ſeveral Prieſts, who have a Latin Biſhop for their Superiour, that lives on his Revenue and Tithes: But there are ſome of theſe Churches in ſo bad order, that they look more like Ware-houſes, than Churches. The *Capucins* (in ſpight of the Hereticks and Schiſmaticks bring many into the Church by their conſtant Preaching. They Catechiſe there, and inſtruct the young Children, who have a very quick wit, and are apt to learn. They often hear Confeſſions, and their Church which is dedicated to St. *John*, was built at the charge of the Publick. There is another Church alſo, dedicated to the *Virgin*, and ſerved by the Religious of the Order of St. *Dominick*. Six miles from the Town, there is a little Garden, where there are ſome ſtocks of Orange-Trees, and ſome Springs, with a Chapel dedicated to the *Virgin*, and ſome Hermite commonly lives there. They have no places of Curioſity nor Walks.

CHAP. LXX.

Of the Iſles of Samos *and* Nicaria.

Saiques. AFter I had long waited for a Paſſage to *Ægypt*, an occcaſion (at length) offered of a great *Saique* bound for *Roſſetto*. Theſe *Saiques* are like great Barks, having a round hulk, and a very big and high Main-maſt. They carry great Cargoes of Goods, but they ſail not faſt, unleſs they be before the Wind, or rather they ſail no otherwiſe, for they cannot go upon a Wind. The *Greeks* make uſe of no other Veſſels for trading both in the White and Black Seas, and that's the reaſon there are ſo many of them; though the Chriſtian Corſairs pick up ſeveral of them now and then. I ſpake to the Maſter of this *Saique*, who was a *Janizary*, and he promiſed to give me notice when the weather was fair to ſet out; but that I might be the more at eaſe, I hired the Purſers Cabin in the top of the Poop, which was ſo little, that when my Man and I turn'd in, there was not half a foot of room to ſpare. I then beſtir'd my ſelf ſpeedily to make my proviſions, not forgetting a *Capot* for my ſelf, and another for my Man.

Capot. A *Capot* is a certain Field-garment, lined through with the ſame ſtuff it is made of, and ſhaped like a Waſtcoat, reaching down to the knee; there are ſleeves for the arms, and a hood faſtened to it for the head. All the Sea-men have Capots, and it ſeems to me to be ſo neceſſary an Implement, not only for Seamen, but for all that travel by Sea, that I cannot ſee how in a long Voyage, one can be without it: In caſe of neceſſity, it will ſerve for a Quilt and Coverlet: With a Capot, you may ſit down and lye where you pleaſe, and without it you would pitch all your cloaths: rain or blow, you may walk abroad in the air with your Capot; and within a Capot, you need neither fear wet nor cold I found ſo much good in this Garment, and have received ſo many Services from it, that I thought I could not but here ſay ſomething in praiſe of it. Being then provided with all things neceſſary for a pretty long Voyage (though they gave me hopes that in eight or ten days time I ſhould be in *Ægypt*) I went on board on *Wedneſday* the Fifteenth of *November*, about three a clock in the Afternoon, and an hour after, we ſet out of the Port of *Chio* with a North-wind. We made not much way that day.

Departure from *Chio.*

Samos. *Thurſday* morning, the ſixteenth of *November*, the wind ceaſed, leaving us before the Iſle of *Samos*, which is threeſcore miles from *Chio*. This is a very barren Iſland, by what I could perceive; but is famous, for having been the Native Countrey of *Pythagoras*, that great Philoſopher; of *Polycrates*, ſo much renowned for his good fortune; and of a *Sibyl*: It is fourſcore miles in circuit. Pretty near, and over againſt *Samos*, is the Iſle of *Nicaria*, called in ancient times *Icaria*, from *Icarus*, the Son of *Dædalus*: It is in figure long, the Land of it very dry, and all high Rocks, wherein are the Houſes of the Inhabitants, who

Pythagoras. *Polycrates.* *Sibylla* of *Samos.* *Nicaria.* *Icaria.*

who may make in all three thouſand Souls, very poor, and ill clad. They are much addicted to Swimming, and fiſhing up Sponges from the bottom of the Sea, or the Goods of Ships that have been caſt away; and Batchelours are not married in this Iſland, unleſs they can dive at leaſt eight fathom deep into the water, and of this they muſt give proof: So that when a Papas, or any other of the richeſt men of the Iſland, would marry his Daughter, he pitches upon a day whereon he promiſes his Daughter to the beſt Swimmer; and the day being come, the young Men ſtrip themſelves ſtark naked before all the People, the Maid herſelf being preſent, and throw themſelves into the water, where he that ſtays longeſt under, obtains the Maid in Marriage. Theſe are a ſort of People that ſeem to be Fiſh, rather than Men. They pay the *Grand Signior* their Tribute in Sponges, and from them all *Turkie* is furniſhed. This Iſle hath no Haven for great Veſſels, but only for ſmall Barks, wherein they go to *Chio*, and ſell Honey, Wax, White-wine as clear as water, which comes away by Urine as ſoon at it is drank, and ſuch like Commodities. Their Vineyards are here and there among the Rocks. But the World is turned topſie-turvie in this Iſland; for the Women are the Miſtreſſes there: So ſoon as the Husband is arrived from any place, the Wife goes to the Sea-ſide, and takes the Oars and other implements and carries them home, after which the Husband diſpoſes of nothing without her leave. In the time of the Emperours of *Conſtantinople*, Perſons of Quality that deſerved Baniſhment, were ſent to this Iſland; the Inhabitants whereof are well-ſhaped and ſtrong.

To whom the Maids are married at *Nicaria*.

But to return to Sea again, we did what lay in our power to paſs that Iſland, and take Harbour at *Stanchio*; but a South-eaſt wind blowing ſoon after, hindred us from that; and though we beat and tack'd to and agen till the evening, we gained no ground, ſo that we reſolved to turn back again, and did ſo an hour before night, finding that the South-eaſt wind began to blow freſher and freſher. In the Night-time we had much Lightning: However while I was attentively conſidering *Samos*, I ſaw a light on ſhore, which ſeem'd to me to be a Candle; and having ask'd an honeſt *Roman* Catholick of *Chio* (with whom I had made friendſhip) what it was? He made me anſwer, That that Light was ſeen every night in the ſame place; that having paſt that way ten or twelve times in the night-time, he had always ſeen it; that nevertheleſs there was neither Houſe nor Tree there; that many had gone oftentimes in ſearch of it, but could never find it, ſeeing it very well at a diſtance, but loſing ſight of it aſſoon as they came near; and that about the place where the Light is ſeen, there is an ancient Chriſtian Church all ruinous, which makes people think that there is ſome Myſtery in it. I thought the man had jeer'd me, when he told me all theſe things, and therefore I went to the Captain's Cabin, where having asked him the ſame queſtion (though he was a Turk) he told me the ſame things the honeſt *Chiot* did, who was Patron of the *Saique*, and a Greek, which made me more attentively conſider that Light; I ey'd it for the ſpace of an hour, and it ſeemed to me to be about two hundred paces from the Sea-ſide, on that part of the Iſland which looks Weſtward, oppoſite to the Iſle of *Nacaria* or *Nicaria*: I ſaw it riſe and fall like a Candle, and I remember that the Monks of *Niamoni*, of the Iſle of *Chio*, told me juſt ſuch another thing, concerning the Foundation of their Church. Having well conſidered that Light, I went to ſleep about eleven of the clock, and the wind blew freſher about midnight, with ſo thick a darkneſs, that one could not ſee ſix ſteps on head; and in the mean time we were in a dangerous place, betwixt *Samos* and *Nicaria*, ſo that we had cauſe to fear the *Saique* might run foul of one of theſe two places. There fell afterward a great deal of rain, but ſuch ſtrong guſts of wind with it, as gave the Sea-men enough to do; and beſides that, we had great claps of Thunder, which doubling horribly betwixt theſe Iſlands, made with the beating of the waves, a fearful noiſe: In the mean time the Ship made much water, which created no ſmall trouble to the Sea-men, who had already their hands full on't. Another danger threatned us beſides, for they had left the *Caique* in the Sea, towed at the *Saiques* ſtern, which being forced by the violence of the wind, knock'd its head ſo hard againſt the *Saique*, that it might have ſtarted a plank, and ſunk her down to rights, many Veſſels being loſt ſo, even in the Port; nevertheleſs their was no hoiſting of it up, though it had ſtrucken ſo often

A Light which no body kindles.

often againſt the *Saique* that all the Head of it was broken, and the *Saique* was ſo ſlippery that there was no holding on her; ſo that at ſeveral times three Men fell into the Sea, but Ropes being quickly thrown out to them, they were drawn up again: At length came day, but with it ſo thick a Fog, that it was more than three Hours after before we could ſee Land. We afterward diſcovered *Chio*, about ten a Clock in the Morning, and put into Harbour the ſame day being *Friday*, the ſeventeenth of *November*, a little after Noon. Our Captain perceiving the Weather to be contrary to us, propoſed to go and Anchor in the Port of *Scala Nuova*, which the Turks call *Couſchadaſi*, and I earneſtly deſired it; becauſe then I might have gone to *Epheſus*, which is but half a days Journey from it, but ſome *Chiots* told him, that it was dangerous entring into the Port of *Scala Nuova* at that time. But indeed, I think it was that they had rather wait for fair Weather at home in their own Town, than in another place. So ſoon as I was come to *Chio*, I failed not to ſpeak to our Vice-Conſul of the Light I had ſeen in the Iſle of *Samos*, and he told me all the ſame that the reſt did, and that he himſelf with ſome others, had gone in ſearch thereof, but that as they drew nigh, they always loſt ſight of it.

Scala Nuova or *Couſchadaſi*.

CHAP. LXXI.

Of Stanchio *and* Bodrou.

WE waited with great Impatience for fair Weather at *Chio*, nevertheleſs the South-Eaſt Wind continued blowing till *Tueſday*, the Twenty eighth of *November*, when with day a North-Wind aroſe; we let not ſlip the occaſion, for being got on Board, we put out the ſame day about Four a Clock in the Afternoon, and *Wedneſday* the Twenty ninth of *November*, paſt by *Samos* about Midnight. In the Morning the Wind abated a little, and nevertheleſs, about One of the Clock we arrived at *Stanchio*, otherwiſe called *Iſola Longa*, Fourſcore and ten Miles from *Samos*, and came to an Anchor to take in Freſh-Water. We who were Chriſtians went not a Shoar, becauſe there were Eight hundred *Spahis* lately arrived, to defend that Iſland againſt the *Venetians*; and ſeeing theſe Blades play'd the Devil and all, putting their Horſes into the Churches of the *Greeks*, they would certainly have abuſed us, being then extreamly Exaſperated againſt all *Franks*. This Iſland, called heretofore *Coos*, and named at preſent by the Turks *Stanchio*, and by the *Franks*, *Lango*, or *Iſola Longa*, is Seventy Miles in Circuit, and is very Fruitful, eſpecially in good Wine; the Country ſeems to be pleaſant enough, and upon the Port by the Sea-ſide there is a Caſtle, that makes a pretty good ſhew: The Town lies backwards, and ſeems to be no great matter; there is a Tree there of a vaſt extent, and caſts a prodigious ſhadow. It can eaſily cover Two thouſand Men, and the Branches of it are ſupported by ſeveral Stone and Wooden Pillars, there being under it ſeveral Barbers Shops, Coffee-Houſes, and ſuch like places, with many Benches to ſit on. This Tree is like a Sycamore, but that it bears a fruit like a Cheſnut, and ſerves for Tanning of Leather. There was in Ancient Times in this Iſland, a famous Temple of *Æſculapius*, and it is alſo Illuſtrious, for having been the Native Country of *Hippocrates*, the Prince of Phyſitians; and of *Apelles*, the Prince of Painters. The Knights of *Malta* held this Iſland, when they were Maſters of *Rhodes*, and I was told, that there were ſtill many of their Monuments there. Having taken in Water at *Stanchio*, the ſame day after Sun-ſet, we ſet Sail, with a North-wind that ſoon ſlackened. Next day being *Thurſday*, the Thirtieth of *November*, betwixt Nine and Ten a Clock in the Morning, he that look'd out, made a Sail coming towards us from *Rhodes*; we thought it might be a Corſar of *Malta*, and ſhortly after, we

Stanchio, or *Iſola Longa*.

Coos. *Lango*.

A Tree of an extraordinary extent.

Hippocrates. *Apelles*.

we found we were not miſtaken, and therefore we ſtood back again with a South-weſt Wind, which blew very freſh, and came to an Anchor at *Bodrou*, for we would not put back again to *Stanchio*, becauſe Veſſels are not ſecure there from the South-eaſt Wind.

Bodrou is a Caſtle on the Main Land, over againſt the Iſle of *Stanchio*, which is but Twelve Miles from it. There is a good Port there, ſhut in on all hands, and the entry to it is by the South-weſt, but the Turks have ſuffered it (with the time) to be filled up with Dirt; ſo that now there is no Water there for great Veſſels. Next Morning, *Friday* the Firſt of *December*, we went a Shoar, and bought ſome freſh Proviſions in the Caſtle. *Bodrou.*

There are ſeven Gates to be paſſed, before one can enter into this place. Over every Gate there are ſeveral Coats of Arms, which perhaps, are the Arms of thoſe who Commanded in that place, whilſt it belonged to the Knights of *Rhodes*, for in ſome of them there are Croſſes of *Malta*, and the Walls are covered all over with ſuch, there being (as I take it) above Three hundred Eſcutcheons, which appear to be newly made. Having paſſed the ſecond Gate, there is on the Right Hand a Statue of an Armed Man upon the Ground, but it wants the Head, and upon the Wall over it ſome Baſs-Reliefs very well cut. Over the third Gate, in the in-ſide, under ſome Coat of Arms is this Inſcription, *Propter fidem Catholicam tenemus locum iſtum*, and ſome more which I could not read: Then on the Right Hand, there is cut on a lovely Stone in the Wall, *Sarreboure*, 1130. There are many other pieces in Baſs-Relief, and Coats of Arms in ſeveral places upon the Wall that is beaten by the Sea; and among others, there is one bearing a Fortreſs, and under it theſe words: F. *Conſtantius de operibus cardinalibus*; there are alſo three Demy Lions iſſuant out of the Wall, from the Head to half the Body. Betwixt the fonrth and fifth Gates on the Right Hand, there are Baſs-Reliefs of Men fighting, among which there is ſomething written in *Lingua Franca*, but I could read nothing of it but 1510. Over the ſixth Gate, on the out-ſide there are three Eſcutcheons, under which are theſe words: *Salva nos Domine vigilantes, cuſtodi nos dormientes, niſi Dominus ædificaverit civitatem fruſtra vigilat qui cuſtodit eam.* Then you come to a Platform, where there are ſix Cannons that play towards the Sea. Over the ſeventh Gate alſo on the outſide, there are three Eſcutcheons, and over the ſame Gate on the inſide, the ſame three Eſcutcheons, with two words written in *Gothick* Characters, which I could not read. Under this laſt Gate, which is of Iron, there is a Court of Guard, of fifteen or twenty Men. This is a good ſtrong Caſtle, the Walls are very high, and built of a kind of Stone, that great Guns cannot hurt it: It is beaten by the Sea on one ſide, and there are Port-holes in the Wall along the Sea-ſide, which being Mounted with Cannon could eaſily hinder Ships from approaching it. It is very ſtrong alſo towards the Land, and all the Walls are ſo ſound, that they ſeem as if they had been but lately built. Horſe cannot wrong it, for it ſtands upon a Rock, in a riſing place, where the Land is very narrow, being on two ſides encompaſſed by the Sea; which (as I ſaid) on one hand waſhes the foot of the Caſtle, and is not half a Mile from the other ſide. This Caſtle, however, might eaſily be taken, by cutting off the Water that is brought to it by an Aqueduct; for though there be Ciſterns in it, yet the Turks have ſuffered them to be ſo filled up with Earth, that they are uſeleſs. Among the Houſes that are ſomewhat Ruinous, there are a great many pieces of Pillars. There are many Houſes alſo without the Caſtle, but no body lives in them; in the Evening all and even the Cattle, retire into the Caſtle. The Country about is very fruitful in Grapes, Figs, and ſuch like Fruit. This is all that I could obſerve of this Caſtle, where I durſt not eye any thing but in paſſing, for fear of being taken for a Spie, for when I ſtopt any where, the Turks took notice of me.

CHAP. LXXII.

Our Departure from Bodrou, *and our Arrival at* Rhodes.

WE ſtay'd ſome days at *Bodrou*, becauſe a ſtrong South-weſt Wind blew ſtill, with much Rain. *Sunday*, the third of *December*, it began to blow a little from North-north-Weſt, but it laſted not; however we put out on *Monday*, the fourth of *December*, betwixt three and four in the Afternoon, with an eaſie North-north-Weſt Gale, which laſted not three Hours, but left us becalmed, until *Tueſday* the fifth of *December*, that blowing pretty hard from South-eaſt, we were forced to put back again. We came to an Anchor before *Stanchio*, for the Wind was contrary for carrying us to *Bodrou*. We put out four Anchors, that we might ride ſecure from that South-eaſt Wind, which made us dance bravely, but notwithſtanding all our Anchors, we ſuffered much by the Storm. For my part I ſtrained my very Guts almoſt out with Vomiting and Reaching, and when that was over, I had ſuch violent pains in my Side, that I thought they would have killed me; and then notwithſtanding my pain, I could not forbear to blame a little thoſe, who out of a deſire of Travelling forſake their eaſe, and die of the leaſt Indiſpoſition they fall into, for want of help. A Turk taking pitty of me, gave me *Opium* to eat; not knowing what it was, I ſwallowed it down, but when he would have had me take another Doſe, I asked him what it was, and he made anſwer, Eat it, it is good for you, it is *Opium*. Then I told him that he had Poyſoned me, and ſtraining a little, I Vomited again. Since I was not the only ſick perſon aboard, and that all had trouble enough, the Wind blowing very hard, and Raining whole Nights, we ſeveral times weighed Anchor, and did what we could to get to *Bodrou*, but all in vain, for the South-eaſt Wind ſtill hindred us. At length, on *Saturday* the ninth of *December*, the Wind changed, and after Noon we had a breeze from North, but we did not offer to ſet Sail before next day, that we might ſee if it was like to continue. Next day being *Sunday*, the tenth of *December*, it blowing freſher from North, we ſet Sail about Eleven a Clock in the Forenoon; but that Wind laſted not long, for about Two in the Afternoon, it began to calm, and at Night chopt about to the South; but it did not blow hard, and therefore we ſtill kept under Sail. About Ten a Clock at Night we run a Riſque, which we had not foreſeen: For we being above thirty *Saiques* in company, and the Night very dark, about ten of the Clock, a *Saique* ran foul of us, and entangled his Fore-maſt with our Main-maſt; the Bounce made ſo great a noiſe, that we all thought our ſelves loſt; and every one running out to ſee what the matter was, ſome of our Men took a good Rope and laſhed the Fore-maſt of that *Saique* to ours, whilſt four or five went down with a Lanthorn to the Pomp, to ſee if our *Saique* had ſprung a Leak, or ſuffered damage in the Hold, the reſt ſtaying above-decks to take heed, that the Sea-men of the other *Saique* did not caſt looſe the Rope and get clear of us; but the poor Creatures (who were all *Greeks*) were ſo ſtunned at the fault they had committed, that not one of them appeared. At firſt when this happened, our Captain was ſo enraged, that he was about to Leap into the other *Saique* with Sword in Hand, and kill all he met; but being quickly better adviſed, he and all the reſt reſolved, that if our *Saique* was in danger of Sinking, to Leap into theirs, and throwing them all into the Sea, to make themſelves Maſters of her, therefore it was that they held her Laſhed to ours. At length (God be praiſed) we found that our *Saique* had received no damage, but only a little of her Side broken. Had it blown a little freſher, or had they ſtruck but a hands breadth lower, our *Saique* had gone to the bottom. We let them go then, without

Opium.

without doing them any hurt, though there were ſome on board of us, who gave advice to fire a Broad-ſide into her and ſink her.

In the mean time, the ſame South-Wind ſtill continuing, we kept beating to and again till *Monday*, the elventh of *December*, when two Hours before Night, we manned our Boat to tow us into a narrow paſſage, which is betwixt the Iſle of *Sanbiki*, by the Turks called *Sunbiki*, and another inhabited Iſland; we came to an Anchor there about Sun-ſetting. This is a very narrow place, and pretty ſecure from Winds; when you are paſſed the ſtreight, there is a Village upon the Sea-ſide, where none but *Greeks* live, who Trade up and down in *Sanbikis*, by the Turks called *Sunbikis*, which were firſt invented and made in this Iſland. Theſe Veſſels are a kind of Galiotts, which we ſhall Treat of in another place. We ſtayed there all that Night, and next day, being *Tueſday* the twelfth of *December*; *Wedneſday* the thirteenth of *December*, at break of day, a gentle Gale blowing ſtill from the South, our *Caique* towed us out of the Streight, and then we ſpread Sail. Betwixt Nine and Ten a Clock, the Wind turned about to North-north-Weſt, with which we made ſo good way, that about Three a Clock in the Afternoon we arrived at *Rhodes*, an hundred Miles from *Stanchio*. We lay thirteen days in the Harbour of *Rhodes*, during which time, I conſidered that place as much as I could, not daring, however, to eye any thing too attentively; for ſo ſoon as I ſtopt, the Turks obſerved me, and a *Chiot* Gentleman with whom I was, jogged me at the ſame time, to divert me from my Curioſity, which might prove hurtful, eſpecially at that time, when in all the Iſles of *Turkie*, they apprehended a deſcent from the *Venetians*.

Sunbikis.

CHAP. LXXIII.

Of Iſle and City of Rhodes.

THE Iſle of *Rhodes* hath *Lycia* to the North, the Sea betwixt them being about twenty Miles broad; the Iſle of *Cyprus* to the Eaſt, *Candie* to the Weſt, and *Ægypt* to the South; it is an hundred Miles in Circuit, lying in ſo temperate a Climate, that (as they ſay) there is no day but the Sun ſhines upon it; however I have been ſome days there when no Sun appeared, at leaſt at the Town. This is a very fruitful Iſland, and hath ſeveral Villages well Inhabited, beſides a ſmall City, which is very ſtrong: The Iſland hath had ſeveral Maſters, for the *Saracenes* took it from the *Gresks*, under the Conduct of *Mahuvias*; then it returned to the Chriſtians, and afterwards to the *Saracenes*, from whom it was taken on the day of the Aſſumption of our Lady, in the Year 1309. by the Knights Hoſpitallers of St. *John* of *Jeruſalem*, who Fortified it. The Hiſtory of the Religion of *Malta*, Treats at large of the City of *Rhodes*, the Foundation of it; and how the Hoſpitallers or Knights of St. *John*, became Maſters of the ſame. The *Califf* of *Ægypt* Beſieged it in the Year 1444. and after ſome time raiſed the Siege, for they did him a great deal of Miſchief, which made him ſeveral times deſire their Friendſhip, Afterwards *Mahomet* the Second laid Siege to it the twelfth of *May*, 1480. *Monſieur d' Ambuſſe*, a French-man, being then great Maſter. He raiſed the Siege three Months after, and only loſt his time for his pains. At length *Solyman* the Second being Emperour, and not enduring that after the Conqueſt of *Ægypt*, a ſmall place in the heart of his Dominions, held by a handful of Men, ſhould give him ſo much trouble, made Application to them by all the ways of Mildneſs, deſiring no more of them but the leaſt acknowledgment: But finding that by no means they would ſubmit, he reſolved to take the place by force; and having made great preparations, went with his Army in Perſon to that Iſland, reſolving to be preſent at an Expedition wherein he took ſo

The Siege of *Rhodes* by the *Califf* of *Ægypt.*

The Siege of *Rhodes* by *Mahomet* II.

The Siege of *Rhodes* by *Soliman* II.

great a concern. On St. *John*'s day, 1522. the Van of the Turkish Fleet appeared before *Rhodes*: At that time there were but Five thousand fighting Men in *Rhodes*, of whom Six hundred wore the Habit, but they were all Men of

Villiers, Great Master.

Courage, under the Command of a valiant Master, who was *Philip de Villiers l'Isle Adam*, a French-man. The Turks Fleet consisted of about Four hundred Sail great and small, having Two hundred thousand Men on board, Threescore thousand of them being Pioneers, and the *Grand Signior* in Person, who much raised their Courage, not only by his Promises, but Threatnings; and besides that, daily succours came to them from *Anatolia*, which is close by. This Siege is at length described in the History of the Knights of St. *John*, to which I refer the Reader, both it and that of *Malta*, deserving very well to be read, which assuredly are two of the most memorable Sieges that any History mentions, in regard of the many brave Actions performed by the Knights. The Turks Attacked the place with great fury, and the Knights most valiantly Defended it; so that the *Grand Signior* despairing of taking it, was about to pack up and be gone, and his Army already began to dislodge. When *Andrea d'Amaral*, a Portuguese, Prior of *Castile*, and Chancellour of the Order, being vexed that he was not chosen Great Master at the last Election, and thereupon bearing a great spight to his Order, gave him notice by a Letter, which being fastned to an Arrow he shot into his Camp; That the Besieged were quite spent, and informed him of a weak place in the Town, whereat he ought to give the Assault, promising him an easie Conquest of the place, if he had but patience to abide some days longer before it. The *Grand Signior* having followed this Counsel, the Town was taken by Composition, for the Knights were reduced to that pass, that they were not able to hold out any longer. And indeed, the Great Master received a great deal of Honour by this Siege, having been praised by the *Grand Signior* himself, who both honoured and pitied him, offering him every thing that he stood in need of. This place was surrendred to the Turks about the end of the Year 1522. after it had been kept by the Knights, for the space of Two hundred and some odd Years.

Andrea d'Amaral a Portuguese Traitor.

The Town hath two Harbours, the one which is the great Port, being square and spacious enough; but it is not very safe when it blows from East North-east, or South-east; and we found it bad enough for two days time that a North-Wind blew. When the Knights were in possession of that Isle, they designed to have made another in the corner near the Town, by the Castle St. *Angelo*, and this would have proved a safe Port from all Winds, but they lost the place before they could put their design in execution. On the right-hand of the entry into the Port, there is a new Tower built by the Turks, in place of the old one, which was called the Tower of St. *Nicholas*; it is square, has a pretty Dungeon or Plat-form in the upper part of it, and a Sentry-place at each Angle: This Tower is well furnished with Cannon, it hath a Bastion adjoyning to it behind, and a Courtine that reaches to the Walls of the Town, and makes one of the sides of the Port: Over against this Tower, on the other side of the Port, there is an old Castle, which (when the Knights were Masters there) was called the Castle of St. *Angelo*; but it is somewhat Ruinous. The Castle and Tower, which are above fifty Fathom distant, are built upon the two places where stood the Feet of that great *Colossus* of Brass, one of the Seven Wonders of the World; betwixt the Legs of which, Ships passed under Sail. This *Colossus* which represented the Sun, was cast by *Chares* the *Lyndian*; it was Seventy Cubits high, and carried in one Hand a Light-house, where every Night a light was kindled to direct the Vessels that were abroad at Sea. At length, since the solidest thing that can be is subject to the decays of Time, this *Colossus*, which seemed immortal, Being overthrown by an Earth-quake, lay there till the *Saracenes* having made themselves Masters of *Rhodes*, beat it in pieces, and sold it to a *Jew*, who loaded Nine hundred Camels with the Mettal, and carried it to *Alexandria* in the Year 954. and 1461. years after it had been made. There is a Bastion on the Sea-side behind the Tower of St. *Nicholas*, to which it is joyned, on which Nine very great Guns are Mounted, that defend the entry of the Port on all sides; and it is Railed in with Wooden-Rails to the Land-side. Next to that is the Port of the Galleys, which toward the Sea, is covered by a Tongue of Rock joyned

The *Colossus* of the Sun.

Chares the *Lyndian*.

ed to the Main-Land, whereon there is a Caſtle built, called in time of the Knights, the Caſtle of St. *Erme*. This is a good Harbour, and able to contain many Galleys, but the Mouth of it is ſo narrow, that one Galley only can enter at a time; it looks to the Eaſt North-eaſt. It's every Night ſhut with a Chain, that is faſtned to a little Tower, at the farther end of a Mole which runs out Five and twenty or thirty Paces into the Sea, over againſt the Caſtle St. *Erme*; the other end of the Chain is made faſt to a piece of Rock on the Shoar, ſeven or eight Paces from the Caſtle St. *Erme*. This Mole I have been ſpeaking of, hath another little Tower on the end of it towards the Land, and hard by about fifty Paces further up on Land; there is a Burying-place, and in it fifteen or twenty Domes of Free-ſtone well built, moſt of them ſupported by four Arches; and theſe are the Sepulchres of the *Beys*, and other Perſons of Quality in *Rhodes*, who have been killed in the Wars. There is a *Piazza*, or place on the ſide of the Galleys Port, with ſome Trees and a Fountain in it, and at the end of that place near the bottom of the Port, is the *Arſenal*, where the Galleys and *Saiques* are built. The Town (as I ſaid) is ſmall, but very ſtrong; towards the Port it hath high and ſtrong Walls, well planted with Faulcons on the top, and below there are Port-holes for great Cannon. There is beſides over againſt the Baſtion, that is betwixt the two Ports, a good Tower with a Ditch, which hath three great pieces of Cannon mounted aloft, that hinder any Veſſels from coming near the Port. In the middle of the Frontiſpiece of this Tower, there is a little Statue of St. *Paul*, with his Sword, as the Inſcription by his Head ſhews; underneath this Statue is the Mitre with the two Keys, which are the Arms of the Church, then underneath that there are three Eſcutcheons, one of a plain Croſs, another of a Croſs Anchred, and a third in the middle, bearing a Tree, which I know not; It is as ſtrong on the Land-ſide, but ſtrangers have leſs liberty to view it on that ſide, becauſe they have leſs to do there. This Town hath three Gates, one towards the Sea where Corn is ſold, and two on the Land-ſide, through one of which I paſſed, and it looks towards the Den of the Dragon which was ſlain by the Knight *Deodat de Gozon*; as may be ſeen in the Hiſtory of the Knights of St. *John*; the Head of the Dragon was heretofore upon that Gate, but ſome Years ſince, the Turks removed it to the Water-gate. On this ſide it was alſo that the Traytor *Andrea d'Amaral*, ſhot ſecretly from the Houſe of the Great Maſter that looks that way, a Letter faſtned to an Arrow into the Camp of the Turks, wherein he gave the Turks notice, that they could not take the Town but on that ſide, by filling up the Ditches with the Earth of a Hill that was cloſe by; which they did, and ſo took *Rhodes*, from the ſame place the Traytor continued to acquaint the *Grand Signior* with the reſolutions of the Council. Near to this Gate within the Town, are the Pits where the Knights put their Corn, ſuch as they have at preſent in *Malta*, for the ſame uſe. As you enter the Town by the Water-gate, you go firſt through a little Gate, over which are two Eſcutcheons of two Croſſes, the one plain and the other Anchred; then to the Left hand you enter by a great Gate, over which is the Dragons Head, which is much Thicker, Broader, and Longer than a Horſes Head, the Jaws of it are ſlit up to the Ears, with very great Teeth on each ſide; it is flat above, hath Eyes ſomewhat bigger than thoſe of a Horſe, the hole of the Noſtril full round, and the Skin of a greyiſh White Colour (perhaps becauſe of the Duſt that ſticks to it) and appears to be very hard. There are three Eſcutcheons over that Gate alſo, as there are many others on ſeveral places of the Walls, but one dares not ſtop to look at them. One of theſe Eſcutcheons bears a plain Croſs, and the other a Croſs Anchred; and betwixt theſe two there is a third, bearing the Arms of *France*. On the very top of this Gate, there are three Statues in their Niches, with three Lines written underneath them, whereof I could only read the firſt Word, which is *D. Petrus*, and under that Inſcription are the three abovementioned Eſcutcheons. This Gate is betwixt two great Towers, well planted with Faulcons. The Streets of the Town are pretty broad, all Paved with little Stones, and for the moſtpart covered with Pent-houſes, which the Turks have made; theſe Pent-houſes jet out ſo far into the Street, that they almoſt touch one another in the middle of it: There are ſeveral fair Buildings in it, but

The Statue of St. *Paul* at *Rhodes*.

Deodat de Gozon.

A Dragons head at *Rhodes*.

but all built in time of the Knights. St. *John*'s Church is ſtill to be ſeen there, but it is at preſent a Moſque. There is a little Nich over the great Gate of it, that hath a round cover, and upon that cover, the Figures of our Saviour, the Bleſſed Virgin, and St. *John* holding the Croſs, are cut in bas relief. The Gate is of Wood, pretty well carv'd; and on the left hand as you come out of the Church, (into which no Chriſtian is now ſuffered to enter) is the ſtreet of the Knights, where all of them (I believe) lodged; for there are ſeveral Coats of Arms upon the houſes of that ſtreet, out of which there is ſtill a gate to go into St. *John*'s: This is a long ſtreight ſtreet, and mounts upwards; it is paved with ſmall Stones, and in the middle of the ſtreet there is a line of white Marble a foot broad, which reaches from one end to the other; at the upper end of it, is the Palace of the great Maſter, but no body now lives in it. None but Turks and Jews live in the City of *Rhodes*; for Chriſtians are not ſuffered to be there, though they keep Shops in the Town, but at night they muſt retire to the Villages in the Countrey about, being only allowed to come to Town in the day-time.

CHAP. LXXIV.

Of the Voyage from Rhodes *to* Alexandria.

Departure from *Rhodes*.

WE ſtay'd at *Rhodes* till *Chriſtmas*, having all the while very bad weather, great Rains, and much Thunder. At length on *Monday*, *Chriſtmas*-day, the five and twentieth of *December*, the wind turned North-weſt; but becauſe it was ſtill cloſe and cloudy weather, our Captain would not put out that day, though a great many *Saiques* ſet ſail. On St. *Stephen*'s-day, being *Tueſday* the ſix and twentieth of *December*, (it clearing a little up, and the North-weſt-wind continuing,) we ſet out from *Rhodes* after twelve a clock, making ſail only with our Fore-ſail, that we might not leave the Iſland before night, for fear of *Corſairs*. After Sun-ſet we ſpread our Main-ſail, and in a ſhort time, left *Lindo*, the Countrey of *Chares*, who made the *Coloſſus* of *Rhodes*, a ſtern of us; it is a little Rock at a point of the Iſle of *Rhodes*, threeſcore miles from the Town. There is a ſmall Town on it, with a very good Fort. When it was two or three hours in the night, we came over againſt the Iſle of *Scarpanto*, fifty miles from *Lindo*, which we left to the ſtar-board; then we entered into the Gulf of *Satalia*, where for two or three hours time, we had a rowling Sea, becauſe the Current of that Gulf, makes an Eddy with the Currents of the Gulf of *Venice*, and other places to the Weſtward, which is the cauſe that the Sea is a little rough there: This Paſſage was heretofore ſo dangerous, that many Veſſels were caſt away in it; but the Sea-men ſay, that St. *Helena* returning from *Jeruſalem*, threw one of the Nails of our Saviour's Croſs into it, and that ſince the danger has been leſs. After that, about mid-night, it began to blow ſo freſh from North-north-weſt, that we reckoned our running to be ten miles an hour, though we carried only our Main-ſail, that we might not leave a *Gallion* or Turkiſh Ship, that was our Conſort, and was a great way a ſtern of us. She came with us from *Chio*, and was alſo bound for *Alexandria*. That wind laſted all *Wedneſday*, the ſeven and twentieth of *December*, St. *John* the *Evangeliſt*'s-day, and at night it ſlackened a little, and then changed to the North-eaſt, but ſo eaſie a gale, that we got a head but little or nothing during the whole night, and all next day, which was St. *Innocent*'s-day, the twenty eighth of *December*. That day towards the evening, the wind blew a little freſher, but ſhortly after was calmed by a ſhower of Rain: About midnight it blew again ſo hard, that *Friday* the nine and twentieth of *December*, by break of day we made the Land of *Ægypt*, and the wind chopping about to Weſt-north-weſt, we ſtood away towards *Boukery*, five hundred miles diſtant from *Rhodes*, but the wind caſt us ſo far to the lee-ward, that ſhortly after we found ourſelves be-

The Countrey of *Chares*.

Scarpanto.

Gulf of *Satalia*.

Boukery.

below *Alexandria*, where we endeavoured to put in, beating to and again all day long; but in the evening we were fain to come to an anchor five or six miles ſhort of the Town. We ſtay'd ſtill there all *Sunday* the one and twentieth of *December*, and then in the night-time the wind turning North, blew ſo hard, that our Veſſel was very much toſſed. Arrival near to *Alexandria*.

Monday, the firſt day of the Year 1657. the wind abating a little about eleven a clock, we weighed, ſtanding in towards the Harbour of the Galleys, where half an hour after we came to an anchor. There we were informed, that a great Gallion was caſt away in the Port of *Alexandria*, which belonged to two Turkiſh Merchants, and had a great deal of Goods on board, to wit, Flax, Coffee and Sugar, to the value of a hundred and fifty Thouſand *Piaſtres*: Not but that the Port is good enough; but they ſaid, that there was negligence in the caſe; and that the Cables were old, and not look'd to for eleven months that the Gallion was in the Port, ſo that they were rotten in the water. This Gallion rode with four Anchors abroad, yet one night, a little before day, all the Cables broke much at the ſame time, which the company that were on board perceiving, fired two Guns for aſſiſtance; but no help being given them, about break of day ſhe ſplit upon a Rock, all the men that were on board, were ſaved, except a Turkiſh Merchant, who would not be ſaved, ſaying, that he would not leave his Goods that were in the Gallion; and indeed, he periſhed with the Ship, which was ſo broken to pieces, that in an hours time there was no more to be ſeen of her. Nevertheleſs help might have been given them, ſeeing (notwithſtanding the ſtorm) *Caiques* went and came, and all that was to be done, was but to carry them a Cable or two. All the Goods that were ſaved of a Cargoe worth an hundred and fifty Thouſand *Piaſtres*, was no more but a little Flax, which they took up floating upon the water, and which I afterwards ſaw ſpread abroad to dry. She was the faireſt Gallion that ever the Turks built, exceeding even the *Sultana*, taken ſome years ſince by the Knights of *Malta*, which was ſo high, that the Main-maſts heads of the Galleys of *Malta*, did not reach up to her ſide, I was told that this was another-gueſs Gallion, and that her ſtern was higher than the Main-top-maſt head of our *Saique*, which nevertheleſs was one of the largeſt of the kind. She was built at *Conſtantinople*, and coſt eight and thirty Thouſand *Piaſtres*; her burthen was fifteen hundred Tun, but ſhe was now grown old; ſhe had on board forty Guns, and would carry three thouſand Men; nay the firſt Voyage ſhe made from *Conſtantinople*, ſhe had two thouſand and one hundred Perſons on board. Nevertheleſs the Sea at this time was ſo enraged, that not ſatisfied with this great booty, it carried its fury farther, and caſt away a *Saique* in the mouth of the *Nile*, in which two and forty Men were drowned; but (thanks be to God) we were at *Rhodes*, during that Tempeſt.

The End of the Firſt Book.

TRAVELS INTO THE LEVANT.

PART I.

BOOK II.

CHAP. I.

Of Alexandria.

IN the former Book, I gave an Account of our arrival at *Alexandria*, after a tedious Voyage, which is commonly performed from *Chio* in ſeven or eight days time. And now being in *Alexandria*, I ſtay'd ſome days for fair weather, that I might go with the *Saique* to *Roſſetto*; but perceiving that the wind changed not, and that probably it might be a months time before the *Saique* could get to *Roſſetto*, I brought my things a-ſhore, and reſolved to go thither by Land. Before my departure, I ſaw all that is worth the ſeeing in *Alexandria*. This Town, called by the Turks *Skenderia*, heretofore ſo lovely, rich and famous a place, is at preſent ſo ruined, that it is no more the ſame; there is nothing to be ſeen in it but ruined Houſes caſt one upon another, and the heaps of Rubbiſh and Stones which are on all hands, are higher than the Houſes. The *French* are lodged there in a *Fondick*, which is a great Houſe like a *Han*. There are other *Fondicks* alſo for the *Engliſh*, *Dutch*, *Venetians*, and others, and they pay no Houſe-rent; on the contrary, the Conſuls receive Money from the *Grand Signior* yearly, to keep them in neceſſary repair. Theſe *Fondicks* are every evening ſhut up, and the Keys of them carried to the *Aga* of the Caſtle, who takes care to ſend them back every next morning. They are alſo ſhut, and ſo is the Water-gate, every *Friday*, during the Noon-Prayer, as the Caſtle-gate is at *Caire*, and alſo in all places of the Turkiſh Empire, where there are *Franks*, becauſe (they ſay) they have a Propheſie which threatens, that the *Franks* are to become Maſters of them on a *Friday*, during the Noon-Prayer. Hardly any thing of the ancient *Alexandria* remains ſtanding, but the Walls, and ſome Buildings toward the *Fondick* of the *French*, which are almoſt ruined; for the Buildings that are now towards the ſhore,

Alexandria, or *Skenderia*.

ia.

are not ancient, but have been built by the Turks, as may be eaſily ſeen by the Fabrick, being all low ill-contriv'd Houſes. This Town hath three Ports, the firſt of which, called the Old Harbour, is pretty large, but few Veſſels put into it, becauſe the entry is difficult; there are two Caſtles to defend it, one on each ſide, and both well kept. The other two Ports are higher up, and ſeparated one from another by a little Iſland, heretofore farther off from the main Land, than it is at preſent, and anciently called the *Pharos*: It is at preſent joyned to the main Land by a Stone-bridge of ſome Arches, under which the water paſſes. This Iſle runs out a great way in *Meo*; in the middle of it, there is a large ſquare Tower, where the *Grand Signior*'s Powder is kept.

Farillon. At the end of the ſame Iſle, there is a good Caſtle, called *Farillon*, that ſtands in the ſame place where the heretofore ſo renowned *Pharos* ſtood, which was reckoned One of the Seven Wonders of the World; this which is now in the place of it; is neat enough, and well provided with Artillery, and a Gariſon of three hundred Soldiers, commanded by a *Muteferaca*; but it hath no other water than that of the *Nile*, which is brought into it from without upon Camels. The firſt of the two Ports divided by the *Pharos*, is the Harbour of the Galleys; and the other is the Great Port, or New Harbour, the mouth whereof is on the one ſide defended by the *Farillon*; and on the other ſide, by another little Caſtle at its entry, which is not ſo good as the *Farillon*; however it is kept by ſeveral Soldiers, and theſe two Caſtles eaſily ſuccour one another. Both theſe Ports are very dangerous, becauſe of the Stones and Rocks that are in them, and there is need of a good Pilot to bring Veſſels in. The Great Port lyes much open to the North-eaſt and North winds: The Harbour of the Galleys, is the ſafer of the two, but it hath no great depth of water; and indeed, (as I have already ſaid) it ſerves only for Galleys. The Cuſtome-houſe of *Alexandria*, on which that of *Roſſetto* depends, is upon the ſide of the Great

Multezin. Port: It is let out to a Turk, who therefore is called *Multezin*, or Farmer, and pays the *Grand Signior* three hundred Purſes a year, which make two hundred twenty ſeven thouſand two hundred threeſcore and twelve *Piaſtres*, fourſcore *Maidins*: Nevertheleſs he is at no trouble about it, for he diſcharges the office by a Jew, to whom he gives a Purſe yearly, which makes five and twenty thouſand *Maidins*. The Jew who hath this employ-

Maalem. ment, is called *Maalem*, and hath other Jews under him; he is powerful, and by his intrigues, can do ſervice or injury to a great many. Seing the Cuſtome-houſe is kept by Jews, there is nothing to be done there on *Saturday*, becauſe it is their *Sabbath*, and yet no Veſſel can load or unload, unleſs the Cuſtome-houſe be open. There is another Cuſtome-houſe on the right hand, as you go from the *Fondick* of the *French* towards the ſhore, pretty near the Water-gate, and is called the Old Cuſtome-houſe; it is now above four hundred paces from the Sea, though heretofore the water beat againſt the Walls of it. Some *Janizaries* are ſtill there at the door, and exact ſomething of all Goods that paſs, that ſo they may not loſe their Rights. There are in *Alexandria* two little Mounts, made of Ruines heaped together, and one of them may very well be ſeen from the *French Fondick*; it hath a little ſquare Tower on the top, where a Man always ſtands Sentinel, and puts out a Flag aſſoon as he ſees any Sail; and every Veſſel that comes into the Port, pays ſomewhat for the keeping of that Guard. *Alexandria* depends on the *Beglerbey*, or *Baſha* of *Ægypt*, who has his Reſidence at *Caire*; and in *Alexandria* there is an *Aga* that repreſents his Perſon, and Commands there. There is alſo a Great *Cady* or *Moulla*, who hath other *Cadies* under him. There are alſo two *Souſ-Baſhas*, one of the Town, and the other of the Sea. All the *Agas* of the Caſtles of *Alexandria*, depend alſo on the *Baſha* of *Ægypt*, who puts in and out whom he pleaſes.

GHAP.

CHAP. II.

Of the Walls of Alexandria, *the Pillar of* Pompey, *and other Antiquities.*

I Said before that *Alexandria* is ſo ruined, that many Strangers ask where it is when they are in the middle of it; yet there are ſuch fair remains to be found among the Ruines, as eaſily ſhew that this hath been a moſt rich and ſtately Town. One of the fineſt things that are to be ſeen there, are the Walls, which (though ruined) are ſtill ſo magnificent, that one muſt needs confeſs they have been matchleſs; nay a good part of them are ſtill entire; and they muſt needs have been ſtrong Built to laſt ſo long. Theſe Walls have falſe Brayes, and are flanked with great ſquare Towers, about two hundred paces diſtant from one another; and there is a little one betwixt every two of them; they are ſo neatly contrived, that there are ſtately Caſemates underneath, which may ſerve for Gallery's and Walks. I had a very earneſt deſire to go into one of theſe Towers, that I might obſerve all the beauty of them, but as yet I durſt not for fear of an *Avanie* or Fine; but being one day with another French man in the old Cuſtome-houſe, which is only an open place, without any Building, and finding a Turk there who ſeemed to be good natured, we prayed him to lead us into the Towers of the old Walls, near to that place, which he very willingly condeſcended to do; we went into two of theſe Towers then, which are all alike; in each Tower below, there is a large ſquare Hall, the Vault whereof is ſupported by great Pillars of *Thebaick* Stone; there are a great many Chambers above, and over all a large platform above twenty Paces ſquare; in ſhort, all theſe Towers were ſo many Palaces able to contain two hundred men a piece: The Walls are ſeveral foot thick, and every where Port-holes in them: in every one of theſe Towers there are ſeveral Ciſterns, ſo that each of them required an Army to take them. All the ancient Town was encompaſſed with theſe lovely Walls, every way fortified by ſuch Towers; of which moſt part are ruined at preſent; though thoſe we went into were pretty entire: there is danger in going to ſee them, for the Turks finding Franks there, take occaſion to amerce them, ſaying they are Spies, or ſome ſuch thing, and then nothing but Money can bring them off; ſo that they pay dear enough for their Curioſitie. When I went thither, there was a French man with me, who was ſo apprehenſive of being ſurprized, that he had not the leaſt ſatisfaction, though he had lived ſeveral years in that Country; but we had a little the more confidence that we had a Turk with us. Next to the Walls, the fineſt piece of antiquity that hath withſtood the rage of time, is the pillar of *Pompey*, about two hundred Paces from the Town; it is upon a little height, which makes it to be ſeen a great way off, and ſtands upon a ſquare Pedeſtal, above ſeven or eight foot high; and that Pedeſtal reſts upon a ſquare baſis about twenty foot broad, and about two foot high, made up of ſeveral big Stones. The body of the Pillar is of one entire piece of Garnet, ſo high, that the world cannot match it; for it is eighteen canes high, and ſo thick, that it requires ſix men to fathom it round, having a lovely Capital on the top. Some have thought that this Pillar conſiſted of three pieces, having heard *Moors* ſay ſo, who reckon three pieces in it, to wit, the Pedeſtal, the Body, and the Capital, (as they themſelves have told me) but the Body is all of one piece, as may plainly be ſeen. I know not what Engins they had in thoſe times, wherewith they could raiſe ſuch a piece; and I am very apt to believe with a great many more, that it hath been Caſt or made of a certain Ciment upon the very place, though there be not a few that abſolutely deny that; ſaying that the ancient *Ægyptians* got theſe Pillars and Oblisks, that are to be ſeen in ſo many places of *Italy*, at *Saide*, where they pretend that many have been cut out, and brought by Water

Fine Antiquities of *Alexandria.*

The walls of *Alexandria.*

Magnificent Towers of the walls of *Alexandria.*

Pompey's Pillar in *Alexandria.*

An opinion concerning the matter of the Pillar of *Pompey.*

upon the *Nile*: If it be ſo, they muſt have had very extraordinary Barks or Carriages to bring ſo great a weight, and in ſuch Bulk: It is alſo true, that they had the ſecret of caſting Stones, but we have loſt it, ſince none of the Ancients have Treated thereof. Theſe Stones are very lovely, for they are greyiſh ſpeckled with ſeveral colours, and extraordinary hard; the ſurface of them ſeems to be covered with little Grains. It is ſaid that *Cæſar* erected this Pillar in memory of the Victory which he obtained over *Pompey*. At ſome Paces diſtance from thence is *Cæſars* Palace, but all ruined, ſave ſome Pillars of *Pomphyrie*, that are ſtill entire and ſtanding, and the Frontiſpiece ſtill pretty ſound; which is a very lovely piece: About three or fourſcore paces wide of that Pillar there is a *Khalis* or Canal of the Nile, which was dug by the ancient *Ægyptians*, to bring the water of the Nile into *Alexandria*, having none other to drink. This Canal which is much about the breadth of that that runs through *Caire*, (whereof we ſhall ſpeak hereafter) begins about ſix Leagues above *Roſſetto*, on the ſide of the Nile, and from thence comes to *Alexandria*, and when the Nile ſwells, they give it a Paſſage through this *Khalis*, by breaking down a bank; as we ſhall take notice in ſpeaking of that of *Caire*; this Water fills the Ciſterns, which are purpoſely made underneath the Town, and are very magnificent and ſpacious; for *Alexandria* is all hallow under, being an entire Ciſtern; the Vaults whereof are ſupported by ſeveral fair Marble-Pillars; and over theſe Arches the Houſes of *Alexandria* were built; which made men ſay, that in *Alexandria* there was a Town under Ground, as big as that above Ground; and ſome have aſſured me that one may ſtill walk under the whole Town of *Alexandria* in fair Streets, where the ſhops are ſtill to be ſeen, but that the Turks ſuffer no body to go down. Now the Water of the Nile, which is ſo conveyed by the *Khalis* under the Town, ſerves the Inhabitants to drink all the year round; for every houſe has it drawn by Pouſeragues, which pour it into their private Ciſterns, as faſt as it is drawn up. Theſe Pouſeragues are Wheels, with a Rope hanging round them like a ſtring of Beads without an end, to which are faſtened ſeveral earthen-Potts, which going empty down, come always full up again, and pour the Water into a Canal that conveys it whether ſoever one pleaſes. But in the Months of *Auguſt* and *September*, which is the time when theſe Ciſterns are filled; the new Water is unwholſome, and few that drink of it eſcape ſome Sickneſs or other; therefore ſeveral keep of the laſt years water until *November*. Beſides that inconvenience, the Air of *Alexandria* is ſo bad during the months of *July*, *Auguſt*, *September*, and *October*, that many who ly upon the Ground at that time, fall into quartain Agues, which ſometimes hold them ſeveral Years; I my ſelf having known ſome who have kept them eight years. They who ly on Board of ſhips, (though in the Port) are not annoied with that bad Air. But to return to the *Khalis*, it has Gardens all along the ſides of it, which are full of Limon and Orange-Trees, and a great many other Trees that bear a fruit like Oranges, but ſo big, that one cannot graſp them with both hands. Theſe fruits are not good to be eaten raw, but they peal off the Rind of them, then cut them into quarters, and clearing them of the ſower ſtuff, preſerve them; which make a moſt excellent Conſerve. As for the Limons, there are two ſorts of them, ſome very great, which are not good to eat; and others as ſmall as Wall-nuts, that are the beſt, becauſe they are full of Juice, having a very thin Skin, and the juice of them they ſqueeze upon Meat for Sauce, and likewiſe preſs it out with Preſſes, and therewith fill ſeveral Casks; which they ſend to Venice, and other places: And this juice ſerves for making of Sorbet. In theſe Gardens there are alſo *Caſſia-Trees*, *Carob-Trees*, and the like; and the Fields about *Alexandria* are full of Palm-Trees, and Capers ſhrubs. Having ſeen theſe things, I returned into the Town by the Gate of *Roſſetto*, where are many lovely Pillars of Porphyrian Marble; and I went to ſee the Chrrch of St. *Catherine*, held by the Greeks; there you may ſee the Stone on which that holy Virgin had her Head cut off. This Stone looks like a piece of round Pillar, is almoſt two foot high, and has a hole quite through it from one end to the other, big enough to receive ones Fiſt: the Greeks ſay, that juſt over that hole her Head was cut off, as may be ſeen by the marks that are in the hole, which is ſtained all round within with Blood and

Cæſars Palace in *Alexandria*.

Khalis.

The Ciſterns of *Alexandria*.

A Subterranean Town in *Alexandria*.

Pouſeragues.

Juice of Limons.

The Stone on which St. *Catherine* was Beheaded.

and Fat, as I could plainly ſee. This ſtone reſts upon a marble-Pillar about four foot high, which the Greeks have purpoſely made to ſet it upon, Then I went to ſee the Church of St. *Mark*, held by the *Cophtes*, wherein is to be ſeen the Pulpit where that St. uſed to Preach, as alſo a Picture of St. *Michael*, which (they ſay) was drawn by St. *Luke*. St. *Mark* was the firſt Patriarch of *Alexandria*, where he ſuffered Martyrdom in the year 64. His Body was kept in that Church until Venetian Merchants tranſported it to *Venice*. After that, as I was going along the way that leads from *Roſſetto* to the Town, they ſhewed me the ruines of the Palace of St. *Catherines* Father; which are hardly now conſiderable: Along that way alſo there are a great many fair Pillars of Porphyrian Marble to be ſeen. In another place I ſaw two very lovely Obelisks of Garnet, ſuch as are in many places at *Rome*, with Hieroglyfick figures upon them in the ſame manner: there is but one of them ſtanding without a Pedeſtal, the other is buried in the Ground, nothing appearing above, but the Foot, about ten foot long; each of them are of one entire piece, of the ſame thickneſs, and perhaps are bigger than thoſe of *Rome*. Near to theſe pillars are the ruines of the Palace of *Cleopatra*, which is utterly defaced. They have ſo much Marble, Porphyrie and Garnet there, that they know not what to do with it; and adorn the Gates with them; as the Water-gate is beautified with four lovely Pieces of Thebaick-ſtone, or Garnet; one on each ſide, one croſs over above, and one below, and yet that Gate is very high and wide; indeed, all they have to do, is to remove the Earth that covers theſe Stones, and tranſport them. Among the ruines of that Town, there are alſo ſome very curious ſtones to be found, which are little like Medals, and are Agats, Garnets, Emeralds, and the like; all Engraved, ſome with a Head; ſome with an Idol; ſome with a Beaſt; and ſo all different, which heretofore have ſerved for Medals, or Taliſmans; that is to ſay, Charms. But moſt of theſe Engraveings are ſo excellent, that certainly ſuch cannot be made now a days, as I have ſeen, and have by me; ſo that the Engravers of thoſe times, muſt have been excellent Artiſts; nay, it ſeems to me a doubt whether they might not have had the art of caſting, or at leaſt ſoftning the Stones, for ſome of them are ſo little, that one has much adoe to finger them; and nevertheleſs they are Engraved to perfection. When it rains, the Moors ſearch for them among the Ruines, and never fail to find ſome; then they come and ſell them for a ſmall matter to the Franks; but of late they hold them a little dearer, becauſe of the emulation of the Franks, who come and out bid one another. When Strangers go to ſee theſe Antiquities, they take little Aſſes, which goe very faſt, and ſtumble not; nay, will Gallop too, (if they be put to it) for Chriſtians whether Franks or not, cannot ride on Horſes through the Towns, but in the Country they may, if they pleaſe. The Aſſes ſtand ready in the Streets, and one has no more to do but to get up; they pay no more for a whole Afternoons uſe of them, but ſeven or eight Pence a piece; to wit, one half for the Aſs, and as much for a Moor, who follows on Foot, and beats and pricks on the Aſs now and then to make him go.

A Picture of St *Michael* made by St. *Luke*.

St. *Mark*.

The Palace of St. *Catherines* Father.

Porphyrian pillars in *Alexandria*.

Obolisks of Garnet in *Alexandria*.

The palace of *Cleopatra*.

Stones engraved.

Taliſmans.

Good Aſſes in *Ægypt*.

Chriſtians in *Ægypt* cannot ride on Horſe back through Towns.

Aſſes ſtand ready in the ſtreets of the Towns of *Ægypt*.

A farther Deſcription of Alexandria, *the Reader will find in the Second Part.*

CHAP.

CHAP. III.

Of Roſſetto.

AFter I had ſeen what I thought fit in *Alexandria*, I reſolved to go to *Roſſetto*, and parted from *Alexandria* on *Saturday* Morning the ſixth of *January*, with a *Janizary* whom the French Vice-Conſul had given me to accompany me thither: we paſſed by *Bouquier*, twenty ſhort miles from *Alexandria*; which is a Caſtle that defends a Road that is near to it, and lodged that night at the *Maadie* of *Alexandria*. Till you come to the *Maadie* there is no place to reſt in, being all a Deſart of Sand. This place is called *Maadie*, that is to ſay, Paſſage; becauſe there is a Lake there to be croſſed over in a Ferry-Boat, with a Rope faſtened to both ſides of the Water. The *Maadie* is thirty long miles from *Alexandria*. This water is very full of Fiſh, which renders a great Revenue to the *Grand Signior*. There is a little *Kervanſerai* on the other ſide of this Water, where Travellers have a Houſe over head for nothing, and may eat and drink, (if they have brought Proviſions along with them:) There we ate and drank, and lay upon the Field-beds that we carried with us.

Bouquier.

Next day being *Sunday*, we ſet out in the Morning, and about noon came to *Roſſetto*, threeſcore miles from *Alexandria*, but the miles indeed are ſhort and all along the Sea-ſide. On our way we ſaw the place where the River of *Nile* diſcharges it ſelf into the Sea, which is a very dangerous paſſage for Barks and Saiques; and cloſe by ſhoar we ſaw the wrack of that Saique, which ſtranded the ſame day that the great Gallion was caſt away in the Port of *Alexandria*, as I hinted at before. The danger is when the Sea is rough, for then it occaſions an Eddy with the waters of the River, that turns the Veſſel round and caſts it on ſhoar, where it is ſure to be ſplit; and none can ſave themſelves by Swimming, becauſe of the force of the Waves, but the wiſe make the beſt ſhift they can in their Caiques.

Roſſetto.

The mouth of the Nile at *Roſſetto.*

Roſſetto, anciently called *Canopus*, lyes upon a branch of the *Nile*, which falls into the Sea five miles below the Town, next to *Caire*; it is reckoned the neateſt Town of *Ægypt*; not only becauſe of the lovely Piazza's but alſo the many fair Hans it contains, and yet they daily build new ones there; for indeed it is a Town of great Trafick, and very pleaſant, as being all encompaſſed with lovely Gardens. The Houſes of *Roſſetto* are all high and well Built; it is good living there, as in all other places of *Ægypt*, where Victuals are very cheap, and wild-fowl eſpecially, Water-fowl very plentiful, which they catch ſeveral ways; but the Town hath this Inconvenience, that in the Months of *July* and *Auguſt*. they drink no other water, but what they have gathered before into fair Ciſterns, Leaded and made for that purpoſe; becauſe (during that time) the Sea flows ſo high, that it mingles with the water of the *Nile*, and renders it Brackiſh. The branch of the *Nile* that runs by this Town makes a Port for Saiques, but great Ships cannot come up to it: this port is always full of Saiques, which come from the *Archipelago* to Trade in *Ægypt*. The Town is very carefully kept by the Sous-Baſha, from all Diſorders that might happen; but beſides that Guard, there are threeſcore Men that in the Night-time march up and down to catch Robbers, who are *Arabs* of the Deſarts: Theſe Villains ſtrip themſelves ſtark-naked, then rub their Bodies over with Oyle, that one may not take faſt hold of them, and in that manner come to the Town, where they Steal what they can find, and when they are purſued; caſt themſelves into the River, and ſwim over to the other ſide. I made no long ſtay at *Roſſetto*; but knowing that every *Tueſday* and *Friday* Barks go off from *Roſſetto* to *Caire*, I waited for the firſt opportunity, that I might go in company with ſeveral Barks, which is the way to be ſafe from the Pirates of the *Nile*, and having hired

Roſſetto.

The cunning of the *Arabs* who rob in *Roſſetto.*

hired a little Boat only for myſelf and my Servant, that I might be at more eaſe. I parted from *Roſſetto Friday* the nineteenth of *January*, about Noon. Theſe Barks are Caiques, or ordinary Boats, and I had a Tilt or Covering made of Matts in the Stern, to keep me from the Sun and the Dew, which on the *Nile* is very cold and piercing: It was very bad weather that day, however we went on, and *Wedneſday* the twenty fourth of *January*, paſſed the place where the Chanel divides it ſelf into two Branches, of which one goes to *Roſſetto*, and the other to *Damiette*. The ſame day in the Evening we came to *Boulac*, which is the Port of *Caire*, though it be half a League from it. *Boulac* is a pretty big long and narrow Town, built upon the ſide of the *Nile*, and has many Gardens and country Houſes about it. At *Boulac* we paid a *Piaſtre* a piece to ſome *Jews*; it being the cuſtome that every Frank the firſt time he comes to *Caire*, pays a *Piaſtre* at *Boulac*. In my Voyage from *Roſſetto* to *Caire*, I obſerved that all the land upon the Nile ſides is excellently good; and really, *Ægypt* may be ſaid to be an Earthly Paradiſe, but Inhabited by Devils; not only becauſe the Inhabitants are Tawny, but alſo very Vicious, great Robbers eſpecially, and ſuch as will kill a Man for a penny; and indeed, they are very Poor; therefore when one goes by Water upon the Nile, he had need keep a good Guard againſt the Corſairs. During our Voyage in the night-time we lighted ſeveral Matches which we faſtened round about our Bark on the out-ſide; and the *Arabs* ſeeing theſe Matches. eaſily take them for ſo many Muſquets, which they are deadly afraid of, as not knowing the uſe of them; beſides that, we had Fire-Arms, which we now and then Diſcharged, as well by night, as by day, that they might hear them: but notwithſtanding all that, a Bark of Robbers came one night up with our Caiques, which one having diſcovered, he allarmed the reſt, then all cried to them to keep off; thereupon they made anſwer in Turkiſh that we need not be afraid, for they were Friends, and would go in company with us; but when we called to them again, that if they did not ſtand off, we would Fire at them, they went their way. At *Boulac* we took Aſſes to carry us to *Caire*, half a League diſtant from thence; My Lord *Honorie de Bermond*, the French Conſul, did me the favour to lodge me at his Houſe. The French Conſul, (as thoſe of other Nations) reſides at *Caire*, becauſe the Baſha lives there, ſo the Affairs of the Nation are the more conveniently managed: he hath two Vice-Conſuls under him, whom he appoints as he thinks good, one at *Roſſetto*, another at *Alexandria*; and ſometimes one at *Damiette*, who depend upon none but him.

Boulac.

CHAP. IV.

Of Caire.

THere are ſo many things to be ſeen at *Caire*, that a very large Book might be fill'd with the Relation of them; and ſeeing I made a conſiderable ſtay there, and ſaw a good many of them, I ſhall here deſcribe them in order, according to the ſeveral times I ſaw them in.

Caire, the Capital and Metropolitan City of *Ægypt*, before it fell under the Turkiſh Dominion, was in the later times Governed by *Sultans*, or Kings, who were taken from among the *Mamalukes*. Theſe *Mamalukes* were all *Circaſſian* Slaves, bought of Merchants, who came and ſold them to the *Sultan* of *Ægypt*, who preſently made them renounce the Chriſtian Religion; then committed them to the care of Maſters of Exerciſe, by whom they were taught to bend the Bow, ſhoot exact, give a true thruſt with a Launce, make uſe of Sword and Buckler, ſit a Horſe well, (for they were all Horſe-men) and skilfully manage him. After that, they were advanced according to their merit, and the Cowards and Unhandy were left behind; ſo that all who were brave, might

Caire.

Mamalukes.

riſe

rise to be *Sultans*; for by them the *Sultan* was chosen, and none who were not *Mamalukes*, could be *Sultans*; nor was any received to be a *Mamaluke*, that was not of Christian Extraction, those being excluded, who had either Mahometans or Jews to their Fathers. These Men were exterminated in the Year 1517. that *Sultan Selim* the First Conquered all *Ægypt*; and at the taking of *Caire*, their *Sultan*, called *Thomambey*, who was the last *Sultan* of *Ægypt*, falling into his hands, he put him to an ignominious death, the Thirteenth of *April* 1517. causing him to be Hang'd at one of the Gates of *Caire*, called *Babzuaila*, and for ever rooting out the *Mamalukes*, who were cut off to the last man. Since that time, the Turks have always been Masters of it. This City stands ill, for it is at the foot of a Hill on which the Castle is built, so that the Hill covers it, and intercepts all the Wind and Air, which causes such a stifling heat there, as engenders many Diseases; whereas if it stood in the place where Old *Caire* is, in the first place, they would have the benefit of the River, which is of great importance, were it only for water to drink; for the water must be brought into all parts of *Caire* in Borachios upon Camels backs, which feth it from *Boulac*, above half a league from the City, and yet that is the neareſt place: Hence it is that so much bad water is drank at *Caire*, because those who go to bring it on their Camels, that they make the more returns, take it out of the *Birques* or stinking Pooles, that are nearer than the River, and for all that, sell it very dear. They would besides have the advantage of the Wind, which blows on all hands along the River, so that the heat would not be so prejudicial; nay more, it would be a great help to Trade, in that it would ease them of the labour and charges of loading their Goods on Camels, to carry them from the City to the Port, or from the Port to the City: And indeed, the Antients chose a very good Situation for *Memphis*, on the other side of the River; and Old *Caire* hath since been built opposite to *Memphis* also, upon the River: But the Later, who ought to correct the faults of the more Ancient, (if they were guilty of any) have committed the greatest errours; for I can see no reason why they have pitched upon that incommodious Situation, unless it was (perhaps) to joyn the City to the Castle, that so it might be under the protection thereof.

Thomambey.

Babzuaila.

Caire stands ill.

Birques.

Memphis.

Caire is a very great City, full of Rabble; it lies in form of a Crescent, but is narrow, and they are in the wrong, who perswade themselves that *Caire* is bigger than *Paris*; I once went round the City and Castle, with two or three other French-men; we were mounted on Asses, not daring to go on foot, for fear of some bad usage; but we went at a foot pace, and as near as we could, no faster than a man might walk, and we were two hours and a quarter in making that round, which is somewhat more than three, but not four French Leagues. I walked once on foot also the whole length of the *Khalis*, from end to end, which is exactly the length of the City of *Caire*, for it is a Street that goes through the middle of it, from one end to another. I set out early in the morning with a *Janizary*, that I might not be by any hindred in my design, or abused; and being come to the end, about St. *Michael*'s, I alighted, and having set two Watches which I had in my pocket at the same hour, I began to walk pretty fast: when I came to the other end of *Khalis*, I found that we had been almost three quarters of an hour in going the length of it; and I could undertake to perform it very well in half an hour, if I had not on Turkish Shoes, as I had at that time, which was a great hindrance to me, for at every turn my Paboutches slipt off my feet; and besides I was in my Vest, that likewise retarded my going. I reckoned also all the steps I made, putting at each hundred paces, a bean in my pocket, and at the end I found one and fifty beans in my pocket, which are five thousand one hundred of my paces, about two foot and a half each pace. It is to be minded also, that within the Precincts of it, there are several places not inhabited, as several *Birques*, about which there are goodly Houses; but to say the truth likewise, the places that are inhabited, are very full. Those who would have *Caire* to be bigger than *Paris*, when they speak of *Caire*, comprehend therein Old *Caire*, and *Boulac*; but that cannot rationally be done, else I may comprehend within *Paris*, all the Villages that are about it; for Old *Caire* is separated from the New, by Fields; and *Boulac* is another Town, divided from *Caire* by several ploughed Grounds: There is also near

The circumference of *Caire*, how many leagues

Caire,

Caire, on the way to *Boulac*, a very large place, called *Lesbike*, which contains many Acres of *Land*. When the *Khalis* runs, this place is under water, and continues ſo four or five months, after which they ſow ſeveral things there, that grow a pace, the ground being very fat. This ſpacious place is ſurrounded with many very lovely Palaces of *Beys*, and other Great Men of the Countrey, who go thither now and then to divert themſelves for ſome days. But to my purpoſe again, I think I may confidently ſay, that *Caire* is not ſo big as *Paris*; but I believe it is more populous, for there are in it ugly Sties or Holes, rather than Houſes, full of Women and Children, who never ſtir out of doors, becauſe in the Turkiſh Empire, the Women go neither to Market, nor any other place out of doors, but only to the Bath, and yet the ſtreets are always full of people, and when a Plague ſweeps away two hundred thouſand Souls in *Caire*, it is not perceived. Several have written that *Caire* has no Walls, and that, perhaps, has made them confound *Caire* with *Boulac* and Old *Caire*, but they have not look'd well about them, for *Caire* is encompaſſed round with very fair and thick Walls; they are built of good Stone, which is ſtill ſo white, that one would ſay they were newly built, if it were not to be known by the great cracks which are in many places, that they are very ancient. Theſe Walls have very handſome Battlements, and at leſs than an hundred paces interval, lovely Towers, able to contain many People; they have been built very high, but are at preſent all covered with Ruines, which are ſo high, that I have paſs'd over ſome places where they wholly hide the Walls, and are much above them; and in thoſe places one would think there were no Wall, if (where the Ruines are lower) it were not to be ſeen carried on as the reſt is: And though it would be very eaſie to clear the Rubbiſh, and by repairing what is wanting, make the Walls appear beautiful and high, yet the Turks make no Reparations, but ſuffer all to run to decay. And ſo have they ſuffered a large and the loveliеſt part of the Caſtle to fall to ruine, through their neglect in repairing it near to the ſaid Walls. In many places there are great Church-yards, full of Sepulchres, adorned with fair Stones, that yield a pleaſant Proſpect, and would ſuffice for building of a Town. All agree, that there are three and twenty thouſand Precincts in *Caire*, and as many Moſques, in every Precinct there being one Moſque at leaſt, and ſome having more. A Precinct is a Quarter, and in ſome of them there are ſeveral Streets: Each Precinct is watched by two Men, who are chained together by one Chain, that they may not ſeparate: Theſe Men voluntarily undertake the office, for the profit they make of certain Dues, and the Officers of the *Souſ-Baſha* keep the Keys of the Padlocks that lock up their Chains; there are more Moſques then, than Precincts; and indeed, I could never perſwade my ſelf that there were three and twenty thouſand Precincts in *Caire*; it is true, all the ſtreets of *Caire* are very ſhort and narrow, except the ſtreet of the *Bazar*, and the *Khalis*, which is dry but three months of the year, and few people go in it too; there is not a fair ſtreet in all *Caire*, but a great many little ones that go turning and winding; which ſhews, that all the Houſes of *Caire* have been built without any deſign of making a City, every one pitching upon the ground he lik'd beſt to build upon, without conſidering if the Houſes ſtopt a ſtreet or not. As for the Moſques, I am apt to believe there are three and twenty thouſand; but of that number, a good many are but Holes or liitle Chappels, not ten paces ſquare: Not but that there are alſo ſeveral fair large Moſques, moſt magnificent Buildings, adorned with lovely Frontiſpieces and Gates, with very high Minarets; and the greateſt of all is *Dgemiel-Azem*. The Houſes of *Caire* are ſeveral ſtories high, with flat and Terrraſſe roofs, as all over *Turkie*, and there they take the freſh air, when the Sun is down; nay ſeveral lye upon them in the Summer-time: They make no Shew at all on the outſide, but within you ſee nothing but Gold and Azure, at leaſt in the Houſes of Perſons of Quality; and moſt of their Halls have an open round hole in the roof or ſeeling to let in plenty of freſh air, which is a very precious thing in that Countrey; and commonly there is a *Cupulo* or Lanthorn over that hole, with many windows round it, to let in or keep out the wind.

23000 Precincts, and as many *Moſques* in *Caire*.

Two Men chained together, watch every Quarter of *Caire*.

The number of *Moſques* in *Caire*.

Dgemiel-azem.

CHAP. V.

Of the Pyramides.

HEretofore there have been ſuch powerful Kings in *Ægypt*, who have undertaken ſo great Works, that it is not to be thought ſtrange, if in ſpight of Time it ſelf (which devours all things) ſome pieces of them have remained till our days; or rather it is to be wondred that ſo little remains of ſo many Magnificences, which heretofore made *Ægypt* ſo Renowned all over the World; but nothing has braved Time ſo much, as the Pyramides that are to be ſeen near to *Caire*, doubtleſs they deſerve very well to be ſeen, ſince they have merited a place among the Wonders of the World. But there are ſome things to be taken notice of, in this little Progreſs from *Caire* to the Pyramides, and (if I miſtake not) I have obſerved them here exactly enough. Having deſigned to go ſee the Pyramides, the Evening before, I hired Aſſes and *Moors*, that I might ſet out next Morning be-times; theſe Beaſts are much uſed in *Ægypt*, and carry one conveniently enough at an eaſie Trot, and ſometimes a good Gallop too. There are of them to be hired in the Corners of moſt of the Quarters of *Caire*, and are ready Sadled, ſo that there needs no more but to get up. The *Franks* put little Carpets over the Sadles, made for the purpoſe, and Stirrups for greater Convenience: If you will, the *Moor* that letts the Aſs will follow, to drive him on, and be careful to cry (*Take heed.*) And I found it neceſſary for a *Frank*, to take one with him, paying as much for the *Moor* as for the Aſs; however no Body is obliged to take a *Moor* unleſs they pleaſe, yet in this Progreſs they are abſolutely neceſſary, for clearing the Entry of the Pyramides, as I ſhall ſay hereafter. I hired *Moors* and Aſſes, not only to Ride on, but alſo to carry our Proviſions, for one muſt Dine there. And ſeeing I had a deſign to go from thence to ſee the *Mummies*, I provided for two or three days; there is nothing to be found in thoſe parts, but what Men carry along with them, and I acquainted a *Janizary* of the Conſuls, to be ready with his Muſquet to go along with me. Next day taking our Fowling-Pieces with us, both to ſhoot by the Way, and to defend us againſt the *Arabs*. We ſet out by break of Day with our *Janizary*, armed with Sword and Muſquet, and took our way by old *Caire*, about half a French League from *Caire*, where being come, we croſſed the Water over againſt the Pyramides. On the other ſide of the Water there is a Village, and ſome more beyond it towards the Pyramides, with ſeveral *Birques* alſo, where there is always Game; at length we came to the Pyramides, which are three Leagues from *Caire*. The Pyramides which the Turks call *Pharaon Daglary*, and the Arabs *Dgebel Pharaon*, that is to ſay, *Pharaoh*'s Hills, are cheifly three, which are ſeen from *Caire*, and a great way beyond it. There are others, as that of the *Mummies*, and and many more that are not conſiderable. One of theſe three Pyramides is little in reſpect of the other two, and is ſhut up; the other two are great, and many (not without reaſon) doubt which of the two is the bigger, however, the bigger is certainly that which is open, which Men mount and enter into. The other is ſhut, and by conſequence, one can neither enter nor go up it. They ſay, that heretofore at the entry of that which is open, there was a great Stone cut purpoſely to ſtop the Mouth of it, when the Body that was to lie there was put in, which ſtopt it ſo exactly, that neither the place that was ſtopt, nor the Stone which ſtopt it, could be known or diſtinguiſhed; but that a *Baſha* cauſed that vaſt Stone to be removed, that there might be no way afterward for ſhutting up the Pyramide. I took the Dimenſions of this Pyramide, and having compared them with the Meaſures of the Reverend Father *Elzear* the *Capucin*, I found him to have bene as exact as one poſſibly could be, there not being the third part of a Barley-corn difference betwixt him and me; and therefore I ſhall not at all ſcruple to uſe his own Terms in ſome

The Pyramides of *Ægypt*.

The diſtance of the Pyramides from *Caire*.

The number of the Pyramides.

A very exact meaſure of the Pyramides by Father *Elzear*, a Capucin.

ſome places. When you come to that Pyramide, you muſt lay aſide what heavy things you have about you, and prepare to mount up to the top, whilſt your *Moors* are clearing the paſſage to go in; for the Wind drives always a great deal of Sand into it, which ſtops the paſſage to the bottom, and the *Moors* caſt out that Sand. Beſides, if one ſhould go in before he went up to the top, he would be ſo weary when he came out, that he would never reſolve to go up; and then, it is beſt going up before the Sun be high. It is fit you ſhould have a Guide to go before you when you aſcend, I mean, ſome *Frank*, who hath been already there; for if you do not take the right Way, you'll ſoon come to ſuch places, where you can neither go up nor down, without danger of tumbling headlong. The eaſieſt place to go up at, is the Angle that looks betwixt Eaſt and North. This Pyramide has Two hundred and eight great Stone-ſteps, the thickneſs of a Stone making a ſtep of about Two Foot and a half high one with another, for ſome of them are thicker, and above Three Foot high, as I meaſured them; this number of ſteps has been obſerved by ſeveral, though ſome reckon fewer, and others more. Nay, a Man coming again a ſecond time, ſhall not find the ſame number that he had at firſt, if he begin not to aſcend at the ſame place; becauſe betwixt the Corners towards the middle of the Front, there is a little Hill of Sand driven there by the Wind, that covers ſeveral ſteps, which they that go up at that place reckon not: Beſides, that the trouble in going up, makes one often miſcount; for you muſt ſet your Knees upon ſeveral ſteps becauſe of their heighth, and then ſome reckon half ſteps for whole ones. Many think that theſe ſteps have only been made by the Weather, but in all appearance, that could not have worn them out ſo regularly, though without doubt, it eats out a great deal, as may be ſeen by the pieces that lie all round below. This Pyramide is Five hundred and twenty Foot high, upon a Baſe of Six hundred and eighty two Foot ſquare; about half way up, in one of the Angles of the Pyramide, that looks betwixt Eaſt and North, which is the place by which I ſhould adviſe one to go up; there is a little ſquare Room, but nothing to be ſeen therein, only if you be Weary you may reſt in it: And I am not againſt what ſeveral do, who bring with them a little Bottle, or Gourd, full of Wine, to refreſh themſelves when they are got there, or up to the top, for it makes one very faint. When you are come up to the top, you find a fair Platform, from whence you have a pleaſant Proſpect. This Platform which from below appears to you like a Point, is made of twelve lovely large Stones, being ſixteen Foot and two thirds ſquare; there are ſome Stones wanting, and it is to be believed, that they have been puſhed down by Men, for the Weather could not do it. A Man, unleſs he be extraordinary ſtrong, cannot indeed, throw a Stone from the top, and make it fall beyond the ſteps of the Pyramide. For I got a pretty ſtrong Man to throw one, and all he could do, was to make it fall upon the twelfth ſtep, or a little lower. But I look upon it as a Fable, that one cannot ſhoot an Arrow beyond the foundation of the Pyramide; for it is certain, that an Arrow drawn by a good Arm, will eaſily flie Three hundred and one and forty Foot, which is one half of the breadth of the Pyramide.

The ſide by which one ſhould go up the Pyramide

The heighth of the Pyramide.

A Room.

A Platform upon the Pyramide.

A Stone thrown from the top of the Pyramide falls not beyond the ſteps.

Having conſidered theſe things, we came down the ſame way that we went up, and having taken a little reſt, came to the Door of the Pyramide, which is at the ſixteenth ſtep as you go up, looking towards the North; it is not exactly in the middle, there being Three hundred and ten Foot of the ſide below to the Eaſt of it, which being ſubſtracted from Six hundred eighty two, there remain Three hundred ſeventy two Foot to the Weſt ſide; ſo that this ſide ſurpaſſes the other by Sixty two Foot. *Caire* lies Northward from it. Now to come to this Door, you muſt go up a little Hill, joyned to the Pyramide on that ſide, which (as I ſaid before) hath in my opinion, been made by the Sand which the Wind hath brought there, and ſo riſen up to a heap, becauſe it could go no further, by reaſon of the Pyramide. The Lintel over this Door is very conſiderable, being one Stone eleven Foot long, and eight Foot thick: Before any go in, they make the *Janizary* fire two or three Muſquet-ſhot into it, to frighten away (as they ſay) the Serpents that are there; but I never heard of any that had been found in it. The entry is ſquare, and all along of a like Dimenſion, being three Foot ſix Inches High, and three

The Door of the Pyramide.

A little Hill joyned to the Pyramide.

A very great Stone over the Door of the Pyramide.

Foot three Inches Wide: This paſſage, or rather ſink-hole, as being very ſteep and ſhelving, continuing in the ſame heighth and breadth, goes ſloaping down Seventy ſix Foot, five Inches and two Barley Corns in length: At the bottom of that Deſcent, you find an Aſcent of the ſame wideneſs, and ſhelving in the ſame manner as the former, by which one goes up ſome three Foot; and the greateſt difficulty of the Pyramide, is at this place. For fancy to your ſelf, that this Deſcent butting in the Aſcent, makes with it a ſharp Ridg, over which there is a great Stone, which is the lowermoſt Stone of the Roof of the Deſcent, and is perpendicular to it, betwixt which and the Sand, there is not above a good Foots-ſpace to paſs through; ſo that one muſt ſlide upon his Belly cloſe upon the Ground, and for all that, you rub and grate your Back againſt the aforeſaid Stone, unleſs you be a very ſlender Man; and beſides, you muſt advance with your feet up in the Deſcent, your Belly low betwixt the Deſcent and next Aſcent, and your Head riſing up in the beginning of the ſame Aſcent. In ſhort, in this narrow paſs, one muſt crawl like a Serpent, and therefore it is very painful, ſo that a thick Man would be ſtiffled in the Sand, unleſs he were ſpeedily pulled out by the Feet; for the Head muſt go firſt, it being utterly impoſſible that the Feet ſhould. This paſſage however, might be made eaſie and paſſable enough, if the *Moors* would take the pains to clear the Hole well, I mean, take out the Sand: For I went thither another time, when we were told, ſome of the *Baſha*'s Servants had been there three days before, being curious to ſee what it was that obliged the *Franks* to go into it, becauſe none but *Franks* go there; and we fonnd the paſſage ſo clean and eaſie, that we paſſed it without putting either Belly or Knee to the Ground. And I make no doubt, but it is as high there, as at the entry into the Pyramide, but the Wind driving in much Sand, it heaps up in this place; and the *Moors*, who are naturally Lazie, after they have removed two or three Load, carry out no more, unleſs they be very well pay'd, and threatned with a good Cudgel beſides; which Chriſtians dare not do, nor yet deſire that their *Janizary* ſhould, for fear of an *Avanie*. Having paſt this ſtreight, every one takes a lighted Candle (and for that end, you muſt not forget to bring ſeveral with you) and a Steel and Tinder-box alſo, becauſe of a great many Bats that are there, which ſometimes put out your Candles, which may go out alſo by many other accidents. There you find a ſultry ſtiffling Air, which nevertheleſs, you'll be ſoon accuſtomed to, before you go up the inner Aſcent. You'll find an ugly Hole on your Right hand, which reaches a pretty way, it hath not (in all probability) been purpoſely made, but only by the decayings of Time; and is as narrow at the end, as at the mouth.

Two other paſſages in the Pyramide.

Having then gone about an Hundred and eleven Foot in the aforeſaid Aſcent, you find as it were two Paſſages or Galleries, one low and parallel to the Horizon, and the other high ſloaping upwards like the former. There is a Well or pit at the entry of the firſt paſſage; of which I ſhall ſpeak hereafter. This low paſſage is three Foot and three Inches ſquare, and leads to a Room not far diſtant, with a ſharp-ridged Seeling or Roof; and near to this, or at leaſt pretty high, ſeveral affirm that there is a Window, which gives a paſſage into other places, but that one muſt have a Ladder to get up to it. For my part, I maintain that there is no ſuch Window, with reſpect ſtill to thoſe who ſay there is, and they muſt have taken a kind of dampneſs which is in that place for a Window; for three times I aſſayed to find it out, and every time carried a Rope-Ladder, which I had made with Hooks to get up with; but having carefully ſearched about with ſeveral Torches, neither I, nor any that were with me could find it. From the firſt paſſage you go up to the other, ſeven or eight Foot high, putting youc Feet in holes that are made in the Wall. This other paſſage that mounts upwards, is ſix Foot four Inches wide, and reaches in that manner an Hundred threeſcore and two Foot, having on each ſide (as it were) two little Benches, two Foot and a half high, to lean upon, and Holes in the Ground at every ſtep, to reſt ones Feet in. At the end of this paſſage is the Hall, being thirty two Foot in length, nineteen in heighth, and ſixteen in breadth; the Roof of it is flat, conſiſting of Nine Stones, the ſeven in the middle being ſixteen Foot long, and four Foot broad a piece, the other two at each end, appear not to be above two Foot broad a piece,

A Window which many alledg.

A Hall in the Pyramide.

piece, but the reaſon is becauſe the other half of them is built into the Wall; they are of the ſame length as the other ſeven, all ſeven reaching a croſs the breadth of the Hall, with their ends reſting upon the walls on each ſide. At the end of that Hall there is an empty Tomb all of one ſtone, that ſounds like a great Bell; it is three foot and an Inch wide, three foot and four Inches high, and ſeven foot two inches long: this ſtone is very hard, looks like a kind of Porphyrie, and is very neat when poliſhed, which makes many break off pieces of it to make Seals of; but it requires a ſtrong Arm and good Hammer to knock off a bit. The Walls of the Hall are faced with ſtones of the ſame ſort, though to ſome they ſeem not ſo fine; but they are the very ſame.

The Beauty of the walls of the hall of the Pyramid.

It is the common opinion of all, that this Tomb was made for the ſame *Pharao*, who by the permiſſion of God, was Drowned in the *Red-Sea*, he and his whole Army, who were in purſuit of the *Jews*, at that time the choſen People of God. As to the doubt that many people make, whether this Tomb was placed there before the Pyramide was Built; I think it is not at all to be doubted, but that it was ſet there before the Pyramide was finiſhed; for though the entry be wide enough for the Tomb, yet the aſcent that immediately ſucceeds to the deſcent, muſt have hindred the conveyance of it.

As to the Pit which I mentioned before, into which no man ever deſcended for ought we knew, before the Month of *September*, 1652. That the Reverend father *Elzear*, a Capuchin, with ſome others went down: finding what danger there was in deſcending, I would not attempt it, thongh I had brought Ropes purpoſely with me; eſpecially ſince I knew from the relation of Father *Elzear* that there was nothing Curious therein; but a Scotiſh Gentleman with whom I was, faſtened himſelf to Ropes, and having taken in his hand a little Wax-candle lighted, our *Moors* let him down; and that was the ſecond time that any had deſcended into it. This Gentleman being come up again, gave me a relation wholly conform to that of Father *Elzear*; and ſince that, I have got others to go down, who told me the ſame things. As you go then from the firſt paſſage or Gallery we mentioned before on the right hand that is like a Door, you find this Well, which goes down in a perpendicular line, that nevertheleſs crooks a little, and makes in a manner the figure of a Spit, or of a Hebrew Lamed; ſo that ſixty ſeven foot down from the top, there is a ſquare Window, that enters into a little Cave hallowed in the Hill, which in that place is not a Rock, but like Gravel, or well compacted peble-ſtones, and this Grott or Cave reaches Eaſt and Weſt fifteen foot from thence, and eighty two in all, from the top or mouth thither; there is a very ſteep ſhelving and almoſt perpendicular hole or deſcent cut in the Rock, about two foot and a third part of a foot wide, and two foot and a half high, reaching downwards an hundred twenty three foot, and then it is full of Sand, and the dung of Batts, which ſo ſwarm there, that the Scot told me he was afraid he ſhould have been ate up by them, and that he was forced to guard his Candle with both hands, leſt they ſhould have put it out; there are ſome ſtones in it alſo, which have been thrown down from the top, or have fallen of themſelves, as it happened while my Scot was below; for ſetting a foot againſt the Rock on each ſide, as he was comeing up again, a Stone fell which had brained him, if it had fallen upon his Head, but it fell upon the Candle, put it out, and beat it down to the bottom.

A hole in the pit of the Pyramide.

In all probability this Pit hath only been made to let down the Bodies which were laid in the Caves that are under the Pyramide. When the Scotiſh Gentleman was come up, I made a man hold a Candle at the top of the ſecond paſſage, and going down to the bottom near the ſtreight turning, I looked up to the Candle, which was a pretty pleaſant Object, appearing then no bigger than a little Star. At length when we were got out of this Pyramide, we were made ſenſible of an errour we had committed, for our *Janizary* that had never been within before, entred with us, and by good luck going out again a little after with ſome of our company, they eſpied ſix *Arabs* on Horſe-back, making up to the Pyramide, but he having preſented his Muſquet and our Men their Fowling-pieces at them, they went back as they came: if they had come a moment ſooner, they had taken all our Proviſions, and

Arabs rob thoſe that go to ſee the Pyramids.

and ſtripped us ſtark naked as faſt as we came out. To prevent ſuch a danger, the beſt way is to leave the *Janizary* and ſome of the company without to keep guard.

Second Pyramide.

Having reflected a little on the danger which we had eſcaped, we viewed the ſecond Pyramide, that is ſhut, and nothing of it to be ſeen but the out-ſide, which is ſix hundred thirty one foot ſquare.

Third Pyramide.

The third is but little, and not very conſiderable. In all probability, it hath been heretofore faced with Stones like that of *Pharaoh*'s Tomb, which are tumbled down, as may be ſeen by many pieces lying about the ſaid Pyramide, ſome of them being very great. *Pliny* ſpeaking of theſe Pyramides, ſays, That that which was open, was twenty years in building, by three hundred and ſeventy thouſand Men; and that one thouſand eight hundred Talents were laid out during that time, only in Turnips and Onions, a thing not hard to be believed by thoſe who have ſeen theſe wonderful Structures, wherein there are ſuch prodigiouſly great Stones, and raiſed ſo high, that they muſt have had extraordinary Engines for that purpoſe; and all men know, that the ancient *Ægyptians* were great Eaters of Onions, nay, and that the Jews longed for them in the Wilderneſs; and at this hour they retain much of their Fore-fathers temper, for they are great lovers of Turnips and Pulſe.

370000 workmen in building the firſt Pyramide.

Twenty years ſpent in the work; and one thouſand eight hundred Talents laid out in Turnips and Onions.

Really theſe Pyramides are Wonders worthy of the ancient Kings of *Ægypt*, who for magnificence in Buildings, exceeded all others of their time; and I believe (without diſparagement to any) that no Prince in the World is able to raiſe ſuch Works, aſwel for the difficulty of piling up ſo many huge Stones one over another, as for the tediouſneſs of the labour. Many think it very ſtrange whence they could have ſuch large Stones, and in ſo great a quantity, ſeeing the Countrey all about is nothing but Sand; but they have not minded, that under that Sand there are Rocks, out of which they had the Stones; beſides ſeveral neighbouring Mountains that abound in Stone; though (ſome ſay) that they were brought from *Saide* upon the *Nile*.

It is the Opinion of many, that theſe Pyramides were heretofore higher above ground, than they are at preſent, but that the Sand hath covered a good part of their Baſes; and it is not unlikely, ſeeing the North-ſide is covered up ſo to the very door, and the three other ſides are not, which makes men think, that it blowing more violently from the North, than from any other corner; the wind hath driven more Sand on that ſide, than other Winds hath on the other ſides. Before each of the three Pyramides, the marks of certain ſquare Buildings are ſtill to be ſeen, which ſeem to have been ſo many Temples; and there is a hole at the end of the pretended Temple of the ſecond Pyramide, by which (ſome think) there was a way down within the Temple to go to the Idol, which is a few ſteps diſtant from that hole. The *Arabs* call this Idol *Abou el haoun*, that is to ſay, Father of the Pillar, which *Pliny* calls *Sphynx*, ſaying, that the People of the Countrey believe King *Amaſis* was buried in it: I am ſure they believe no ſuch thing at preſent, nor ſo much as know the Name of *Amaſis*; and indeed, it is an erroneous belief. Others ſay, that a King of *Ægypt* cauſed this Figure to be made in memory of a certain *Rhodope*, a *Corinthian* Woman, with whom he was much in love. It is ſaid, that this *Sphynx*, ſo ſoon as the Sun was up, gave reſponſes to any thing it was conſulted about; and hence it is that all who go into the Pyramides, fail not to ſay, that a Prieſt conveyed himſelf into that Idol, by the Pit or Well in the Pyramide which we juſt now deſcribed. But to ſhew how groundleſs an Opinion that is, we muſt know how the Idol is made: It is the Buſt of a Body, at ſome ſteps diſtance from the open Pyramide, cut out of the natural Rock, from which it hath never been ſeparated, though it ſeem to be of five Stones pieced together one upon another; but having very attentively conſidered it, we obſerved, that that which at firſt ſeemed to be ſeams or joynings of the Stones, are only veins in the Rock: This Buſt repreſents the face and breaſt of a Woman, bnt it is prodigiouſly high, being twenty ſix foot in height, fifteen foot from the ear to the chin, and yet all the proportions exactly obſerved: Now what probability is there to believe, that every day a man would take the pains, and venture the breaking of his neck, by deſcending into that Pit, that being at the bottom, he might only have the labour of coming up again, for there is no

The marks of Buildings near the Pyramides.

Abou el haoun. *Sphynx.* King *Amaſis.*

Rhodope.

The Figure of the Idol or *Sphynx.*

The height of the *Sphynx.*

paſſage

paſſage there, as they who have gone down have obſerved; a paſſage muſt have been cut in the Rock then, which would have coſt a great deal of Money, and been known of every Body. It were more probable to think that they entered it by the Hole, which (as I ſaid) is in the pretended Temple of the ſecond Pyramide, or rather by another, which is at the ſide of that Idol, and very near it. Theſe two Holes are very narrow, and almoſt choaked up with Sand, wherefore we entred not into them, nnt knowing beſides, but that we might meet with Vipers, or other Venemous Beaſts in them. But though there had been a way through the Rocks into that Idol, how could the Voice of that feigned Oracle have come out, ſince there is no hole neither at the Mouth, Noſe, Eyes, nor Ears of it? It may be ſaid, perhaps, that the Voice was uttered by the Crown of the Head, where there is a Hole, into which we endeavoured to have caſt ſome Hooks faſtened to Ropes, that I had brought purpoſely with me, that we might get up, but we could not compaſs that, becauſe of the height of it; only when we threw up Stones, they reſted there. And a *Venetian* aſſured me. that he and ſome others, having got up by means of little Hooks and a Pole, which they brought with them; they found a Hole in the Crown of the Head of it, and having entred therein. perceived that it drew narrower and narrower proportionably, as it approached to the Breaſt where it ended. The Voice of him that entred then, by the abovementioned Holes, did not come out that way, and therefore it muſt be concluded, that if any entred it, it muſt have been by a Ladder in the Nighttime, and that he put himſelf into the hole that is in the Head, out of which his Voice came.

CHAP. VI.

Of the Mummies.

HAving viewed the Pyramides and Idol, we went and Lodged in the Village of the *Mummies*, called *Sakara*, three good Leagues from the Pyramides; we ſpoke to a *Moor* of the Village, who is the Maſter of the *Mummies*, that he would take care to have a *Mummie*-Pit opened for us againſt next Morning. He carried us to a Houſe, where we Supped on what we had brought along with us, and then went to reſt upon a little Riſing in the Court: When we were about to go out next Morning, they asked Money for Watching us (as they ſaid) all Night; and it was to no purpoſe for us to tell them that we wanted none of their Watching, and that we had care enough to Guard our ſelves; for all our Huffing was in vain, and there they ſhut us in, till we gave a *Piaſtre* to be let out. They who would not be ſo impoſed upon, ought to lie abroad in the Fields; but that's not ſafe, for they are very greedy of Money, and ſpare not to do any thing ſo they may come by it. And as they fancy, that the *Franks* carry always a good deal about them, when they have them in their Clutches, they ſqueeſe from them all they can. Wherefore when any one goes there, he ought to be well Accompanied, well Armed, and have a good ſtout *Janizary*, and with all that, one muſt not venture to beat them; for if he did, he would ſoon have all the Rabble about his Ears. We parted then from that Village early in the Morning, with the Maſter of the *Mummies*, and went to the Plain where the *Mummie*-Pits are, a little way from the Village, and (I think) it would be very convenient to ſet out two Hours before day, to avoid the heat of the Sun, for there is no ſhelter there. This Plain begins near the place where the ſtately City of *Memphis* heretofore ſtood, of which ſome marks are ſtill to be ſeen near the *Nile*. There are ſeveral Pyramides in this Plain, and that for ſeveral Miles together; but not being very conſiderable, I ſhall only ſpeak of a very fair one, which is four or five Miles from the Place, where they opened a *Mummis*-Pit for us. Having then

Sakara the Village of the *Mummies*.

How People ſleep at *Sakara*.

Memphis. The Field of *Mummies*. A lovely Pyramide towards the place of the *Mummies*.

Mummie-Pits.

then agreed with the Maſter of the *Mummies*, that for eight *Piaſtres* he would open me a Pit, that had never been opened before, and paid him down the Money, for otherwiſe they would not work; he with two *Moors*, fell to the Buſineſs. Whilſt they were at work, we went to ſee the Pyramide, I mentioned before, which would be nothing ſhort of the beauty of the firſt, if it had been finiſhed. We went up to the top before we entred it, as we did at the former; it has an Hundred and forty eight ſteps, of large Stones like the other, the Platform of it is not even, the Stones being put together without order, which makes it eaſily appear that it hath not been finiſhed, and yet it is much older than the other; as is evident by the Stones which are all worn out, and crumbled into Sand. It is Six hundred forty three Foot ſquare, and hath its entry at the fourth part of its height, looking towards the North as the former; it hath on the Eaſt-ſide Three hundred and ſixteen Foot, and by conſequence, Three hundred twenty ſeven to the Weſt. There is but one ſingle paſſage into it, three Foot and a half broad, and four Foot high, which reaching Two hundred ſixty ſeven Foot downwards, ends in a Hall with a ſteep Ridged Roof, Five and twenty Foot and a half in length, and eleven in breadth; in the corner of the Hall, there is another Paſſage or Gallery, parallel to the Horizon, three Foot ſquare within, and nine Foot and a half long, which leads to another Chamber, that is One and twenty Foot in length, and eleven in breadth, with a very high Ridged Roof alſo, having at the Weſt-end a ſquare Window, Twenty four Foot and two thirds raiſed from the Floor, by which one enters into a paſſage indifferent broad, and of a Mans height, Parallel to the Horizon, and reaching in length thirteen Foot and two Inches: There is a great Room, or Hall, at the end of this paſſage, with a Ridged Roof, containing in length Twenty ſix Foot eight Inches, and in breadth Twenty four Foot and one Inch; the Floor of it is the natural Rock, which on all ſides is rough and unequal, leaving only a little ſmooth and even ſpace in the middle, encompaſſed round with the Rock, and much lower than the entry into the Room, or the foundation of the Wall. When we had viewed this Pyramide, we returned to the *Mummies*, and found them digging our Pit; but they Cheated us (as they do many others) opening a Pit that had been twenty times opened before, though they ſwore it was the firſt time. Now this advantage is to be had by going down into a Pit never opened before, that one may find Idols and other Curioſities there; but when theſe Raſcals find any thing, they keep it, that they may ſell it in the City to the *Franks*, and therefore never open a new Pit, but when they are alone. Theſe Pits are ſquare, and built of a pretty good Stone, but are full of Sand, which

A deſcent into a *Mummie*-Pit.

muſt be taken out. When they had removed the Sand, they let us down by a Rope made faſt about our Middle, which was held by thoſe that were above, and the Pit was two or three Pikes length deep; being at the bottom, we crept through a little hole upon our Belly, becauſe they had not cleared it ſufficiently of the Sand, and entred into a little Room, walled and arched over with Stone. There we found three or four Bodies, but only one that was entire, the reſt being broken into pieces, which eaſily convinced us, that that Pit had been opened before. We were then for having that opened which was entire, but they would not, unleſs they were paid for it; and therefore I gave them a *Piaſtre*, which did not content them. But when they perceived that I was about to break it up in ſpight of them, without giving

An entire body of a *Mummie*.

them one Farthing more, they beat it into pieces. This was a long and large Body, in a very thick Coffin of Wood, ſhut cloſe on all hands; the Timber was not at all Rotten, and we found it to be Sycamore-Wood, which in *Ægypt* they call *Pharoah*'s Fig-Tree, that does not rot ſo ſoon as other Wood.

The Coffin of the *Mummie*.

Upon the Coffin, the Face of him that was within it, was cut in Emboſſed Work.

Stone Coffins.

Some Coffins there are alſo of Stone, with the Face of the Perſon within, cut in Boſs, and Hieroglyphicks all along the length of it. There are two of theſe Stones in the Houſe of *Monſieur Fouquet*, at St. *Mande*, and I had two of them alſo, of which one was broken at *Alexandria*, and the other I brought Home with me very whole, which weighs betwixt Seaven and

Coffins made of Cloth.

eight hundred weight. Some of theſe Coffins are made of ſeveral pieces of Cloth paſted together, which are as ſtrong as the Wooden ones. I have one

of

of this kind in my Cloſet, made of above forty Cloths glewed or paſted together in thickneſs, which are not in the leaſt Rotten; it is covered all over with Idols and *Hieroglyphicks*, painted on a very thin Plaiſter, with which the out-ſide Cloth is dawbed over, but it is a little ſpoil'd, the Plaiſter in ſome places being rubbed off. Among theſe Figures, there is a Compartement at the lower end, two Inches broad, and a Foot long, being painted croſs-ways over the Coffin; wherein may be ſeen the manner how the Ancient *Ægyptians* Embalmed dead Bodies. In the middle of this Compartement, there is a long Table ſhaped like a Lion, on the back of which the Body that is to be Embalmed is laid at length, and hard by there is a Man with a Knife in his Hand opening the Body; this Man hath on a Vizard-Mask, ſhaped like the Beak of a Sparrow-Hawk, which (without doubt) was the cuſtome of their Embalmers, who made uſe of that kind of Mask, that they might not breath in the Corruption that might evaporate from the dead Bodies, as the Phyſitians of *Italy* do at preſent, who in time of a Plague never ſtir abroad without a Mask of this kind, in the long Noſe of which they put Perfumes; though I make no doubt, but the Mask I ſpeak of, is the Head of *Oſiris*, which the Ægyptians repreſented with the Head of a Sparrow-Hawk, as they did *Anubis* with the Head of a Dog, the *Nile* with a Lions Head, *&c.* But as a ſurer mark that it is an Embalming, there are four Veſſels without Handles upon the aforeſaid Table, which could be nothing elſe but the Veſſels wherein the neceſſary drugs were kept not only for the Embalming, as Balm, *Cedria*, &c. but alſo for the wrapping up and Incruſtation of the Body, as *Bitumen*, and others; by the ſides of the Table, there are ſeveral Perſons ſtanding and ſitting in divers poſtures. Within this Coffin is the figure of a naked Maid, with her Arms ſtreatched out.

But to return to my firſt Diſcourſe, This Wooden Coffin I mentioned, being broken to pieces with Hatchets, we found an entire Body in it, which lay in this manner. The Face was covered (as commonly all the reſt are) with a kind of Head-piece of Cloth fitted with Plaiſter, on which the Countenance of that Perſon was repreſented in Gold, and when we took off the Helmet, we found nothing of the Face remaining, which is commonly reduced to Aſhes; I believe it is, becauſe it will not admit of Gumming ſo well as the other parts of the Body. However I brought to *Paris* the Head of a *Mummie*, whole and entire, but it is all covered with Fillets of Cloth, ſo neatly fitted, that they hinder not but one may ſee the ſhape of the Eyes, Noſe, and Mouth. The reſt of the Body was ſwathed with little Bands of Cloth very neatly made, but wrapped about with ſo many caſts and turnings, that I believe there were above a Thouſand Ells in it; and certainly it is ſo rare a way of Swathing and Binding, that I think it cannot be imitated at preſent, as many Chirurgeons have acknowledged to me. Along the Breaſt and Belly, there was a band of Cloth three good Fingers broad, and a large Foot and a half long, it was faſtned to the other Bands, and upon it were ſeveral Hieroglyphicks done in Gold. I took this Writing and folded it, that I might the more conveniently carry it up with me. I hoped to have found Idols in that Coffin, knowing that they Interred many with their Dead, either of Stone, Copper, or Green Earth, as I have ſeveral that have been found in theſe Bodies, but finding none, I thought there might be ſome within his Body; for after they had Emboweled them, they pretty often encloſed Idols within their Bellies; for that end I had it broken up, but we could find nothing. I conſidered then that Balm which is now quite loſt, it is Black, hard and ſhines like Pitch, having much ſuch a ſmell, but more pleaſant, that kept Bodies entire, and (I believe) the Sand contributed not a little thereto; for even in the great Deſarts of *Arabia*, ſometimes the dead Bodies of Men and Dogs are found entire, who falling aſleep, and ſtaying behind the Caravans, are covered over with an ocean of Sand driven by the high Winds, in which the Bodies being buried, are by the drineſs and ſalt that is in the Sand, which dries up all the humidity of them, preſerved entire, and are afterwards found, when another Wind blowing, carries off the Sand again. Many think that the Bodies ſo dried, are the true *Mummie*; it is a miſtake, and that which Merchants bring into Chriſtendom, to be uſed in Medicine, is the *Mummie* we firſt deſcribed. Near the Room I

The face of the *Mummie*.

The Head of the *Mummie*.

The Bandages of *Mummies*.

Idols in the Coffins of the dead.

Idols within the dead bodies.

The Balm wherewith bodies were anointed in *Ægypt*.

Bodies preſerved in Sand.

went in to, there were ſeveral others full of Bodies, but ſeeing the entries into them were full of Sand, I called to them above to pull me up again with the ſame Rope, with which I was let down, being much diſſatisfied with my *Moors*, who had opened ſo ſorry a Pit for me. When I was got up I looked upon my Cloth, whereon were Characters of Gold, but was much vexed to ſee that all the Letters diſappeared, and that by my own fault, becauſe I had folded it together when it was very humid, and ſo all the Gold and Paint ſtuck to the oppoſite ſides; whereas I ſhould have brought it up open and dried it in the Sun. But I have others that are finer. which are only a little ſpoilt in the bringing: I brought with me alſo ſome Hands of *Mummies*, which are as entire at preſent, as ever they were. I had alſo the good fortune to buy upon the place ſome Idols, of the *Moors*, who come and ſell them to the *Franks* in the City. Theſe Idols are of ſeveral ſorts, and in many Poſtures, there are of them of Copper, of ſeveral ſorts of Stone, and ſeveral ſorts of Earth alſo; at leaſt, I have ſome of all theſe kinds, all which I am very ſure have been taken out of *Mummies*, and cannot be ſaid to be counterfeit, for beſides that, they have not the Art to do it, they ſell them at ſo eaſie a rate, that the very Materials are worth more. This is all I could obſerve of the Pyramides and *Mummies*: And hence it appears, that the Ancient Ægyptians ſpent more in their Tombs, than during their whole Lives; and one reaſon they gave for that was, That their Houſes were only for living a ſhort time in, and their Tombs the Palaces that were to be inhabited by their Souls for many Ages. Not far from theſe *Mummies* towards the *Nile*, are ſome remains of a large Town, which was *Memphis*, the Inhabitants whereof were Buried there; the Ancients never burying their Dead within Towns, for fear of infecting the Air, none but Chriſtians (who mind not that) bury their Dead any where. Now to prove that theſe great Ruines are the remains of *Memphis*, *Pliny* affirms it, when he ſays that the Pyramides are betwixt the *Delta* of *Ægypt*, and the City of *Memphis* on the ſide of *Africa*. At length we returned by old *Caire*, and ſaw all that is Curious, or worth being ſeen in it.

Rooms full of bodies in the *Mummies*.

Idols of *Mummies*.

The reaſon of the Egyptians expenſfulneſs in their Tombs.

Memphis.

CHAP. VII.

Of Old Caire.

OLD *Caire* is a Ruinous Town. though there be ſeveral good Houſes in it, ſtill pretty well Inhabited, and about a quarter of a League diſtant from New *Caire*. We went firſt to the Church of *Abouſargis*, that is to ſay, Father *Sergius*, becauſe it is built to the Honour of St. *Sergius*. Under this Church there is a low Chappel, where it is believed, our Lady lived a pretty while, with her deareſt Son *Jeſus*, and was formerly but a meer Grotto: In the Wall of this Grotto, there is a hollow place, like a Window, where the Monks ſometimes celebrate Maſs; this Church is held by the *Cophtes*. From thence we went to the Monaſtery of St. *George*, not far diſtant, and firſt entred into the Church, where the Greeks ſay, there is an Arm of the ſaid Saint ſtill preſerved, but it is not to be ſeen, being kept in a very dark place, with two great Iron Grates before it, one over another, where there is a Lamp always burning. There is a thick Pillar alſo in this Church, to which an Iron Chain is faſtned, which they ſay, was St. *George*'s; and they tie Mad-men to it to be Cured. This Monaſtery is Inhabited by Greek Nuns, it is very Ancient, well Built, and exceeding high, having a place on the top of it, that affords a very diſtant Proſpect: But we muſt take notice withal, that this Monaſtery is ſo full of Fleas, that ſo ſoon as you have ſet foot within, you are covered all over with them; and ſeeing they are very lean, they quickly crawl up, and fall on. Near to this Monaſtery is the Church-yard, where the *Franks* are Interred,

Old *Caire*.

The Church of *Abouſargis* ſerved by *Cophtes*.

The Church of St. *George* in old *Caire*.

terred, paying the Nuns a *Chequin* for breaking of Ground. After that you ſee the Granaries of *Joſeph*, which (as they ſay) he Built, and filled with Corn, for a ſupply againſt the Famine which was ſhortly after to happen. They are very ſpacious Halls, and at preſent Corn is kept in them. Over againſt theſe Granaries, are the Ruines of an ancient Palace, which (upon miſtake) they ſay was heretofore the Reſidence of the Kings of *Ægypt*, but more probably is the *Fuſtade*; it ſeems to have been very ſtately. Then you paſs under an Aqueduct, that carries Water from the *Nile* to the Caſtle; this Aqueduct is ſupported by Three hundred and fifty high Arches, but narrow, and they appear to be the narrower, that the Aqueduct is very high, becauſe of the Situation of the Caſtle. I went once up to that Aqueduct, and therefore I'll give an account of what I ſaw: You muſt aſcend thirty or forty broad Steps, which are very eaſie to mount, before you come to the top, where you ſee eight *Sakis* turned all by Oxen, that diſcharge their Water into a great Baſon, from whence it runs through a little Conduit-pipe into the Aqueduct, at ſix Paces diſtance, and therein is conveyed to the Caſtle.

Granaries of *Joſeph*.

The *Fuſtade*.

An Aqueduct at old *Caire*.

CHAP. VIII.

Of the Matharee.

THE *Matharee* is two ſhort Leagues from New *Caire*; it is a lovely and pleaſant place, and deſerves to be ſeen, were it for nothing elſe, but that it hath been Honoured with the preſence of our Saviour; for they ſay that our Lady lived ſome time there with her Son *Jeſus*. You ſee in it a little Hall almoſt ſquare, which heretofore was a bare Grott, but at preſent is encloſed by a Garden, that is carefully lookt after: As you enter into that Hall, there is on the Left hand a Baſon even with the Floor, ſomewhat longer than broad; a Water runs into it (where it is ſaid) the Bleſſed Virgin waſhed her Linnen, and in the mean time ſet our Saviour upon a little Window hollowed in the Wall, where the Monks ſometimes ſay Maſs. The Water that comes into the Baſon of that Hall, and all over the Garden, is drawn by two Oxen, that turn a *Saki* in the Court, by means whereof they raiſe the Water. Many have ſaid that this Water comes from the *Nile*, being not far diſtant (eſpecially when it overflows) and a few others affirm it to be a Spring, of which opinion I am. For if it were the Water of the *Nile*, they that live there muſt needs know it, but they ſay it is a Spring. Beſides, when the Water of the *Nile* is thickeſt, this is very clear, as it is at all times: And in ſhort, the Etymologie of the word *Matharee*, ſeems to inſinuate that it is a Spring; for the word *Matharee* comes from *Matariih*, which ſignifies Freſh-water. And why would they give it that name more than to all other Gardens where there are *Sakis*, if the meaning were not that there was a good ſpring of Freſh-water there? *Saki* ſignifies a Watering-place, and is the ſame that in *Province* they call a *Pouſerague*. Having ſeen that Hall, you go into a Garden walled in alſo, where there are many Trees, but among others, a very old *Sycamore*, or Fig-Tree of *Pharaoh*, which yearly bears Fruit. They ſay, that our Lady paſſing by it with her Son *Jeſus*, and being purſued by Men, the Fig-Tree opened, and the Bleſſed Virgin going into it, it ſhut again till the Men were paſt, and then it opened again, and continued always ſo until the Year 1656. that the piece which was ſeparated from the Trunk was broken off. This is a pretty pleaſant Garden to reſt in, and commonly they Dine there in a Walk ſhaded with Orange and Limon-Trees, that are in ſo great number, and caſt ſuch a ſhade, that the Sun paſſes not at all through them, and you muſt ſtoop very low when you go in ſome of the Walks, which have in the middle Channels made to convey the water all over the Garden, and they can bring the

Matharee.

The Etymologie of *Matharee*.

Saki.

water into any Walk you are in, where you may cool your Wine; but if you have a mind to eat any thing there, you muſt bring it with you; for you'l find nothing in the place but plenty of fair Oranges, and ſmall Limons. There is a very lovely great Obelisk pretty near to this Garden, like to that which ſtands at *Alexandria*, and thoſe others that are in *Rome* and other places. Many think that there has been ſome Town heretofore in this place, ſeeing there are Ruines ſtill to be ſeen about it, and that it is not likely ſuch a piece would have been erected in the open Fields. This Obelisk ſtands in a very low ground, where there is always water, and eſpecially during the Inundation of *Nile*, that the whole place looks like a Pond. In this place it was that *Selim* encamped his Army when he took *Caire*; and there are very high works of Earth ſtill to be ſeen, where his Trenches were. Betwixt the City and the *Matharee*, there is a Building, which (they ſay) is the Arſenal of the Red-Sea.

An Obelisk near the Garden of *Matharee.*

The Camp of *Selim*, when he beſieged *Caire.*

CHAP. IX.

Of the Caſtle.

THE Caſtle of *Caire* is one of the fineſt things in *Ægypt*; it ſtands upon a Hill, not in the middle of the City (as many have written,) but without the Town, almoſt at one of the points of the Creſcent which the City makes, and in a manner over againſt Old *Caire*. It is founded on a Rock, and encompaſſed with very high and thick Walls: The aſcent to this Caſtle is by a pair of ſtairs cut out in the Rock, ſo eaſie to mount, that Horſes and Camels go up it with their Loads. There is a very large Place or Square before the Caſtle, called the *Romeſle*; and near that place, the *Moſque* called *Sultan Haſan*, becauſe it was built by *Sultan Haſan* in the time of the *Mamalukes*. This Moſque is all of Free-ſtone, extraordinarily well built, and prodigiouſly high. *Thomambey*, the laſt King of the *Mamalukes*, fled to this Moſque, leaving the Caſtle to *Sultan Selim*, who fired ſeveral Guns at the Moſque, where the holes of the Bullets are ſtill to be ſeen, eſpecially in the Dome that is pierced all through by them. In this Caſtle are many ſtately Ruines, and ſeveral fair Vaults hid under ground. We find indeed, that the ancienteſt things fall into greateſt ruine, and are not exempted from the power of time. It is certain that the greateſt and beſt part of this Caſtle is ruined, and yet ſeveral fair Buildings remain ſtill: But the fineſt and moſt curious thing that is to be ſeen in the Caſtle, is *Joſeph*'s Well, which is certainly a Wonder; one muſt have leave from the *Baſha Chiaoux* to ſee it, and the French Conſuls Interpreter having asked it for us, he gave him a man to conduct us thither; but however it coſt us five or ſix Pialtres. This Pit or Well is divided into two ſtories, or (to ſay better) into two Pits; the firſt is almoſt ſquare, and is eleven foot long, and ten foot broad; there is a pair of ſtairs to go down to it, about ſeven or eight foot broad, cut in the Rock all round, and ſeparating the Pit from the Rock; ſo that when you go down, you have one of the ſides of the Well on the right hand, which ſerves for a rail to keep one from falling, or indeed, ſeeing into the Well, unleſs it be by windows that are at convenient diſtances, On the left hand, you have the wall, which is the Rock it ſelf. This Stair-caſe hath been made very eaſie to go down and up, for the convenience of the Oxen that go down to labour, ſo that the deſcent is hardly ſenſible. You go down then 220 ſteps, finding on each ſide of the Pit two windows, each about three foot ſquare; there are three windows in ſome places, but the Pit being very deep, they are not ſufficient to give light enough, and therefore ſome Torches muſt be carried down. At the bottom of theſe two hundred and twenty ſteps, in the Rock on the left hand, there is a great hole like a door, but ſtopt up, and (they ſay) that that hole goes as far

The Caſtle of *Caire.*

The Moſque of *Sultan Haſan*, at *Caire.*

A hole in *Joſeph*'s Well, that goes to the Pyramides.

as

as the Pyramides. There is another hole like the former on the right hand of the Pit, and ſtopt up in the ſame manner, and that (they ſay) goes as far as *Suez* upon the Red-Sea; but I believe neither of the two. Turning then to the right hand towards that hole, you come to a place which is the bottome of the firſt Pit or ſtory; this place anſwers perpendicularly to the mouth of the Pit, being equal to it in length and breadth, ſo much of it as is uncovered; for afterwards it ſtrikes off to the right hand under the Rock, to the place of the ſecond ſtory or ſecond Pit, which is narrow, but deeper than the former: At the top of this laſt Pit, in the afore-mentioned place that goes under the Rock, the Oxen are, which by means of wheels, draw a great quantity of water out of this narrow Pit or Well, which falling into a Channel, runs into a reſervatory at one end of this place, and at the bottom of the firſt Pit; from whence at the ſame time it is conveyed up on high by little buckets faſtened to a rope, which Oxen on the top continually keep going, by the means of other wheels that they turn, and then it is diſtributed through the Caſtle in ſeveral pipes. One may go to the bottome of this narrow Well, there being ſeveral ſteps in it, by which ſome have deſcended; but there is too much mud and ſlime in it. Now (what is moſt wonderful) all this Pit or Well is made out of the hard Rock, to a prodigious breadth and depth, and the water of it is from a Spring, there being no Spring (to the knowledge of man) in all *Ægypt*, but this, and that of the *Matharee*, which we mentioned before. Many, and almoſt all the *Franks* think, that the water of *Joſeph*'s Well, is the ſame that is brought from the *Nile* in that fair Aqueduct which comes by Old *Caire* to the Caſtle: But we informed ourſelves as to that of many in the Caſtle, who all aſſured us, that the water that is brought by that Aqueduct, ſerved only for the *Baſhas* Horſes, (as indeed it comes ſtreight to the Stables in the *Baſhas* Appartment,) and that it enters not at all into *Joſeph*'s Well, which is in the Quarter of the *Janizaries*; beſides, the water of *Joſeph*'s Well is ſweetiſh, (as the water of moſt Wells is) and differs in taſte from that of the *Nile*. *Joſeph*'s Hall is alſo to be ſeen in the Caſtle, but much ruined; it hath thirty lovely great Pillars of Thebaick-ſtone, and a good deal of Gold and Azure ſtill to be ſeen on the ſeeling. Pretty near to that, is the Hall alſo of *Joſeph*'s Steward, which is more curious than the other, but there remains ſtill ten or twelve Pillars, ſuch as thoſe of *Joſeph*'s Hall. It is to be obſerved, that all the fine things of the Antients that ſtill remain in *Ægypt*, are attributed to *Joſeph*; and all that is ugly or infamous, to *Pharaoh*. There is to be ſeen alſo in the Caſtle, a large old Hall, well built, the ſeeling whereof is in many places gilt and painted in Moſaick: In this Hall the Veſt which is yearly ſent to *Mecha*, is embroidered. Then you have many high Terraſſes, from whence you may ſee all the City of New *Caire*, the Old, *Boulac*, and a great way farther into the Deſarts. The Dungeon or *Arcane* is ſtill remaining in the Caſtle, which (they ſay) is the Priſon whereinto *Joſeph* was caſt, and where he interpreted the Dreams of the King's Butler and Baker; but nothing makes it conſiderable, but the Name of *Joſeph*, for it is a Priſon compoſed of ſome dark, naſty and ſtinking paſſages like Dungeons, by what I could diſcover on the out-ſide; and ſome who have been Priſoners there, told me, that it is far worſe within; and Priſoners are ſo cruelly uſed there, that it deſerves not to be look'd upon; nay, woe be to them who are ſhut up there; for ſo ſoon as a Man is clapt up in it, his feet are put into the Stocks, and his body chained to the wall by a heavy Chain, where he muſt ſit on his breech; then the Gaolers demand of him ten or twenty Piaſtres, more or leſs, according as they judge him able, and if he give it not, they throw pales of water under his breech; and when he has feed the firſt, that he may not be abuſed, next day others come into office, who uſe him in the ſame manner, if he fee them not alſo as he did the former; and in a word, this Priſon is a Hell upon Earth: People are put in there for ſmall matters, as for Debt, or Batteries, eſpecially the Chriſtians and Jews. The *Aga* of the *Janizaries* lives in the Caſtle, and Commands there.

Another hole in *Joſeph*'s Well, which the *Ægyptians* ſay, reaches as far as *Suez*.

Onely two Springs of Water in *Ægypt*.

Joſeph's Hall. Thirty Pillars of Thebaick ſtone in *Joſeph*'s Hall.

The Hall of *Joſeph*'s Steward.

Joſeph's Dungeon.

The bad uſage of Priſoners by the Gaolers of the *Arcane*.

Being come out of the Caſtle, you muſt go ſee the *Baſha's* Appartment, ſeparated from the Caſtle only by a Wall, and (I think) all together made but one Caſtle before; but the Turks make a diſtinction betwixt them, calling the *Baſha's* Appartment, the *Serraglio* of the *Baſha*; and the reſt, the Caſtle; you muſt

must ſee then the Appartment or *Serraglio* of the *Baſha*, which is very neat, as that of the *Kiayas* is alſo: Both theſe places have a very pleaſant Proſpect, for from them one has a full view of *Caire*, Old *Caire*, *Boulac*, the Deſarts, and all places about. The Hall of the great *Divan* is in the Baſha's Appartment; it is long, but the ſeeling a little too low: againſt the wall of that Hall, hang ten wooden Bucklers, a fingers breadth thick a piece, all joyned together, and pierced through by a Javelin about five foot long, with an iron Head about a good foot in length; this Iron pierces through all theſe Bucklers, and reaches a hands breadth farther. *Sultan Amurat* (as they ſay) threw that Javelin, where-with he pierced the Bucklers through, and ſent them to *Caire* ſticking thereon, as they are to be ſeen at preſent, to ſhew his ſtrength to the *Ægyptians*; this is kept as a Miracle, and covered with a Net. *Sultan Amurat* was indeed, the ſtrongeſt Man of his time, and marks of that are to be ſeen in ſeveral places.

The ſtrength of *Sultan Amurat.*

In this Appartment of the Baſha, there is a very large court or place, called *Cara Meidan*, at the end of which are his Stables, where the Aqueduct which comes near *Boulac*, and conveyeth the water of the *Nile*, diſcharges itſelf for the uſe of his Horſes. This Caſtle might paſs for a great Town, and is the fineſt that ever I ſaw, not only for Strength, but alſo for the ſtately Buildings that are in it, the lovely Proſpects, and good Air: In a word, it is a work worthy of the ancient *Pharaoh*'s and *Ptolomy*'s who built it, and correſponds very well with the magnificence of the Pyramides. This Caſtle looks great alſo on the out-ſide, but chiefly on the ſide of the four Gates, which they call *Babel Caraſi*, and which enter all four into the *Romeile*: On that ſide, the Caſtle Walls are very high and ſtrong, being built upon the Rock, which is two mens height above ground. Theſe walls are very entire, and look as if they were new: Near to that, all along from the firſt of the four Gates to the laſt, and not far from the Caſtle, there are fair Burying-places.

A moſt lovely Caſtle in *Caire.*

The Caſtle of *Caire*, ancient.

The Fountain of Lovers is within the City; It is a great oval Baſon, or rather Trough, made of one entire piece of black Marble, ſix foot long, and about three foot high, and all round it there are Figures of Men and Hieroglyphicks rarely well cut: The People of the Countrey tell a great many tales of this Fountain of Lovers, and ſay, that in ancient times Sacrifices were offered at it.

The Fountain of Lovers.

Not far from thence, there is a great Palace, called *Calaat el kabb*, that is to ſay, the Caſtle of *Turpitude*, it ſeems to have been formerly a neat Building, but at preſent it falls to decay; ſeveral lovely Pillars are to be ſeen in it. They ſay, that *Sultan Selim* lodged in that Palace, after that he had made himſelf Maſter of *Caire*; and many very ancient Fables they tell of it. A few ſteps from thence is the Garden of Lovers, whereof the *Moors* relate the ſame thing that *Diodorus Siculus* reports of *Seſoſtris*, the Second King of *Ægypt*, who having loſt his Sight, and been told by the Oracle, that he ſhould not recover it, if he did not waſh his face with the Urine of a Woman that had never known Man, beſide her own Husband; he waſhed with his Wife's water, then tried ſeveral others, without recovering his Sight; and at length having waſhed with the water of a Gardener's Wife, who was Maſter of this Garden, his ſight came to him again; whereupon he married that Woman, and cauſed all the reſt who had been adulterous, to be burnt.

Calaat el Kabb.

Garden of Lovers. *Seſoſtris.*

CHAP.

CHAP. X.

Of the Palaces, Streets, and Bazars of Caire.

HAving ſeen all the places that I have mentioned before, no more remains but to walk through the City, and ſee the lovely Moſques and fair Palaces; and if you could have any occaſion to go into the Houſes of the *Beys*, there you would ſee brave Appartments, large Halls, paved all with Marble, with Water-works, and Seelings, adorned with Gold and Azure. You would ſee likewiſe neat Gardens. As to the Frontiſpieces of Houſes, there is not one that looks well, and (as I have ſaid already) the fineſt Houſes are but dirt without. All their Locks and Keys are of wood, and they have none of iron, no not for the City Gates, which may be all eaſily opened without a Key. The Keys are bits of timber, with little pieces of wire, that lift up other little pieces of wire which are in the Lock, and enter into certain little holes, out of which the ends of wire that are on the Key having thruſt them, the Gate is open. But without the Key, a little ſoft paſte upon the end of one's finger, will do the job as well.

Locks and Keys of wood in *Caire*.

There are ſome fair Streets in *Caire*; the Street of *Bazar*, or the Market, is very long and broad, and the *Bazar* is held there on *Mondays* and *Thurſdays*. There is always ſuch a prodigious croud of people in this ſtreet, but eſpecially on Market-days, that one can hardly go along. All ſorts of things are ſold in this ſtreet, and at the end of it there is another ſhort ſtreet, but ſomething broad, wherein the ſhops on each ſide are full of rich Goods; this is called *Han Kalil*, that is to ſay, the little *Han*. Then at the end of that ſhort ſtreet, there is a great *Han*, in which there is a large Piazza or Square, and very high Buildings. White Slaves are ſold there, aſwel Women and Girls, as Men and Boys. A little farther there is another *Han*, where are great numbers of Black Slaves, of both Sexes. There is a little ſtreet near *Han Kalil*, where on Market-days, that is to ſay, *Mondays* and *Thurſdays*, there are Slaves ſtanding in ranks againſt a wall, to be ſold to them that have a mind to buy, and every body may look upon them, touch and feel them like Horſes, to ſee if they have any faults. The Hoſpital and Moſque of Mad People, is very near *Han Kalil*; they are chained with heavy iron chains, and are led to the Moſque at Prayer-time. This is one of the largeſt Moſques in the City, as far as I could ſee, going by the doors of it. The Hoſpital is called *Moreſtan*, and it ſerves alſo for the ſick Poor, who are well entertained and look'd after in it.

Bazar.

Han Kalil.

Slaves ſold in a Market.

The Hoſpital and Moſque of Mad People.

Moreſtan.

It ſeems worth one's curioſity too, to ſee them make Carpets; for a great many fine ones are made at *Caire*, and are called *Turkie-work* Carpets: Many People are employed in that work, among whom are ſeveral little Boys, who do their buſineſs ſo skilfully and nimbly, that one could hardly believe it; their Loom ſtands before them, and in their left hand they have ſeveral ends of round bottoms of Woorſtead of many colours, which they place in their ſeveral places; in the right hand they hold a Knife, wherewith they cut the Woorſted, at every point they touch with the Knife. The Maſter comes to them now and then with a Pattern, and looking upon it, tells them what they are to do, as if he were reading in a Book; nay, faſter too than he could read, ſaying, So many points of ſuch a colour, and ſo many of ſuch another, and the like; and they are as quick at their work, as he is in directing them.

Turkie-work Carpets made at *Caire*.

CHAP.

CHAP. XI.

Of the Ovens that hatch Chickens.

ALL that I have related hitherto, are ſuch things as may be daily ſeen, and whoever Travels into that Countrey, may ſee them at his leiſure, when he thinks fit. But there are alſo ſeveral other curious things that are caſual and temporary; and others again, which yearly happen but at ſuch a time and ſeaſon. I ſhall relate what I have ſeen of both, according to the order of time they happen in, and I ſaw them. The firſt of theſe extraordinary things I ſaw at *Caire*, was the artificial way of hatching Chickens; one would think it a Fable, at firſt, to ſay that Chickens are hatch'd, without Hens ſitting upon the Eggs; and a greater, to ſay, that they are ſold by the Buſhel: Nevertheleſs both are true, and for that effect, they put their Eggs in Ovens, which they heat with ſo temperate a warmth, which imitates ſo well the natural heat, that Chickens are formed and hatched in them. Theſe Ovens are in a low place, and in a manner under ground; they are made of Earth, round within, the Hearth or Floor of them being covered all over with Tow or Flocks to put the Eggs upon. There are in all twelve of theſe Ovens, ſix on each ſide in two ranks or ſtories, there being two ſtories on each ſide, and three Ovens in each ſtorie. Theſe two ſides are ſeparated by a Street or Way, through which they who work in them (who are all *Cophtes*) and thoſe that come to ſee them, paſs. They begin to heat their Ovens about the middle of *February*, and continue to do ſo for almoſt four months ſpace. They heat them with a very temperate heat, only of the hot aſhes of Oxen and Camels-dung, or the like, which they put at the mouth of each Oven, and daily change it, putting freſh hot dung into the ſame place. This they do for the ſpace of ten days, and then lay the Eggs upon the Tow and Flocks that are within the Ovens, ranking them all round; and they'll put about eight thouſand in an Oven. After twelve days time that the Eggs have been there, the Chickens are hatch'd, and come out; ſo that the time of heating the Ovens, and the time the Eggs have been in them, make in all two and twenty days: But it is pleaſant to ſee theſe Chickens, in one ſide ſome thruſting out their heads, others ſtriving and ſtruggling to get out their bodies, and others again (which on the other ſide are quite out of the ſhell) tripping up and down upon the reſt of the Eggs; for if you ſtay there but the leaſt, you'll ſee all theſe progreſſes. When they are all hatched, they gather them up, meaſure them in a Buſhel that wants a bottom, and ſell them by that meaſure to all that pleaſe to buy, and then divide the profit betwixt the Owners and the Maſters of the Ovens. During the four months that they plie this buſineſs, they uſe above three hundred thouſand Eggs, but all do not ſucceed. Such as have a very nice palate, think that theſe Pullets are not ſo good as thoſe which are hatched by a Hen, but the difference is but little, or rather it is only in fancy; and it is ſtill very much to imitate Nature ſo near. Many think that this cannot be done but in *Ægypt*, becauſe of the warmth of the Climate; but the Great Duke of *Florence* having ſent for one of theſe Men, he hatched them aſwel there as in *Ægypt*: The ſame alſo (as I was told) had been done in *Poland*; and I certainly believe it may be done any where, provided it be in ſome place under ground, where no Air comes in; but the great difficulty is to proportion the heat to ſuch a temperate degree, that there be neither too much nor too little, either of which would prove unſucceſful.

The manner of the Ovens for hatching of Chickens.

How the Ovens are heated.

CHAP.

CHAP. XII.

Of the Burying-place where the Dead riſe.

IT is ſtrange to ſee the Superſtitions that reign among People, and there is no Country that can pretend to be free from them; only ſome have more, and ſome leſs; but the ſtrangeſt thing of all is that they will not be undeceived, and if any man offer to lay open the Cheat, he is preſently taken for an Atheiſt and wicked Perſon. No People that I know are certainly more Superſtitious than the *Ægyptians*, as I ſhall hereafter make it out; but at preſent it ſhall be enough to give one inſtance of it. Upon the River-ſide near to old *Caire*, there is a great Burying-place, where many dead Bodies are Interred: All the Inhabitants of *Caire*, not only *Cophtes* and *Greeks*, but alſo Turks and Moors are fully perſwaded that on Holy *Wedneſday*, *Thurſday*, and *Friday*, (according to their account, who follow the old Calendar) the dead riſe there; not that the dead People walk up and down the Church-yard; but that during theſe three days, their Bones come out of the Ground, and then when they are over, return to their Graves again. I went to that Burying-place on the Holy *Friday* of the Greeks and other Chriſtians, who follow the old Calendar, that I might ſee what Ground they had for this ſtupid Belief; and I was aſtoniſhed to find as many People there as if it had been at a Fair, for all both ſmall and great in *Caire* flock thither, and the Turks go in proceſſion with all their Banners, becauſe they have a *Scheikh* Interred there, whoſe Bones (as they ſay) come out every year, and take the Air with the reſt; and there they ſay their Prayers with great Devotion. When I came to the place I ſaw here and there ſome Sculls and Bones; and every one told me that they were juſt come out of the Earth; which they ſo firmly beleive, that it is impoſſible to make them think otherwiſe; for I ſpoke to ſome (who one would think ought to have more ſenſe than the reſt) and they aſſured me it was a truth; and that when you are in a place where the Ground is very even, while you are looking to one ſide, Bones will come up on the other ſide, within two ſteps of you. I who would willingly have ſeen them come up before my Face, not doubting but the Bones which were to be ſeen, had been ſecretly ſcattered by ſome *Santo*'s, fell a jeering the Men; but finding that they were in the ſame errour with the reſt, I durſt not ſay all I thought, for fear of meeting with ſome abuſe. In the mean time I think that that folly may be put in the ſame rank with the Well that is in the Nunnery of the *Cophtes*, in the quarter of the Greeks, where they ſay the Bleſſed Virgin appears on a certain day of the year; as alſo with the Church called *Geniane*, that is to ſay the two Churches, which is three days journey from *Caire*, where the *Cophtes* imagine that they ſee Saints appear in the Dome, and therefore they have it in great Veneration.

An imaginary Reſurrection of the dead in *Ægypt*

An Apparition of the bleſſed Virgin in a Nunnery of the *Cophtes*.

An Apparition of Saints among the *Cophtes*.

CHAP. XIII.

Of the Cavalcade *of the* Hazna.

The *Grand Signiors* revenue in *Ægypt.*

The Cavalcade at the ſetting out of the *Grand Signiors* hazna for *Conſtantinople.*

Monday the eleventh of *June* the *Hazna* or *Grand Signior*'s Revenue came down from the Caſtle. This *Hazna* amounts to ſix hundred thouſand Venetian *Chequins* which make 1500000 *Piaſtres*, which the Baſha of *Ægypt* ſends yearly to the *Grand Signior*, under the guard of a *Sangiack Bey* well accompanied. This *Hazna* came down from the Caſtle, and about eight a Clock in the morning went through *Caire* with a lovely *Cavalcade* in great pomp. Firſt went many of all the *Sangiacks* Servants well mounted, then came the *Saraf Baſha*, and the *Saraf* of the *Baſha*, each with a Caftan, which they had received from the Baſha, and next eight Clerks, and other Officers of the Cuſtome-houſe, who had every one a Caftan given them by the Baſha; theſe were followed by all the *Chiaoux*'s with their great Turbans, after whom came the reſt of the *Sangiacks* Servants, and behind them thirty Mules loaded with the Treaſure, environed with ſeveral *Janizaries* on Foot: a little after came above two thouſand *Janizaries* on Foot, marching two and two with their Muſquets on their ſhoulders, and their Shables by their ſides; next to them came the *Sangiack Bey*, who was to accompany the Treaſure to *Conſtantinople*; he wore a *Chiaoux* Cap, and had on a Caftan given him by the Baſha; he was followed by many men on Horſeback carrying Colours, and among others one that was made of ſeveral Flakes of Wooll, faſtened to the end of a Staff; then came a great many men, (moſt part *Moors*) playing upon Flutes, Drums, and Timbrels, with many Trumpets: in the Reer of all came the whole Family of the *Sangiack Bey*, who made the Journey, and it conſiſted of ſeveral very handſome Youngmen. In this Cavalcade were above two hundred Horſe; but the chief beauty of it, was the Order wherein they marched, for they went all two and two leiſurely, and without the leaſt noiſe, ſo that it was eaſie to reckon them; they were all mounted on very good Horſes, all Armed, ſome with Bows and Arrows, others with Harquebuſſes, Pikes and ſuch-like Arms. They went out by the *Bab Naſra*, that is to ſay, the Gate of Victory, and encamped a League off, in Tents; where they ſtayed about a Fortnight, and then departed for *Conſtantinople*.

CHAP. XIV.

Of the Turks Carnaval.

Laylet el Kouvat. The night when the *Alcoran* came down from *Heaven.*

Tueſday Evening the twelfth of *June*, 1657. happened the *Carnaval* of the Turks, or the Ceremony of the beginning of the *Ramadan*, which (though it be but a trifle) yet deſerves once to be ſeen. This *Cavalcade* is called *Laylet el Kouvat*, that is to ſay, the night of power, becauſe the Mahometans believe that that night the *Alcoran* deſcended from Heaven. So ſoon as it is night, Lamps are lighted in the ſtreets, and eſpecially in the *Bazar* ſtreet, through which the Proceſſion paſſes; it is a very long broad and ſtreight Street, where you ſee a great many Ropes ſtretched from one ſide to the other, to which Iron-Hoops are faſtened, with many Lamps hanging to them; there are alſo Baskets hanging full of Lamps: theſe Hoops hang at about ten paces diſtantce from one another, and in every one of them there are above thirty Lamps; which being all in a ſtreight line, make a very pleaſant

pleaſant ſhew and great light: there are beſides many other great figures likewiſe full of Lamps; and all the Minarets or Towers of the Moſques are alſo decked with them. Vaſt numbers of people are abroad in the ſtreets, the ſhops and all places full: but the Franks who would be Spectators of this Feſtival, ought to take a room in the ſtreet of the *Bazar*, only for the time of the *Cavalcade* that ſo they may conveniently ſee, and be out of danger of the Rabble. About the ſhutting in of the Night, the *Santos*, *Chiaoux*, and all that are concerned in the *Cavalcade*, go to the Houſe of the *Cadileſquer*, who tells them if they are to begin the *Ramadan* that night. being then certain that the Moon hath been ſeen, and that by conſequence the *Ramadan* begins that night: They begin their ſolemnity in this manner; about an hour or two after night a great many *Santos* on Foot armed with Clubs and Torches in their hands, and accompanied with ſeveral People carrying Links march up and down dancing, ſinging, roaring and making a noiſe, with a *Scheikh* on a Mule, in the middle of them, whom they call *Scheikh el arſat*, which is to ſay, *Scheikh*, or prime of the Cornuted, and with them is a *Scheikh* of great reputation; for when he paſſes the People ſhout and make great acclamations; after him come ſeveral men mounted on Camels, playing upon Drums, Timbrels, and other ſorts of Inſtruments, who make a ſad noiſe; then follow men in Maſquerade who walk on foot, ſome with Link-men about them, and others carrying at the end of long Poles, Hoops full of Fire-Launces, which after they have burn'd and given light a pretty while, bounce and leap among the People on all hands, and during that time, they let off a great many Squibs and Serpents. After that come the Officers of the *Bey* on Horſe-back, all with their Harquebuſſes, then the *Chiaoux* alſo on Horſe-back, next ſeveral *Janizaries* with their Muſquets and Cimeters, and after them the *Sous Baſha*, *Muhteſib*, and many publick Magiſtrates well attended by *Janizaries* and Link-men: the whole is concluded by a great many *Santo*'s that ſing ſome joyful Songs for the coming of the *Ramadan*. All this Solemnity conſiſts only of a company of Rogues got together, but is pleaſant enough however. It is ſome pleaſure ſtill after all is over to ſee them break moſt of the Lamps with Stones and Sticks. Then are the Shops kept open all night, and ſo during all the Nights of the *Ramadan*, but eſpecially the Coffee-houſes, which are full of Lamps, in ſome of which I have ſeen two thouſand; and all ſorts of People Chriſtians and others may go abroad all night long as ſecurely as by day. I have ſpoken at large of the *Ramadan* in the deſcription of *Conſtantinople*.

CHAP. XV.

Of the going out of a Baſha Manſoul.

THE thirtieth of *June*, 1657. the *Baſha* was made *Maaſoul* or *Manſoul*, that is to ſay turned out of his Government, which is done two manner of ways, the one when the *Beys* of the Countrey make him Maaſoul, and demand another from the *Grand Signior*, making one of themſelves, in the mean time *Caimacan* or Lieutenant, to ſupply his place, as he who was immediately before this laſt, was ſerved, who was made Maaſoul in my time. the other way is, when an *Olac* or *Courier* from *Conſtantinople* in name of the *Grand Signior* comes, and ſtaying without the City, demands the *Divan* to be held, which is done the next day, and all the *Beys* being there at that time, the *Olac* comes into the *Divan* and preſents his Letters to the *Baſha*, and then turns up a corner of the Carpet on which the *Baſha* is, which is an intimation that he is Manſoul. This *Baſha* was made Manſoul in the laſt manner. Immediately the *Beys* of the Country, who commonly have received their Let-

What the Beys of *Caire* do when a Basha is Mansoul.

ters before the sitting of the Divan, secure the *Basha*, and one of them who is declared Caimacan by the *Grand Signiors* Letters, takes upon him all the care of the Government, until the coming of the new Basha. In the mean while the *Beys* make the Basha Mansoul, give an account of all the Money he has received, and take from him what he has remaining. This lasts several days, during which, his Servants pack up, and take all that they can catch in the Basha's appartment, which belongs not to their Master, as Carpets and the like. After that the Basha hath made up his Accounts with the Beys, he sets out from *Caire* that he may go to *Constantinople*, and render an account of his Administration, and then his Enemies declare themselves, and seek all occasions to do him Prejudice, objecting against him all the Injustice that he hath committed during his Government. Sometimes he is put to Death upon the Road by orders from the *Grand Signior*, and sometimes also he is made *Grand Visier* upon his arrival at *Constamtinople*; so that many of these Bashas return not to *Constantinople*, but Rebel, and with such men as they can get together, roam up and down *Anatolia*, laying Contributions on Towns and Villages; and this they do chiefly when they are afraid to appear before the *Grand Signior*.

The Cavalcade at the going out of the Basha Mansoul.

This *Basha* having cleared his Accounts, went out of *Caire* the six and twentieth of *July* in the morning, and the Cavalcade was in this order. First went all the Servants of the *Beys* two and two on Horse-back; and as the Family of one Bey was past, there was a short interval, then came another, and so in order till all were gone; in the Rear of the Family of every Bey, which consisted of about one hundred Horse-men more or less according to the Estate of the Bey, came a led Horse well accoutred, having a Buckler fastened upon the Saddle; and some of the Beys have two or three such led Horses. After the retinue of the Beys, came a part of the Basha's Servants, all well Armed like men who are upon a March; of them about thirty of the first carried the Banners of the Basha, and were followed by many of the Officers of the Castle on Horse-back; after whom came the *Chiaoux*, next the *Sous-Basha*, then all the Beys two and two, every one with a Page walking before them on Foot; next in order marched the *Azapes* two and two, well Armed, most part covered with the Skins of Tygres, then the *Janizaries*, who are called the *Janizaries* of *Mehkjeme*, or of the Justice, followed by the *Janizaries* and all the Officers of the *Divan*: after them, came the *Peiks* or Lackeys of the Basha on Foot, with their Caps of Silver gilt, then his Pages on Foot also, and at length the Basha himself, mounted on a stately Horse, with a rich Houze embroadered with Gold; he wore on his Head a *Chiaoux* Cap, but without a Herons top. After him came all the rest of his Officers and Servants, with several Trumpets, Drums, Timbrels, and such kind of Instruments. They went all out of the City to a place where the Basha and his People Encamped in Tents, and stayed there some days, till he set out for *Constantinople*, takeing two or three hundred men in company with him.

The encamping of the Basha Mansoul of *Caire*.

While he lay Encamped near the City, Monsieur *De Bermond* the French Consul went to visit him in his Tent, because he was his Friend, and we accompanied him. It was a very lovely Tent, and reckoned to be worth ten thousand Crowns, it was very spacious and encompassed round with walls of waxed Cloath: in the middle was his Pavillion of green waxed Cloth, lined within with flowered Tapistery all of one set; within the Precincts behind, and on the sides of his Pavillion, there were Chambers and Offices for his Women: round the pale of his Tent within a Pistol shot were above two hundred Tents, pitched in such a manner, that the doors of all of them looked towards the Basha's Tent, and it is ever so, that they may have their eye always upon their Masters Lodging, and be in a readiness to assist him, if he be attacked. These Tents together yielded a pleasant prospect in the Field, and especially the Basha's, which on the top of the Pavillion had several great gilt Balls, which made a glorious shew when the Sun shin'd upon them.

CHAP.

CHAP. XVI.

Of the coming down of Mahomet's *Veſt from the Caſtle, and of the ſetting out of the* Emir-Adge.

ALL the Preſents that are yearly ſent by the *Grand Signior* to *Mecha*, are by the Franks called *Mahomets* Veſt, they are wrought in the Caſtle of *Caire*; for *Caire* ſends Ornaments to *Mecha*, and Money to *Medina*. and *Damaſcus* ſends Ornaments to *Medina*. When the time is come that the Caravan is to ſet out for *Mecha*, the Preſents are brought in great pomp from the Caſtle through the City, to the Houſe of the *Emir-Adge*. The Captain of the Caravan of the Pilgrims of *Mecha*, is called *Emir-Adge*. Now ſeeing I would not let any thing ſlip that was to be ſeen, I went to ſee that Cavalcade which was performed on *Saturday*, the One and twentieth of *July*, 1657. in this Order. All the Families of the *Beys* paſt, then the *Chiaoux*, next the *Azapes*, then the *Janizaries*, and after them the *Beys*, of whom he that was the *Emir-Adge*, had a *Caftan*, which he had received from the *Baſha*, as many other Officers had, who were to be there. After them came the *Janizaries* of the Divan, who were followed by Men carrying four very long pieces of Crimſon Velvet, Embroidered all over with Arabick Letters of Gold, as long, broad, and thick as ones Finger: Others carried a large and long Door-piece of Velvet, Embroidered in the ſame manner; and then came a Camel well Harneſſed, carrying a great Pavillion, or Tabernacle, of Crimſon-Satin, all Embroidered with Gold, and chiefly in ſome places, where there were great long letters Embroidered in Gold; it was ſhaped like a Bell, with a Gilt Ball over the top, and four ſuch others about it: Then another little ſquare Pavillion of far leſs value, carried by a Man; after that came eight pieces of Searge, and a Man with a burden of Ropes. All theſe things were for adorning the *Kiabe*, or Moſque of *Mecha*, and were accompanied by many Proceſſions with Banners, and all the *Santo's*, with ſeveral Drums and Timbrels. But ſtrange was the preſſing and crowding of the People, to touch all the things that were ſent in Preſent; every one ſtrove to get near, and thoſe who were ſo happy, touched them moſt devoutly with the ends of their Fingers, nay, not ſo much as the Ropes that were Conſecrated to that holy place, but were touched with as much reſpect and devotion as the reſt; and they, who becauſe of the Crowd could not come near, got up upon ſome Stone, and undoing their Turban, threw one end of it upon the Relicks, and held the other in their Hand to pull it back by; ſo that if they could touch them with any thing that they could afterwards kiſs, they were ſatisfied. They have the ſame Reverence for theſe things that Catholicks have for their Relicks, and that only becauſe they are to be preſented to the *Kiabe*, for adorning that place which they eſteem holy. All thoſe things were carried from the Caſtle to the Houſe of the *Emir-Adge*. Two days after, to wit, *Monday* the twenty third of *July*, the *Emir-Adge* went out of the Town, that he might Encamp abroad, and prepare for the Journey to *Mecha*; it was much the ſame as at the other Cavalcades, as for the order of the Families of the *Beys*, the *Chiaoux*, and the reſt. But there was this more in this laſt Cavalcade, that after the Families of the *Beys*, came ſix Field-pieces, every one of them drawn by two Horſes; which the *Emir-Adge* always carries with him in that Expedition. There were beſides a great many little Children, ſome mounted on Camels, ſome on Horſes, and all in *Caftans* preſented to them; theſe were the Sons of the *Emir-Adge*'s Cooks, Grooms, and other Officers. The firſt of theſe little Boys was the Son of the Smith, who goes to ſhooe the Horſes, Mules, and Aſſes of the Caravan; and as a ſign of that, he was upon

Mahomet's Veſt.

Emir-Adge.

The Cavalcade of the coming down of *Mahomet's* Veſt.

The reſpect of the Mahometans for the Preſents that are ſent to *Mecha*.

Six Field-pieces for the Journey of *Mecha*.

upon a Camel covered with a very pretty Pavillion, and had on the Camels back before him an Anvil, with a great Hammer in his Hand, wherewith he now and then ſtruck upon the Anvil. Then paſſed a great many Camels loaded with Proviſions for the *Emir-Adge*, after them came the *Beys*, and then the *Emir-Adge*. A quarter of an Hour after, came all the *Santo's*, or Mad-men, in far greater number than ever I had ſeen in any place; ſome Dancing, others making a thouſand wry Mouths and ſtrange Faces, and clad in divers Faſhions, much like our Maſquers in time of Carnaval: Then at length came the bleſſed Camel, which carries the Pavillion I mentioned before; the other things were under that Pavillion, and horrible was the crowding to get near and kiſs, or at leaſt touch that ſame Pavillion. This Camel was in goodly Trappings of Gold and Silk, and was followed by another very well Accoutred too, but not Loaded; he went this Journey to carry the Pavillion, when the other was weary: Four Camels are kept for that Service,* of which two are employed every Year, whilſt the other two take their reſt. It is wonderful to ſee how many People come yearly from all places, to perform that Journey; for there are five Caravans, to wit, that of *Caire*, which conſiſts of Ægyptians, and of all that come from *Conſtantinople*, and the places about; that of *Damaſcus*, wherein go from *Syria*, all who have a mind to go; that of the *Magrebins*, or Weſterlings, comprehending thoſe of *Barbary*, *Fez*, and *Morocco*, who meet at *Caire*; the Caravan of *Perſia*, and that of the *Indies*, or the *Mogul*. But, in my opinion, they who come from *Fez* and *Morocco*, are put to the greateſt trouble; for they Travel always by Land, over great Deſarts, that takes them up a long time, and indeed, they employ a whole Year in the Journey, and more than one half of them die by the way. This Caravan of *Caire* was very numerous, for in it there was four *Beys*, one Janizary *Agaſi*, one *Boſtangi Baſha*, and ſeveral other mighty Lords, who made the Journey, having all a great many Camels with them. As for the *Emir-Adge*, who travels that Journey yearly, and is chief of the Caravan, he has commonly Fifteen hundred Camels to carry his Baggage, and to ſell, or let to thoſe who want; for many die by the way: He hath Five hundred Camels to carry Water, only for his Family, and they load them with Freſh-water, whereever they find any. This Caravan (as it was ſaid) conſiſted of about an Hundred thouſand Perſons, and of above an Hundred thouſand Beaſts, as well Camels as Horſes, Mules and Aſſes, and that ſeemed indeed, to be a great deal; but we were informed afterward by the Gentleman of the Horſe to the *Bey* of *Suez*, that that Caravan conſiſted only of Eight thouſand Camels, and that when it amounts to Fifteen thouſand Camels, it is thought to be very great.

Four Camels kept for the ſervice of *Mahomet*.

Five Caravans make the Journey of *Mecha*.

The Caravan of *Caire*.

The Caravan of *Damaſcus*.

The Caravan of the *Magrebins*.

The Caravan of *Perſia*.

The Caravan of the *Mogul*.

The *Emir-Adge* in the Jonrney of *Mecha*, takes with him 1500. Camels of his own.

The number of Men and Beaſts in the Caravan of *Caire* for *Mecha*.

CHAP. XVII.

Of the Departure of the Caravan of Mecha, *from the* Birque, *and of its Journey to* Mecha.

THE day that the *Emir-Adge* parted from *Caire*, he Encamped in Tents, cloſe by the City, and a few days after he Encamped at the *Birque*, which is a great Pond about Twelve Miles from *Caire*, near to which they Encamp: This place is the Rendeſvouz of all the Caravans. The *Emir-Adge* parted from thence with the whole Caravan, *Wedneſday* the eighth of *Auguſt*, it being the cuſtome for the Caravan of *Caire*, to ſet out Seven and fifty days after the beginning of the *Ramadan*, that ſo it may be there punctually at the time. It is very pretty to ſee them Encamped in the Night-time, becauſe of the

* The *Birque*.

The departure of the Caravan.

the infinite number of Lamps that are in the Tents and Pavillions. Next day, the Ninth of *August*, the Caravan of the *Magrebins* parted alſo from the *Birque*, and there all of *Barbary* who intend to make the Journey, meet, and make a diſtinct Caravan; which depends not on the *Emir-Adge* of *Caire*, but have a Chief of their own. That Caravan never ſets out but a day after the Caravan of *Caire*; they travel commonly by night, and reſt in the day time, as all other Caravans do that go to other places, that ſo they may avoid the heat, which is almoſt inſupportable; and when the Moon does not ſhine, there are Men who carry Links before the Caravan. In all Caravans, the Camels are tied tail to tail, ſo that let them but go, and there is no trouble of leading them.

The Caravans travel only by night.

Here I'll give the Reader an account, how many Stages there are betwixt *Caire* and *Mecha*, how many days they ſtay in them, how many hours travelling there is betwixt them, and at what Stages the Waters are ſweet or bitter, all along the way. This little Itinerary I had from a Prince of *Tunis*, who made that Journey whilſt I was at *Caire*. From *Caire* to the *Birque*, it is reckoned four hours Journey; there is freſh water there. From the *Birque* to *Miſana*, that is to ſay, Ciſtern, ten hours; no water there. From *Miſana* to *Kalaat Aadgeroud*, which is to ſay, the Caſtle of Sand-Pits, twelve hours and an half; there is bitter water there. From the Caſtle of *Aadgeroud* to *Navatir*, ſeven hours and an half; no water there. From *Navatir* to *Raſtagara*, ten hours; no water there, and the way bad. From *Raſtagara* to *Kalaat el Nahhal*, that is to ſay, the Caſtle of Palmes, fifteen hours; there they ſtay a day, and have freſh water. From the Caſtle of *Nahhal* to *Abiar Alaina*, fourteen hours; only bitter water there. From *Abiar Alaina* to *Sath el Akaba*, that is to ſay, the Plain of the Hill, fifteen hours; no water there. From *Sath el Akaba* to *Kalaat el Akaba*, that is to ſay, the Caſtle of the Hill, (that's upon the ſide of the Red-Sea) ſixteen hours; there they ſtay two days and an half, the way is very bad, but they have freſh water. From the Caſtle *el Akaba* to *Dar el Hhamar*, ſix hours and an half; no water there, (*Dar el Hhamar* ſignifies Aſſes Back, and it is like the Mountain in *Italy*, where there is an Inn called *Scarga l'aſino.*) From *Dar el Hhamar* to *Scharafe Benigateie*, fourteen hours; no water there. From *Scharafe Benigateie* to *Magare Chouaib*, that is to ſay, the Grott of *Jethro*, fourteeen hours; freſh water there; that is the Countrey of the *Midionites*. From *Magare Chouaib* to *Eyoun el Kaſeb*, fourteen hours and an half; freſh water there: It was in that place where *Jethro*'s Daughters going to water their Cattel, and the Shepherds offering to hinder them, *Moſes* protected and defended them againſt thoſe who would have hindred them to draw water. From *Eyoun el Kaſeb* to *Kalaat el Moilah*, which is by the Sea-ſide, fifteen hours; there they reſt two days and an half, and have freſh water. From *Kalaat el Moilah* to *Caſtel*, eleven hours; bitter water there. From *Caſtel* to *Kalaat Ezlem*, fifteen hours and an half; bitter water there. From *Kalaat Ezlem* to *Iſtanbel antir*, fourteen hours; freſh water there. From *Iſtanbel antir* to *Kalaat el Voudge*, that is to ſay, the Caſtle of the Face, thirteen hours and an half; freſh water there. From *Kalaat el Voudge* to *Ekre*, ſixteen hours; no water there, but what is bitter. From *Ekre* to *Hank Krue*, that is to ſay, Gulf, twelve hours and an half; no water there. From *Hank Krue*, (going to *Hhawre*, they enter into the Territory of *Mecha*,) to *Hhawre*, it is thirteen hours; only bitter water there. From *Hhawre* to *Nabte*, fifteen hours; freſh water there: From thence come the *Nabathean Arabs*, *Eurus ad auroram Nabatheæque regna receſſit.* From *Nabte* to *Hazire*, thirteen hours and an half; no water there. From *Hazire* to *Yanbouh*, that is to ſay, Fountain, fourteen hours and an half; there they ſtay two days and an half, and have freſh water. From *Yanbouh* to *Soucaiſe*, thirteen hours; no water there. From *Soucaiſe* to *Beder Hunein*, that is to ſay, the Moon of *Hunein*, eight hours; freſh water there: *Hunein* was a Man that ſhew'd the Moon in his Well. From *Beder Hunein* to *Sibil el Mouhſin*, that is to ſay the way of Benefaction or Benefit, fourteen hours; freſh water there. From *Sibil el Mouhſin* to *Rabij*, ſeventeen hours; freſh water there: *Rabij* is a Sacred Place, that is to ſay, not to be entered into, without being well prepared and purged from all ſin: Hence it is that there are two places which are called *Haramein*, Sacred Places, to wit, *Mecha* and *Medina*, that is to ſay, which are two Holy Places, where one ſhould take

An Itinerary from *Caire* to *Mecha*.

Miſana.
Kalaat Aadgeroud.
Navatir.
Raſtagara.
Kalaat el Nahhal.
Abiar Alaina.
Sath el Akaba.
Kalaat el Akaba.
Dar elHhamar.
Scharafe Benigateie.
Magare Chouaib.
Eyoun el Kaſeb.
Kalaat el Moilah.
Caſtel.
Kalaat Ezlem.
Iſtanbel Antir.
Kalaat el Voudge.
Ekre.
Hank Krue.
Hhawre.
Nabte.
Nabathean Arabs.
Hazire.
Yanbouh.
Soucaiſe.
Beder Hunein.
Sibil el Mouhſin.
Rabij.
Haramein.

Kawdire. Bir el fan. Vadi Fatima. Mecha.

take heed not to ſet his foot, unleſs he be well waſhed from all Sin. From *Rabij* to *Kawdire*, fifteen hours, no Water there. From *Kawdire* to *Bir el fan*, fourteen hours; freſh water there. From *Bir el fan* to *Vadi Fatima*, fourteen hours; freſh water there. From *Vadi Fatima* to *Mecha*, ſix hours.

CHAP. XVIII.

Of Mecha.

THE Muſulmans have ſo great a veneration for *Mecha*, not only becauſe *Mahomet* was Born there, but more eſpecially for the Temple called *Kiaabe*, that is to ſay, ſquare houſe, that they think all who are not Muſulmans, are unworthy to come there; and therefore they ſuffer them not ſo much as to come within ſome days journey of it; and if a Chriſtian or any other (who were not *Mahometan*) ſhould be apprehended in that Holy Land, he would be burned without mercy. I never made the journey then, but ſeeing in the conferences that I have had with a great many who have made it, I have learned ſome things relating thereunto; I think I may tell what I know, eſpecially ſince no man (that I know of) hath as yet given us any true relation of it.

A deſcription of *Mecha*. *Kiaabe*.

Mecha is an ancient Town ſcituated among the Mountains, and built all of Stone and Morter; in the middle of this Town is the *Kiaabe*, which is a ſquare Houſe, ſurrounded with a wall, that hinders people from approaching it, there being a void ſpace betwixt the Houſe and the Wall; the Houſe is covered with a Dome. Within it there is a well of indifferent good Water, at leaſt in reſpect of the other Waters of *Mecha*, which are ſo bitter, that one can hardly drink of them. There is beſides on the right hand near the door as they enter into that Houſe, a black ſtone as big as a mans Head, which (they ſay) came down from Heaven; and that heretofore it was white, but that through the Sins of men, it became black, as it is at preſent. He that firſt can kiſs it at the time when they give one another the *Selam*, after the Prayer of *Kouſchlouk*, on *Friday* that falls within the three days that they ſojourn there, is held to be a Saint, and every one ſtrives to kiſs his Feet; ſo that moſt frequently he is ſtifled in the crowd upon the very ſpot. They never enter this Sacred place but four times in a year, and one of theſe times at the *Ramadan* to waſh it with Roſe-water, if any Perſon of Quality have a mind to go into it, paying an hundred *Chequins* he may. This Houſe is covered all round on the outſide with Stuffs, which the *Grand Signior* and other Princes of the Muſulman Law offer to it, and the old ones belong to the *Grand Signior*, when the little Bairam or Eaſter of Sacrifice falls upon a *Friday*; who gives pieces of them to new Moſques, which ſerve them for a Conſecration; but thoſe years when the litte Bairam falls not on a *Friday*, the Sultan *Scherif* who commands there, takes off the Gold, and cutting the Stuff into ſmall pieces, ſells them for Relicks at the rate of ſeveral *Chequins*. This *Sultan Scherif*, is chief at *Mecha*, and of great Authority there; he is rich, and from the Pilgrims ſqueezes money by a thouſand inventions, all pretexts of Devotion. Heretofore his predeceſſours made Pilgrims pay vaſt ſums of money; but one year the *Sultana* of *Ægypt* being at *Mecha*, the Sultan exacted a great ſum of Money from her, ſaying that he owned no King but himſelf: this Lady upon her return, would not enter the City of *Caire*, but ſent word to her Husband, that he was not King unleſs he revenged her. Immediately thereupon the Sultan of *Ægypt* ſet out with a mighty Army, fell upon the Sultan of *Mecha*, and defeated him, obliging him and all the *Scherifs* of *Mecha* his Relations, never to ride on Horſe-back but bare-footed, which to this day they obſerve. when the Pilgrims come to *Mecha*, there is a great Fair kept there, where all ſorts of Commodities are brought from the *Indies*, and are ſold in Caves made in the Mountain.

A black ſtone come down from *Heaven*.

A great happineſs for him that firſt kiſſes that ſtone on a certain day.

Relicks of the ſtuffs of *Mecha*.

Sultan *Scherif*

Why the *Scherif* of *Mecha* ride on Horſe-back barefooted.

CHAP.

CHAP. XIX.

Of the Ceremonies to be performed by the Pilgrims of Mecha *upon their Journey.*

OF thoſe that make the Pilgrimage of *Mecha*; many go out of Devotion, others to trade and buy Commodities, and others to avoid the Puniſhment they have deſerved for ſome great Crime; for this Pilgrimage abſolves from all, and howſoever guilty a man may be, if he can make his eſcape and perform that Journey, he is not called in queſtion afterward, but reckoned an honeſt Man. Now though the intentions of all that go thither, may be very different, yet they perform the Journey with a great deal of Devotion, either real or counterfeit; for all along the way they do nothing but ſing verſes of the *Alcoran*, and beſtow Charity according as they are able. Two days before they arrive at *Mecha*, all ſtrip themſelves ſtark naked at a place called *Raback*, and have nothing upon their Bodies but a Napkin to cover their Privities, and another about their neck; they ſay that it is out of reſpect they do ſo, and wear Sandals alſo, that they may not tread upon ſo holy a Ground, and in this ſtate they continue eight days, during which it is not lawful for them to be ſhaven, to buy or ſell any thing, to kill any thing, no not a Louſe or Flea; to quarrel with their Servants, nor to ſpeak an unſeemly word: and if any treſpaſs againſt the leaſt of theſe things, he is obliged in Conſcience to give ſome Alms to the Poor, as to kill a Sheep after the eight days are over, and diſtribute it among the Poor. Such as are indiſpoſed and ſick ſtrip not, but inſtead of it give Alms. When they are come to *Mecha*, they ſtay three days there, during which they viſit the holy places, and on one of them every one muſt ſeven times go a pretty long way round the *Kiaabe*, ſaying certain Prayers, but it is a very pleaſant way of Praying; for *Don Philippo* Prince of *Tunis*, (of whom I ſhall ſpeak hereafter) told me that being at *Mecha*, he fell ſick, ſo that he could not practice much Devotion, but that he could not forbear to laugh when he ſaw others ſay their Prayers, eſpecially a Brother of his own, who went with him. They have an *Imam* that goes before them, to ſhew them how they are to act, and all have their eyes fixed upon him, that they may imitate him in every thing. At firſt they walk ſoftly muttering their Prayers, then at certain intervals they run and skip, ſhrugging and turning their ſhoulders this way and that way in a moſt ridiculous manner; then fall to the gentle ſoft pace again, and ſo continue by turns till they have done. After they have been three days at *Mecha*, they go to *Minnet*, where they arrive the Vigil of the little *Bairam*; and the day of little *Bairam* or Eaſter of Sacrifice, they all Sacrifice Sheep, every one according to his ability, diſtributing a good part of them among the Poor; and that day they ſhave themſelves, put on their Cloaths, and appear in the ſame condition as they were eight days before: Then they go to Mount *Arafat*, which (as I think) is a ſhort days journey from thence; but every one muſt provide two and forty ſtones by the way, for there are none to be found there. They ſtay there three days more, and the firſt day they go to the foot of the Hill, (after they have ſaid their Prayers) and throw ſeven ſtones againſt the Mount; the ſecond day they throw fourteen, and the third, twenty one; ſaying that they throw theſe ſtones at the Head of the Devil, who in that place tempted *Abraham*, when he was going to ſacrifice his Son *Iſhmael*; for they will have this to be the Mountain whether he led his Son, and that it was *Iſhmael*, and not *Iſaack*, whom he would have Sacrificed. They tell a great many other pleaſant tales of this Mountain, where they ſay that *Adam* and *Eve* ſought one another for the ſpace of two hundred and twenty years, after they were driven out of the Earthly Paradiſe, the one going up the Hill on one ſide while the other went down on the

For what uſe the Pilgrims of *Mecha* is

Eight days nakedneſs in the pilgrimage of *Mecha*.

Great continence during theſe eight days.

Arrival at *Mecha*.

Minnet.

Little *Bairam*

Mount *Arafat*, where *Abraham* went to ſacrifice his Son.

Throwing of ſtones.

The place where the Devil tempted *Abraham*.

The place where *Adam* and *Eve* met after a ſearch of two hundred and twenty years.

the other, and that at the end of two hundred and twenty years they met on the top of this Mountain. When all these Ceremonies are over, the *Sultan Scherif* (who comes with them to the Mount) says some Prayers, then gives them the Benediction, to which all answer *Amen*, and so the work is concluded.

Journey to *Medina*.

From thence they go to *Medina*, where *Mahomet*'s Tomb is; but the greatest Devotion is at the *Kiaabe*. In the mean time, there are many in Christendome who believe, that they only undertake this Pilgrimage to visite the Tomb of *Mahomet*, but they are mistaken; for a great many do not go thither at all. Nor can I tell neither whence the Fable may have arisen, which is believed by many, that *Mahomet*'s Tomb is in a Room, the Walls whereof are all faced with Loadstone; and that his Shrine, which is of iron, hangs in the Air by the vertue of the Loadstone that equally attracts it on all hands: For not only it is not so, but indeed, never was; and when I made mention of it to Turks, I set them a laughing, and they jeered me for it; the Shrine is only encompassed with great Grates of Iron, and upon occasion of that, they relate another foppery. They say, that one time two Christians being resolved to carry away that Body, put themselves into the habit of *Dervishes*, and were so constant and diligent at their Devotion, that all took them for great Saints: But upon a time a report being raised and spread over the City, that there was a design to carry away the Body of *Mahomet*, though no body could tell who was Authour of the Intelligence: The Governour invited all the *Dervishes* to dine at his house, that he might advise with them about that business; When they were met, the two Christians were missing, who were sought after, and being found, brought before the Governour; but that so soon as they appeared, they were struck with such a confusion, that they confessed their crime, saying, that they had dugg a hole under the Mosque opposite to the Body, and that their design was to break through the floor at that place, and make the Body fall down, that so they might carry it away. Wherefore to prevent the like danger for the time to come, they have encompassed it with a great Iron-grate, above, below, and on all sides.

Mahomet's Tomb.

CHAP. XX.

Of the Aga *sent to meet the Caravan upon their return, and of the Gains of the* Emir-Adge.

The return of the Caravan, & of the *Aga* that goes to meet it.

ABout six weeks after the setting out of the Caravan of *Caire*, when they know that it is ready to return from *Mecha*, an *Aga* goes from *Caire* to guard the fresh Provisions that the People of the Countrey send to their Friends and Relations in the Caravan, every one sending according to their abilities and friendship; all which are well sealed up, and delivered to those they belong unto. For this effect, the *Aga* has many Camels with him, and gets considerably by the Caravan, which he meets half way. This year it returned on *Tuesday* the Thirteenth of *November*, and encamped at the *Birque*, where the Caravan of the *Magrebins* arrived the day before. Several come to *Caire* the same day, and their Friends go as far as the *Birque* to welcome them; whereupon meeting, they kiss again and again five or six times, and all who know them, salute and kiss them in the same manner; and indeed, for some days after, there is nothing to be seen in the City, but people kissing one another, or lamenting their Relations who died in the Journey, Men, Women and Children, who howl and make fearful gestures, when they hear the news from the first of the Caravan, whom they meet. These Pilgrims are forty five days in going, and as much in coming back to *Caire*, besides some days they stay there; but they make but easie Journeys, it being impossible that so great a

Fresh Provisions for the Caravan.

The time the *Caravan* takes in going and coming from *Mecha*.

Body

Body ſhould march faſt; for they muſt often ſtop to load the Camels whoſe loads have fallen off, to unload thoſe that fall or die, or to bury their Dead, and a thouſand ſuch other accidents; and when one Camel ſtops, all the reſt muſt wait. They Travel commonly (as I ſaid) in the Night-time with Links, that they may avoid the heat. In this Journey they find but little water, and that exceeding bad too: As for freſh Proviſions, they find none, and eat only what they carry along with them: But the worſt thing they meet with in the Journey, are certain hot Winds, which ſtifle the breath, and in a ſhort time kill a great many people. The Prince of *Tunis* told me, that in one day ſeveral hundreds died of that Wind, and that he himſelf was much afraid that he ſhould have been one of the number. In fine, in this expedition there died ſix thouſand, what of Fatigue, Thirſt, and theſe hot Winds. In that Journey, People are to be ſeen riding on Camels, and ſinging Verſes of the *Alcoran*, who ſuddenly fall down dead. Thoſe who return with life, are ſo altered and extenuated, that they can hardly be known; and nevertheleſs vaſt numbers of People from all Parts yearly perform that Pilgrimage, and there paſſes not a year wherein Women and little Children do not make it. They who have performed that Journey, are called *Adgi*, that is to ſay, Pilgrims, meaning though, only the Pilgrimage of the *Kiaabe*, and they are much reſpected by all as long as they live, and highly credited. The *Emir-Adge* gains much by this Journey, for the Goods of all that die, belong to him, beſides a vaſt deal of other profits that he makes on ſeveral occaſions; and it is thought that every expedition, he gets above an hundred thouſand Piaſtres; but this year, he got above three hundred thouſand, for many people died. The greateſt Prerogative of this Office is, that during the whole expedition, he is abſolute Maſter of the Field, and adminiſters Juſtice as he thinks fit.

Perhaps, the Samiel which the Autbour treats of in the Second Part of his Travels.

How many died in the Journey to *Mecha*.

Adgi.

The Gain of the *Emir-Adge*

Having in my hands another exact Deſcription of *Mecha*, beſides what now I have given; and conſidering that few or no Travellers have ſpoken of it with any certainty, I thought it would not be amiſs to add it to the former, and make a particular Chapter thereof.

CHAP. XXI.

Of Mecha *and* Medina.

Mecha is ſeven and thirty days Journey from *Caire*, and all over Deſarts; it is a days Journey from the Red-Sea; the Port of it is called *Gidde*, which is a little Town, wherein are two Caſtles on the two ſides of the Port, one on each ſide, and the Turks ſay that *Eve* lyes buried there; they ſhew her Sepulchre, which is in length thirty eight or forty ſteps of a Man's walk, and hath no other Ornament, but a Stone at each end.

Mecha.

Gidde.

Mecha is about the bigneſs of *Marſeilles*, in the middle whereof is the *Kiaabe* or *Beytullah*, that is to ſay, the Houſe of God, which (the Turks ſay) was firſt built by the Patriarch *Abraham*: This Houſe is about fifteen foot in length, eleven or twelve in breadth, and about five fathom high. The Threſhold of the Door is as high from the ground as a Man can reach his hand, being within filled up even with the Threſhold. The Door is about a fathom and an half high, and a fathom wide, and is in the corner to the left hand, when one faces the Houſe: This Door is of beaten Silver, and opens with two leaves; they go up to it by a Ladder ſupported by four Wheels, two wherof are faſtened to the lower end of the Ladder, and the other two to two wooden Poſts about the middle of it, by means of which Wheels the Ladder is run to the wall, when any body is to enter into the *Beytullah*.

Kiaabe. *Beytullah*.

This Houſe has a flat Roof, ſupported by three Pillars of an Octogone Figure, which are of *Aloes*-Wood, as big as the Body of a Man, and about three

Fathom and a half long; they are of one entire piece each, and yet run in a ſtreight Line, the length of the Building, which is hung with Red and White Stuff, having here and there theſe words upon them, *La Illah Illallah, Mouhammed Reſoul allah.*

The black Stone of *Mecha.*

At the ſame corner where the Door is (but on the other ſide by the Wall) is the black Stone, which they call *Hadgiar Aſuad*, and is had in Veneration by them, becauſe (as they ſay) *Abraham* ſtood upon it when he built that Houſe; and that it ſerved him for a Scaffold, to the end he might make no hole in the Wall, it riſing higher or lower as he pleaſed, and being for that purpoſe brought him by the Angel *Gabriel.*

There is a Court about this Houſe, which the Turks call *Haram*, and it is encompaſſed with Walls, with three rows of Pillars, and Arches on the inſide of it. The four Sects of Mahomitaniſme, have their places of Prayer in this Court, which are the *Hanifi*, *Chafii*, *Maliki*, and *Hambeli*, each in one of the four parts of the Court, with their Faces turned always towards the *Beitullah*, or Houſe of God.

Four Sects of Mahometans.

This Houſe is begirt with two Belts of Gold, one below, and the other on high. On one ſide of the Terraſs that covers the *Beitullah*, there is a Spout of beaten Gold, about a Fathom long, that jets out, to carry off the Rain-water that falls upon the Terraſs.

A Spout of beaten Gold.

The ſame Houſe is covered on the out-ſide with Hangings of Black Silk which is a kind of Damask; and every Year there are new ones ſent from *Caire* at the Charges of the *Grand Signior.*

The Houſe covered with Hangings.

Ten days Journey from *Mecha*, upon the Road to *Damaſcus*, is the City of *Medina*, three days Journey from the Red-Sea; the Port of it is called *Iambo*, which is a little Town of the ſame ſhape and bigneſs as *Gidde.*

Medina. *Iambo.*

Medina is about half as big as *Mecha*, but it hath a Suburbs as big as the Town it ſelf. Much about the middle of that Town there is a Moſque, in a corner whereof is the Sepulchre of *Mahomet*, covered in the ſame manner as the Monuments of the Turkiſh Emperours are at *Conſtantinople.* The Sepulchre is in a little Tower, or round Building, covered with a Dome, which the Turks call *Turbe.* This Building is quite open from the middle up to the Dome, and all round it there is a little Gallery, of which the out-ſide Wall has ſeveral Windows with Silver Grates to them; and the in-ſide Wall, which is that of the little Tower, is adorned with a great number of precious Stones, at that place which anſwers to the head of the Tomb. There are rich things there alſo, of an ineſtimable value, ſent by the Mahometan Kings, during ſo many Ages, which are faſtened within this Gallery, all round the ſaid Turret. Among others, at the place which anſwers to the head of the Tomb, there is a great Diamond, half as long as ones Fore-finger, and two Fingers broad, over which is the Diamond which *Sultan Oſman*, the Son of *Sultan Ahmet*, ſent thither, and is equal to that which the Ottoman Emperours wear on their Finger. Theſe two Diamonds were heretofore but one, which *Sultan Oſman* cauſed to be ſawed in two in the middle. Lower down there is a Half-Moon of Gold, ſet with Diamonds of great worth.

Mahomet's Tomb.

Turbe, where the Sepulchre of *Mahomet* is.

Rich ſtones about the Tomb of *Mahomet.*

The Pilgrims ſee not *Mahomet's* Tomb, becauſe that Turret wherein it is encloſed, hath no Windows, being only open above, as hath been ſaid; but ſuch as make any ſtay at *Medina*, have liberty and leiſure to enter into the *Turbe* and ſee it, when there is no clutter of ſtrangers there, that is to ſay, three or four Months after the departure of the Pilgrims, who ſee no more but the aforeſaid Gallery, and the riches that are within it, through the Silver Grates of the Windows, which we mentioned before. Thoſe then, who enter into the *Turbe*, ſee that the Tomb hangs not in the Air, as many have falſely written; and (which is more) never did hang ſo, but is upon the flat Ground, raiſed and covered like the Tombs of Turkiſh Emperours and *Baſhas.*

The *Turbe* is hung all round with Hangings of Red and White Silk, like Damask, which cover all the Wall, except at the place where the great Diamonds are; for there they are tuck'd aſide, that the Diamonds may not be covered. Round all theſe Hangings, are the aforementioned words in Characters of Gold, *La Illah Illallah, Mouhammed Reſoul allah.* Theſe Hangings are renewed

renewed every ſeven Years by the *Ottoman* Emperours, unleſs when a new Emperour ſucceeds, before the ſeven Years be accompliſhed; for in that caſe the Emperour renews them ſo ſoon as he comes to the Throne.

The Door by which they enter into the Gallery is of Silver, and ſo is the other that goes out of the Gallery into the *Turbe*.

When the Pilgrims (to the number of Two hundred thouſand Souls) are come to *Mecha* at the uſual time, which is a ſhort while before the little *Bairam*, and that it is the day before the Vigil of the ſaid *Bairam*; they go and lie at a place called *Myne*, half a League from *Mecha*, and next day being the Vigil of *Bairam*, they go half a League farther off, to another place called *Arafa*, which is a great Plain, in the middle whereof there is a Rock, or riſing Hillock, and on the top of it a *Member*, or place for Preaching in, into which ſteps a *Scheikh*, who preaches to all the People about in the Plain. *Myne.* *Arafa.* *Member.*

The Mahometans believe, that after *Adam* and *Eve* had ſinned, God as a puniſhment ſeparated them, making them wander over the World like Vagabonds, and that after many Years, they met on the top of this Hillock, the one coming from the Eaſt, and the other from the Weſt; there they ſtopt, and after they had continued in ſome ſuſpence, before they knew one another, calling to mind what had formerly paſt betwixt them, they came to know one another, Saying *Arof*, *Arof*, which in the Arabick Tongue, ſignifies I know, I know; and from thence that place hath had the name of *Arafa*. In memory whereof the Turks believe, that God made the two Fountains guſh out of the two ſides of that Hillock, which are to be ſeen at preſent, the ſtreams of the one running Eaſtward, and of the other Weſtward. The return of *Adam* and *Eve*.

The Pilgrims then being all aſſembled in this Plain, about half an Hour, or a quarter of an Hour before Sun-ſetting, they make a long Prayer, lifting up their hands to Heaven, and imploring the Mercy of God, for the Remiſſion of their ſins (which they hope to obtain) as they believe God pardoned our firſt Parents, in the ſame place, and at the ſame hour. The Prayer being ended, the Pilgrims make haſte to be gone, and without looking behind them by the way, return and lie at the aforeſaid *Myne*, which is a Village in the middle of another Plain, where there is a Rock, in which they hold that *Abraham* made his Sacrifice. There is a Cave in that Rock, where the Mahometans ſay their Prophet often prayed, nay, and ſhew in the upper part of the Cave a dent, that repreſents the Crown of a Man's Head, which they affirm was made there, when *Mahomet* riſing up after he had been proſtrate in that place, ſtruck his head againſt the Roof of the Cave which was a little low, and that the Stone became ſoft like Wax; the figure of the head having remained there ever ſince. They have built a Moſque in that place, part of which ſtands upon that Rock, and encloſes the ſaid Cave, which makes this place to be held in great Veneration, beſides the Devotion they pay to it becauſe of *Abraham*'s Sacrifice; in commemoration whereof on the day of the little *Bairam*, the Pilgrims ſacrifice in the Plain, above Four hundred thouſand Sheep, and ſtay there till about Noon the third day of the ſaid *Bairam*, when all begin to diſlodge and return to *Mecha*. The place of *Abraham*'s Sacrifice. The Sacrifice of the Mahometans.

Next night after the Pilgrims are gone, ſo much Rain falls, that one would think it were a Deluge, which makes a Torrent that waſhes away the blood of the Sacrifices, and carries along with it all the Bones that remained in the Plain; whether that happens naturally, or by the craft of the Enemy of Mankind, who cauſes that Rain to confirm the Infidels in their Errours, perſwading them, that God ſends the Rain as a ſign that their Sacrifice is acceptable unto him; the Divine Majeſty permitting it ſhould be ſo by the ſecret Council of his Eternal Providence, which we ought rather humbly to adore, than curiouſly pry into. However it be, the thing is the more remarkable, that the Sacrifice being offered the firſt day of the *Bairam* in the Morning, this Rain falls not till the night after the third day: Beſides that, the ſaid *Bairam* falls every Year ſooner by ten days, making the whole period of our Solar Year in the ſpace of five and thirty Years, or there-abouts: Nevertheleſs the Rain falls conſtantly the night after the third day; as hath been ſaid before. A Miracle after the third day of the little *Bairam*.

The

The Pilgrims being returned to *Mecha*, divide themſelves in ſeveral Caravans, becauſe of the different Countrys they come from, and are to go back to them again. The Caravan that met at *Damaſcus*, upon their return paſs by *Medina*, and viſit *Mahomet*'s Tomb, ſeeing it is upon their Road; of the reſt, thoſe who are prompted by Devotion go thither, but a great part return back to their ſeveral Countrys, without turning out of their way to viſit the ſaid Sepulchre, their Law not obliging them to that, as it does to viſit the other places above-mentioned; ſo that they are groſly miſtaken, who have affirmed, that the Pilgrimage of the Turks is to the Sepulchre of *Mahomet*, who obliged them to it. For that falſe Prophet told his followers, when he drew near his death, that if any one returning from *Mecha*, had the curioſity to come and ſee his Sepulchre, he ſhould ſay a *Fatha* for his Soul (which is a Prayer taken out of the *Alcoran*, reſembling in ſome manner our *Pater Noſter*) and be gone.

The Pilgrimage of *Mecha* is not performed for viſiting of *Mahomet*'s Tomb.

CHAP. XXII.

Of the Opening of the Khalis.

SEeing the Fruitfulneſs, or Barrenneſs of *Ægypt*, depends on the overflowing of the *Nile*, according as it riſes more or leſs: The Ægyptians make much rejoycing when it it very high. And the opening or cutting of the *Khalis*, is one of their greateſt Feſtivals; of which I muſt ſay ſomewhat in this place. The River of *Nile* begins commonly to ſwell in the Month of *May*, and on St. *Peters* Day, the twenty eighth of *June*, they begin to cry about the Streets, how much the River is encreaſed. In all the quarters there are ſuch Criers who have a Head, to whom they pay ſomewhat for their Privilege; for it is a Farm, and there is a *Chiaoux*, who rents it of the Baſha for a yearly Sum, and and the chief or head af the Criers takes it of the *Chiaoux*; as the Criers take it of this Head, one for one Country, and another for another. There is a little Iſle oppoſite to old *Caire*, wherein the Baſha has a Houſe, in this Houſe the Water enters into a place where there is a Pillar, divided into *Pics*, and other ſmaller Meaſures; the *Pic* is a Meaſure of ſix Hands breadth. Every day that Pillar is viewed to know how much the River is riſen, which is made known to the Criers, who then go and cry it, every one in the quarter that he hath taken, going about all the Houſes of the ſaid Country, and have now and then ſome *Maidins* given them. When the River is high enough, the *Khalis* is cut. This *Khalis* is a low Street, that goes quite through the City of *Caire*, beginning at the *Nile* towards old *Caire*, and ending in the Fields towards St. *Michaels*. When the River begins to ſwell, they caſt up a Bank of Earth at that end of the Street which is near the *Nile*, to keep the Water from running into the *Khalis*, and when it is high enough, they cut through that bank of Earth, and give the Water paſſage in the *Khalis* through the Town. When the Baſha is at *Caire*, it is performed with great Ceremony, and many Fireworks. In the Year, 1657. there was no Ceremony, no more than the Year before, but the Year after, I ſaw that Feſtival with all the Rejoycings; as I ſhall hereafter relate in order. In the mean time I'll here tell, how I ſaw it in the Year, 1657. *Thurſday* the ninth of *Auguſt*, the *Sousbaſha* attended by his Guards, and two Men mounted on Camels, and beating upon Timbrels, went to the end of the *Khalis* towards the *Nile*, where being come, he alighted from his Horſe, and gave the firſt blow to the breaking of the Bank with a Hammer, then he took Horſe again, and whilſt ſeveral *Moors* that were there, broke down all the Bank, he went along the *Khalis* almoſt an Hour before the Water came; he ſtopt before the Houſes of the Conſuls of the *Franks*, who have back Doors and Windows that look into the *Khalis*, and received a due of

Criers of the growth of the *Nile*.

The Farm of the Criers of the growth of the *Nile*.

A Serraglio of the Baſha in an Iſle oppoſite ro old *Caire*.

A Pillar whereon the encreaſe of the *Nile* is meaſured.

Khalis.

The cutting of the *Khalis* by the *Souſbaſha*.

of ſome *Piaſtres*, which that day is payed him by theſe Conſuls, and then went on his way. Then came a crowd of the Rabble, ſome Singing, and others pelting one another with Cudgels. Some time after came the Water, which was ſignified to us by a great Noiſe of roguiſh *Moors*, both Men and little Boys that came along in it, keeping pace with the Water; ſome Swam, and others threw one another into it, playing a thouſand fooliſh Tricks. This *Khalis* filled up fifteen Foot high, and all the time it was running, there came Boats full of Merry Sparks who diverted themſelves, Singing and Playing on Inſtruments, as they paſſed along. As the *Nile* ceaſes to riſe in the beginning of *October*, ſo the *Khalis* leaves off to run about the end of the ſame Month; and therefore in the ſaid Month of *October*, Proclamation is made in all the Streets, forbidding all *Sakas*, or Water-carriers, to take any more Water out of the *Khalis*, even before it hath wholly ceaſed to run; becauſe when it runs gently, the filth of the City mingles too eaſie with it. But when it has done running, there is a moſt noiſome ſmell, not only becauſe of the corruption of that ſtanding Water, but alſo becauſe of all the filth and naſty ſtuff, that they who have Windows upon the *Khalis* throw into it, beſides all the Carrion. In ſhort, the Infection is ſo great, that not only the Money and Plate in the Houſes that are near to the *Khalis*, is tarniſhed, but alſo the Pictures and Painting are ſpoil'd; as I have ſeen in ſeveral Houſes, which nevertheleſs recovered their former beauty, when the *Khalis* was dry. When I arrived at *Caire*, the *Khalis* was in this manner full of ſtanding Water, and being told that it was the *Khalis* of which I had heard ſo much talk, I had the curioſity to look into it out of a Window; it was then Morning, and the Water was ſo thick, that the ſurface of it ſeemed to be all porphyrie, appearing Green, Blew, Red, and of all Colours: But when the Sun had ſhone a little upon it, and diſſolved that ſcum, I was ſoon undeceived; for the ſcent which is ſmelt at a great diſtance, made me well know what it was, and I have often wondred, that the horrible infection of it, does not occaſion a Plague every Year. If the *Sousbaſha* pleaſed, that inconvenience might be remedied, for the Water might be drained out; but he lets it ſtand and corrupt ſo, that he may afterwards ſell it to the Gardeners, who make uſe of it for watering their Gardens. When then they have a mind to dry the *Khalis*, they caſt up Dams in ſeveral places of it, and throw the Water from one into another, and afterward take it out and ſell it. When a good deal of the Water hath been taken out, the Ground drys very ſoon; and when it is very dry, which happens in the Month of *May* (at leaſt in the Year, 1657. it was compleatly dry by the middle of *May*) they ſet Men to work with Pick-axes to level the Ground, in thoſe places where heaps of Earth are caſt up; ſo that the Street being full of ups and downs, they make it even and ſmooth from end to end, carrying away the Earth they take out upon Aſſes-backs into the Fields. If they did not do ſo, in three or four Years time the *Khalis* would be ſo choaked up, by the abundance of new Earth that is brought into it by the Water of the *Nile*, that all the Houſes would be laid under Water.

Sakas. The *Sakas* prohibited to take Water out of the *Khalis* when it runs no more.

Great ſcench and infection of the *Khalis* when it runs not.

The *Sousbaſha* lets the water of the *Khalis* ſtand and corrupt for his own profit.

How the *Khalis* is dried.

The *Nile* brings much earth into the *Khalis*.

CHAP.

CHAP. XXIII.

Of the Arrival of the Baſha, and his entry into Caire.

THurſday, the twenty ſeventh of *September*, the Baſha whom the *Grand Signior* ſent to *Caire*, in place of the *Manſoul*, arrived before the City, having been three Months on the way betwixt *Conſtantinople* and *Caire*, but he had ſtopt ſome days at *Damaſcus*, and other good Towns; for from *Conſtantinople* to *Caire*, it is reckoned but Five hundred Leagues by Land. A day before he approaches the City, the *Caymacam*, with ſeveral other Perſons of Quality goes out, and Encamps under Tents ſome Miles from the Town, on the Baſha's Road; next day he waits for the Baſha at his Tent-door, and when he paſſes by the Tent, the *Caymacam* ſalutes him; then the Baſha comes near the City, to the place where his Tents are pitched: There he finds one, that the Inhabitants of *Caire* have prepared for him, which is very ſtately; for it hath long walls of Wax-cloth, five or ſix Foot high, Green and Red, and within there are about twelve Pavillions, all for the Baſha's uſe; one for giving Audience, another for Sleeping in, and another for a Kitchin, and ſo of the reſt. In the midſt of all, is the Pavillion that ſerves for the Hall; it is large, and of Green, Red, and other Colours, of Cloth, over which there are a great many gilt Balls; all theſe Pavillions are of Wax-cloth, of ſeveral Colours, and lined within with ſets of lovely Tapiſtry. Before the gate of the walls are two great Trees, on which hang above Two hundred Lamps, that are lighted in the Night-time; there is the ſame alſo before the Tents of the Principal Officers, as in the Caravan of *Mecha*. Now the Feaſt is prepared in the Hall of the Baſha's Tent, a *Bey* takes the care of it; for the *Beys* chuſe one of their number, to whom they give five Purſes for this Feaſt, and he takes all upon him. When the Baſha comes to the Tent that is prepared for him, the *Bey* who takes care of the Feaſt, meets him at the Wall-gate of the Tent, and there they kill a Bullock and a Sheep for a Sacrifice; then the Baſha enters into the Hall, where he finds Dinner ſerved in upon the ground along the Hall, according to their Mode; it conſiſts of about Two thouſand Diſhes, ranked one upon two others (theſe Diſhes have feet like our Salvers, but almoſt half a Foot high) and in that manner they are ſeven or eight Rows high. The diſhes are all of Rice, Broths, and the like, Green, Red, Yellow, and of ſeveral Colours; they have alſo good Joynts of Roaſt-meat, but without any Sauce; however they make ſome Ragoes of the Nuts of Pine-Apples, Almonds, and ſuch other things, they mind not the daintineſs and variety, but only the quantity of Victuals, and that they be not ſpoil'd. Dinner is prepared in the ſame manner in the Tents of the *Kiaya*, or the Baſha's Lieutenant, and of his other Officers. When the firſt have filled their Bellies, they riſe and give place to others, who Dine alſo, and then make way for the reſt ſo long as any remain; and ſo ſeveral companies Dine, without any new Service. When the Baſha has Dined, he withdraws into another Pavillion, where he is viſited by all the *Beys*, and other perſons of Quality, every one in his turn. The Baſha ſtayed there two days, and the third which was *Saturday*, the Nine and twentieth of *September*, he made his Entry in this manner. Firſt went the Servants of the *Beys* on Horſe-back, their Sword by their ſide, and Harquebuſs in hand, with the but-end on their Knee; they made near Five hundred Horſe, and among them were ſeveral of the Retinue of the Baſha. Next came the *Spahis*, divided into three Banners, the Green, the Yellow, and the Red. The Green called the Troop of the *Charqueſe*, or *Circaſſians*, marched firſt, every Trooper having a green *Guidon* on the top of his Pike; they were near Four hundred Men, and in the Rear of

The Tent prepared for the Baſha.

Preparations for a Feaſt to the Baſha of *Caire*, which a Bey takes care of.

How much it coſts.

At his arrival they kill a Bullock and a Sheep.

The Feaſt at the entry of the Baſha of *Caire*, how ordered.

Of what it conſiſts.

Kiaya.

A Feaſt for many perſons in one ſervice.

The Baſha's entry into *Caire.*

The Green Troop.

of the Troop came their *Aga*, having in his hand alſo a Pike, with a green *Guidon*, as the reſt had; and after him the Timbrels and Pipes of the Troop. Next to that came the Yellow, all the Troopers carrying yellow *Guidons*; they made about four hundred and twenty, and were brought up by their *Aga*, followed by the Timbrels and Pipes. The laſt was the Red Troop, conſiſting of near five hundred Men, carrying every one a red *Guidon*; their *Aga* was in the rear, and after him the Timbrels and Pipes, but in greater number than with the two former; for that is the moſt honourable Troop of the three, and next to it is the Yellow. After the *Spahies* came a Troop of *Tartarian*-Horſe, who belonged to the Baſha; there were above an hundred of them all apparelled after the Tartarian faſhion, with Pike in hand, and a Guidon ſtrip'd white, yellow and red. Theſe were followed by the *Muteferacaes*; then the *Chiaoux* with their great Caps of Ceremony, who made about three hundred in number. Next came all the *Beys*, every one with two Pages walking a-foot before them. After them came ſeven Horſe-men, every one leading a Horſe of the Baſhas; theſe Horſes were covered with rich Houſſes, all embroidered with Gold and Silver; the *Sousbaſha* followed them, having the Maſter of the Horſe of the Baſha on his left hand. All this body of Horſe, made about two thouſand five or ſix hundred Men. The *Azapes* followed them, covered for the moſt part with the Skins of Tigres all entire, and their Muskets on their ſhoulders, being in all above three hundred Men. And after them came the *Janizaries*, of whom two marched before, the one carrying on his ſhoulder a great wooden Club, and the other a great wooden Hatchet, as their Cuſtome is when they march in Pomp; theſe *Janizaries* made in all near a thouſand Men. After them marched the forty *Janizaries* of the *Mehkeime* or Juſtice, with their Caps of Ceremony, (*Mehkeime* ſignifies a place where Juſtice is rendered to all,) then ſixteen *Peicks* or Baſhas Lackqueys, marching two and two, with their Caps of Silver gilt on their heads, and Plumaches of Feathers in them. Then at length came the Baſha, mounted on a ſtately Horſe, with a Houſſe embroidered all over with Gold: He wore a Chiaoux Cap, with two black Herons tops ſtanding upright upon it, and a lovely Veſt of white Sattin lined with excellent Samour or Sable. After him came his *Selihhtar* and *Tchoadar*, each with his long tail'd Cap hanging down behind his back; and then came a great many Trumpets, Flutes, Drums, Timbrels, and ſuch like Inſtruments, with all his domeſtick Servants on Horſe-back. This Baſha brought one thouſand ſeven hundred Men with him, of whom ſome were in Armour to the very fingers ends; and two thouſand three hundred Beaſts, Horſes, Camels and Mules: It was eaſie to diſtinguiſh them from the reſt, being all much harraſſed by the Journey. When he entered into his Appartment, which had been prepared for him ſeveral days before, they killed two Bullocks.

Yellow Troop.

Red Troop.

A Troop of Tartars.

Mehkeime.

CHAP. XXIV.

Of the Journey from Caire *to* Suez.

BEing at *Caire*, I had a deſign to go ſee the Red-Sea, and knowing that there was a Caravan ready to part for *Suez*, I went to wait on *Haly Bey*, the *Bey* of *Suez*, who was then at *Caire*, and made him a Preſent of a Box of five or ſix pound weight of Sweet-meats, made by a French man, and he (when I had opened my deſign to him) promiſed me his protection. I went next to the Gentleman of his Horſe, and having retained Mules for myſelf and Company, I made Proviſions of Bread, Wine, Meat, and other things neceſſary to ſerve us to *Suez*, where they aſſured me I ſhould find all things, but eſpecially Water, nor forgetting neither a Quilt, Coverlet, and a Capot for every one of the company. We ſhould have had a Tent alſo with us, but we carried none,

The Journey from *Caire* to *Suez*.

Proviſions for going from *Caire* to *Suez*.

none, becauſe the *Beys* Gentleman of the Horſe, promiſed us the uſe of his to *Suez*.

Having made ready our Proviſions, we loaded them on a Camel, and then I parted from *Caire* on *Thurſday*, the ſeventeenth of *January*, in the Year 1658. with a *Capucine*, and a French man of *Provence*, who underſtood *Arabick* very well; and a *Moor* Servant who uſed to ſerve the French, and could ſpeak a little *Lingua Franca*, having left my own Man, who was indiſpoſed, at *Caire*. We went from *Caire* to the *Birque*, which is but four leagues diſtant, and encamped there, waiting for the reſt of the Caravan, that conſiſted of two thouſand Camels loaded with Timber, for building a Ship for the *Grand Signior*; *Novali Bey* had orders to get her built, and was gone a little before. The *Bey* of *Suez* went along with this Caravan in a Litter carried by two Camels; he made the Journey, becauſe one of his Galleys was arrived; and that was the cauſe alſo of the *Capucins* going, that he might Confeſs the Slaves on board. This *Birque* is ſpacious, and has always water in it; there are ſome who pay ſo much a year to the *Grand Signior*, for liberty to catch Wild-duck and Fiſh in it. *Friday* all day long the reſt of the Caravan was a coming, and *Saturday* Morning a Man cried aloud, that all ſhould make ready to depart at Noon; for it is the cuſtome in Caravans that are any thing big, to give notice of parting ſome hours before; but towards Noon there fell ſo great a Tempeſt, (for in Sandy Deſarts there are Tempeſts, aſwel as at Sea) that we could not ſet out that day. It blew ſo furiouſly, that I thought all the Tents would have been carried away by the Wind, which drove before it ſuch clouds of Sand, that we were almoſt buried under it; for ſeeing no body could ſtay abroad, without having mouth and eyes immediately filled with Sand, we lay under the Tent, where the Wind drove in the Sand above a foot deep round about us: We had two Paſties not as yet opened, and they were wrapt up in napkins at the bottom of a Maund, well covered with a napkin ſewed over it. When the Storm was over, which laſted not above three or four hours, we opened our Paſties, but found them ſo full of ſand, that no body could eat of them (ſo ſubtile and penetrating the ſand is) ſo that we were forced to throw them away; and theſe are the occaſions, when one finds the advantage of a good Tent.

A Tempeſt in the Deſart.

Next day, the twentieth of *January*, we parted at eleven a clock in the Morning, and at three in the Afternoon reſted, that we might drink Coffee; then half an hour after, the Timbrels ſounding, we marched on till one a clock next morning; for in the Caravans there is commonly a Man mounted on a Camel, who now and then beats two Timbrels or Kettle-drums that are on each ſide of the Camel before him; the Caſes of theſe Timbrels are of braſs, and they ſerve not only to chear up the Camels (who delight much in ſuch a noiſe, and in ſinging) but alſo to give warning to thoſe that ſtay behind.

The march of the Caravans.

Monday afternoon we parted, and having reſted a little about five a clock, half an hour, we ſet forward again, and marched on till four of the clock in *Tueſday* morning, travelling always a good league an hour: About half an hours march beyond the place where we had reſted, we ſaw a very handſome Turkiſh Sepulchre, where the *Kiaya* of a Caravan lies buried, who coming from *Suez*, was ſet upon by many *Arabs*: The *Kiaya* having for a long time fought with the *Arabs* in defence of the Caravan, as his office obliged him, (for the *Kiaya* of the Caravan is the Lieutenant of the Governour of *Suez*, and is obliged to guard all the Caravans that come or go from *Caire* to *Suez*;) this *Kiaya* (I ſay) after a long fight, received a thruſt with a Pike in the Belly, of which he preſently died, and was interred in the ſame place. Since that time, the Veſſels on the Red-Sea pay five thouſand Piaſtres at *Suez* to maintain an hundred Soldiers, whereof fifty are to abide in a Caſtle near to *Suez*, to guard the Countrey; and the other fifty with the *Kiaya*, wait upon the Caravans. An hours journey beyond that Sepulchre, we found a great long Ciſtern, built of fair Free-ſtone, which is filled by Rain-water. A little farther, and a good hour before one arrives at *Suez*, there is a fair Well, but the water of it is not good. *Tueſday* the two and twentieth of *January*, we arrived at *Suez* in the Night-time.

Arrival at *Suez*.

CHAP.

CHAP. XXV.

Of the Journey from Suez *to* Tor.

BEing come to *Suez*, I had a great mind to go ſee Mount *Sinai*, called in Arabick *Dgebel Mouſa*, which is in *Arabia* the Stony, and for that purpoſe we ſpoke to an *Arab Scheick*, who commanded above ten thouſand *Arabs*; we had him before *Haley Bey*, the *Bey* of *Suez*, who recommended us to him, ſaying, that it was his pleaſure we ſhould be treated as his own head; this *Scheik* ſaid he would anſwer for us, and gave us two *Arab Scheiks* for Guides; beſides that, the *Bey* ordered a Letter to be written in our preſence to the Governour of *Tor*, wherein he kindly recommended us to him, and gave us the Letter. Theſe *Arab Scheiks* furniſhed us with Camels, and we paid them twelve *Aſlanies* for each Camel to carry us thither and back again; they made us take ſix, to wit, one for every one of us, even for our *Moor* Servant, and two for themſelves, and for carrying our Proviſions: We gave them beſide ſixteen *Piaſtres* for ſome *Caffaires* which muſt be paid to the *Arabs* upon the Road, (*Caffaire* ſignifies Money given for the Redemption of any thing, as what is paid to the *Arabs* in nature of *Caffaire* is, that one may not be robb'd.) More than that, we were obliged to give them their Diet; ſo that all they had to do, was to guide us and feed the Camels. We provided for their Diet three *Septiers* (meaſures) of Flower, Butter, Honey, and twelve pound weight of Coffee, and ordinary Tobacco; and for ourſelves we took what we could get, for there is nothing to be found to eat in all that Journey. We cauſed Bread then and Biſket to be made for us of part of our Flower, and finding no Wine at *Suez*, becauſe the Jew who us'd to ſell it was gone to *Damiette* to buy ſome, we took Brandy made of Dates, Meat ready dreſt, and in ſhort, all that we could get to ſerve us till we came to *Tor*, where the Slaves of *Suez* aſſured us, we ſhould find all things; but above all, we were ſure not to forget ſix Borrachios, which we filled with water, ; we carried no Tents with us, becauſe the Slaves told us, that if we travell'd in ſo much ſtate, the *Arabs* might ſet upon us, thinking they ſhould find great Booty; but we did very ill in omitting them, for we were in no danger, conſidering how we were recommended, and having with us *Arab Scheicks*, who bore rule among them.

Mount *Sinai*. *Dgebel Mouſa*, the Mountain of *Moſes*.

Orders given to the *Scheick* to anſwer for the Traveller

Caffarie.

Proviſion for two *Scheicks*.

All our Proviſions being then in a readineſs, every one mounted his Camel as if we had been takeing Horſe, and parted from *Suez* on *Friday* the five and twentieth of *January*, about four of the Clock after noon, keeping along the ſide of the *Red-ſea* till we came to the end of it, where we croſſed over dry to the other ſide; there we ſaw a Bear about an hundred paces from us, but ſo ſoon as it perceived us, it took the Water and ſwam over to the other ſide, ſo that we ſoon loſt ſight of it; we found many more of them afterwards on our Journey. We travelled till eight a Clock at night, and then reſted in a place where there was ſome Broom; for they never brought us to reſt any where but in Places where they could find ſome fewel, not only to warm them, but for boyling their Coffee and Maſrouca. This was the firſt time that ever I rode upon a Camel, and indeed, it made me very weary, for their Pack-ſaddles are ſo broad that they are very uneaſie to ones Legs, which muſt ſtraddle very wide; the fatigue of this laſted with me about two days, but after that, I grew accuſtomed to it. Camels are ſo well known at preſent, that I think it would be ſuperfluous to give a deſcription of them. I ſhall only ſay that there are two kinds of them, to wit, thoſe which are called Camels, and thoſe whom they name Dromedaries; at leaſt I think they may be ranked under one kind; for all the difference that is betwixt them is, that the Camels have one bunch of fleſh upon their Backs, are great and high, go conſtantly at one pace, which is faſt, but hard, and travel (when they are loaded with ſeven or eight

The Journey to *Tor*.

Camels.

Dromedaries.

hundred weight) about thirty good leagues a day. The Dromedaries have two bunches of fleſh on their back, ſhaped naturally like a Saddle, are leſs, ſmaller and lighter than the Camels, and are only for carrying of men; they have a good ſoft trott, and will travel with eaſe forty Leagues a day; all that one has to do, is to ſit them well, and indeed, there are ſome that tye themſelves to them, for fear of falling; in all things elſe they are like Camels, they have Ears and a ſhort Tail like them, a cloven foot, and as ſoft as a Spunge, the neck long, and hair juſt like a Camels, both kneel when they are loaded and unloaded, and then riſe as they are bid; their Food is the ſame, and both endure thirſt well, continuing upon occaſion five days without drinking however the Camels can abſtain longer than the Dromedaries.

But to return to our Journey, we parted from our firſt Stage *Saturday* the twenty ſixth of *January* about five a Clock in the morning, and during all this Journey, it was very cold in the mornings, until the ſun was up. *Ain el Mouſe.* Shortly after we found ſeveral waters, which they call *Ain el Mouſe*, that is to ſay, the Wells of *Moſes*; there we filled our Borrachios, as we did where ever we found freſh water. About half an hour after ten, we reſted, and having baited, we went forwards about eleven, and travelled till ſix a Clock at night, having the *Red-Sea* always on our right hand, about half a league wide of us. We travelled at ſuch a rate, that it would have been all a good Foot man could do to have kept up with us.

Sunday January the twenty ſeventh, we ſet out about five a clock in the morning, and had not advanced above five hundred paces, when paſſing by the ſide of a Buſh, we heard a Voice that called to us, and being come to the place we found a poor languiſhing *Arab*, who told us that he had not eaten a bit for five days; we gave him ſome Victuals and Drink with a proviſion of Bread for two days more, and ſo went on our way. We were not afraid of the *Arabs*, (whom we met on the way) for when we found any, they civilly ſaluted us, and departed after we had given them ſome Bread and Tobacco, which they very courteouſly deſired of us, for they durſt not do us any hurt, ſeeing us guarded by two *Scheiks*, who told them that they had anſwered for us: when we reſted in any place to feed, ſome of them came often, who having ſaluted us, fell a eating with our *Arabs*, and when none came, one of our *Arabs* cried out (as loud as poſſibly he could) *That if any body had a mind to eat they might ſafely come*, and made this proclamation on all ſides, ſo that ſuch as heard the invitation, failed not to come with their half-pikes, and laying down their Arms, fell a feeding together on the *Maſtronca*, (of which I ſhall ſpeak hereafter:) but there was no neceſſity of making proclamation at night, for ſo ſoon as they ſaw the fire we made, they came immediately to ſee what it meant. After we had given that poor famiſhed *Arab* ſome Victuals, and travelled on in very good way, about ten a clock in the morning we entred among the Hills on very ſtony ground, loſeing ſight of the Sea: on theſe Hills we ſaw a great many *Antelopes*, and nothing elſe, though there be abundance of wild Beaſts in theſe Deſarts; as Woolves, Bears, wild Boars, Foxes, Hares, Chacales and Eſtridges; theſe are all very common there, and all know that the *Chacales* are engendred of a Dog-Wolf, and Bitch-Fox, or of a Dog-Fox and Bitch-Wolf. As for the Eſtridges they alſo live only in the Deſarts, where ſome of them are of a prodigious bigneſs. Every one knows how Eſtridges are ſhaped, which have a neck, head and bunch on the Back like Camels, with which they agree in many things, ſo that the Turks call them *Deve Couſch*, that is to ſay, Bird-Camels; they go in the Fields always in an even number, as two, and two or four and four. They always beget a Male and a Female, and run ſwifter than a Horſe, bnt tire likwiſe ſooner; and while they run, they throw with their feet the ſtones that they find, with ſo much force againſt thoſe that purſue them, that if they hit a man, they would do him a great deal of hurt. I ſaw one once give a great Dog ſuch a blow with his foot, as left him ſprawling with his four legs up in the Air. When they would catch Eſtridges, an *Arab* purſues them on Horſe-back, at firſt gently, and they run away in the ſame manner, but ſtill tiring a little. After two or three hours time, he rides

An *Arab* who who had not eaten in five days time.

Meeting with *Arabs* in the Deſart.

Antelopes, a Beaſt betwixt a Goat and a Deer.

Chacales.

Eſtridges.

Deve Couſch.

How *Eſtridges* are taken.

rides faſter, and then when he ſees his Fowl almoſt ſpent, he puts on to a ſpeed; and having taken and Killed it, he makes a hole in the Throat of it, and then having tied ſtreight the neck under the hole, three or four of them take hold of it, and for ſome time toſs and ſhake it from ſide to ſide, juſt as one would rinſe and waſh a Barrel; when they think it is enough ſhaken, they untie the Throat of it, and then a great deal of *Mantegue* or a kind of Butter comes running out at the holes, inſomuch that they ſay ſome of them will yield above twenty pound weight of that ſtuff; for by that ſhakeing, all the fleſh of the Creature is diſſolved into *Mantegue*, nothing remaining but skin and Bones. This would have ſeemed fabulous to me, if ſeveral Barbary men had not aſſured me of it. They ſay that this Mantegue is a very delicious food, but very apt to cauſe a looſeneſs. We travelled among theſe Hills till noon, when we reſted in a place where there were a great many fair Trees. Near to that is a place where the Rain-water that falls from the Mountains is kept, (and that water is very good.) Here it was that the People of *Iſrael* came out of the *Red-Sea*, having paſſed it over dry, to the ruine and confuſion of *Pharaoh* and all his men, who purſued them, as may be ſeen in the Book of *Exodus*, where this place is called *Shur*, Chap. 15. It is at preſent called *Corondel*. Not far from thence there are hot waters in a Grott, which the *Arabs* call *Haman el Pharaon*; that is to ſay *Pharaoh*'s Bath. They tell a thouſand ſtories of it, amongſt others, that if you put four Eggs into it you can take out but three, and ſo many as one puts in, there is always one fewer taken out again, and that the Devil keeps for himſelf; we did not ſee that place, for our *Arabs* would not take us to it, becauſe it was a little out of the way. They ſay alſo that over againſt *Corondel* the Sea is always Tempeſtuous, about the place where *Pharaoh* and the *Ægyptians* were Drowned. We parted from thence at one of the clock, and continued travelling till ſeven, then we reſted in a place where there are Trees alſo.

The Butter or *Mantegue* of an *Eſtridge*

Exod. Chap. 15.

Corondel

Haman of *Pharaon.*

Next day, being *Monday* the twenty eighth of *January*, we ſet out at four a Clock in the Morning, and having paſſed over ſeveral Hills, we came into good way again near to the Sea, but there is one place to be paſſed over juſt by the ſide of it, being white and ſmooh Rocks, where the Camels had much ado to keep from ſliding, chiefly becauſe they are wet with the Sea-water, but that laſts not long: we reſted at Noon, and half an hour after ſet forwards again, and towards the evening entred among Hills, where we travelled till ſix a Clock that we reſted in the hollow of a Rock, where we ſpent the Night at that Stage, and we could find no wood, not to boyl ſo much as our Coffee.

Tueſday the twenty ninth of *January*, we parted at five a clock in the Morning, and entred into a plain, where we travelled till Noon, and then having reſted a little, after one a Clock we marched on over the ſame Plain, until ſix a Clock at Night, and then reſted.

Next day *Wedneſday* the thirtieth of *January*, we parted at four a clock in the Morning, and four hours after arrived at *Tor*: about an hour before we came to *Tor*, we found a great many Palm-trees, and a well of very bad Water.

CHAP.

CHAP. XXVI.

Of Tor, *and of our arrival at Mount* Sinai.

Tor. TOR is no conſiderable place, nevertheleſs it has a good harbour for Ships and Galleys. This Port is guarded by a little ſquare Caſtle on the Sea-ſide, with a Tower at each corner and two ſmall Guns on the out-ſide before the Gate: an *Aga* is Governour of this Caſtle where none but Turks lodge: Near to it there is a Convent of Greeks dedicated to St. *Catherine* and to the Apparition of God to *Moſes* in the Burning-Buſh. We delivered the *Aga* the Letter from the Bey of *Suez*, but becauſe we had no preſent for him, he made no great account of us. We lodged in the Convent, which is very fair and ſpacious; there we were very well received, entertained with the Beſt, and ate Fiſh of the *Red-Sea*; at that time there were thirty Monks in it. We ſearched for Proviſions there, but could not find any; only the Monks commiſerating our condition, gave us Olives, Dates, Onions, and a Jar of Brandy, which we husbanded as well as we could: we ſtayed a day there becauſe the Monks told us that we needed two Septiers more of Flower; ſo that having bought the Corn and got it ground, they baked Bread of one half of it, to give our *Arabs* by the way and upon the Mount, and all this they did in a very obliging manner. While we were there, we bought of theſe poor Greeks ſeveral ſtone-Muſhromes, which in that place are got out of the *Red-Sea*; as alſo ſmall Stone-ſhrubs, or branches of Rock, which they call white Coral, and many great ſhells, all taken out of the Sea, and very pleaſant for artificial works: But they could not furniſh me with any thing of

A *Sea-man.* a certain Fiſh, which they call a Sea-man; however I got the hand of one ſince. This Fiſh is taken in the *Red-Sea*, about little Iſles, that are cloſe by *Tor*. It is a great ſtrong Fiſh and hath nothing extraordinary but two hands, which are indeed, like the hands of a man, ſaving that the Fingers are joined together with a skin like the foot of a Gooſe, but the skin of the Fiſh is like the skin of a wild Goat, or *Shamois*. When they ſpie that Fiſh, they ſtrike him on the back with Harping-Irons, as they do Whales, and ſo kill him: They uſe the skin of it for making Bucklers, which are Muſquet proof.

Having payed all and made a Preſent of ſome Piaſtres to the Monks, for their kind reception, we prepared to be gone, but were obliged firſt to pay a due of twenty eight Maidins a head, to wit, four for *Tor*, and twenty four for the Mount, and all to the uſe of the *Arabs*.

We parted from *Tor* on *Thurſday* the laſt of *January*, about eleven a clock in the Fore-noon, with a Monk whom they ſent with us, to ſhew us the chief Places of the Mount, and we payed for a Camel to carry him thither and back again. He ſpoke to us Turkiſh and *Arabick*, for he underſtood not a word of *Lingua Franca*. we ſaw on our way the Garden of the Monks of *Tor*, which is not far from it; this Garden is the place which in Holy Scripture is called *Elim*, where when the *Iſraelites* went that way there were only

Elim. ſeventy Palm-Trees, and twelve wells of bitter water, which *Moſes* made ſweet, by caſting a piece of Wood into them: theſe Wells are ſtill in being, being near one another, and moſt of them within the precincts of the Garden; the reſt are pretty near, they are all hot, and are returned again to their firſt bitterneſs, for I taſted of one of them where People

Hamam Mouſa Bath themſelves, which by the *Arabs* is called *Hamam Mouſa*, that is to ſay, the Bath of *Moſes*; it is in a little dark Cave. there is nothing in that Garden, but abundance of Palm-Trees, which yield ſome rent to the Monks, but the ſeventy old Palm-Trees are not there now. After we had ſeen theſe things, we filled our Borrachios with the water of a Well near to that place, which belongs

belongs to the Monks; I told them that it ſtunk a little, and they made anſwer that they had not Scowered it that year as they uſed every year to do, but withall, that it was the beſt water thereabouts. Heretofore they had a Church near to that Well, which the Turks Demoliſhed, and with the ſtones of it built the aforeſaid Caſtle called *Tor*. We travelled in the Plain till ſix a clock at night and then reſted. This Plain is in Holy Scripture called the Deſart of *Sin*, where the *Iſraelites* longing after the Onions of *Ægypt*, God ſent them Manna. In this Plain we ſaw many Acacia-Trees, from which they have the Gum that the *Arabs* call alſo *Arakia*: It is to be obſerved that the Acacia-Trees which are now ſo common in *France*, came at firſt from *America*, and do not yield that Gum; and that which in the Shops is called Acacia, is the inſpiſſated Juice of wild Plumb-Trees, and comes from *Germany*; theſe Trees are neither bigger nor higher than our ordinary Willows, but the leaves of them are very thin and prickley. The *Arabs* gather the Gum in Autumn, without pricking the Trees, for it runs of it ſelf, and then they ſell it in the Town.

Deſart of Sin.

Acacia.

Next day, *Friday* the firſt of *February*, we ſet out about five a Clock in the Morning, and entred among high Mountains, where we reſted near a Brook, and putting on again about eleven a clock, we travelled till about half an hour after four, that we came into a little Plain, where finding ſome Cottages of *Arabs*, our Guides would go no farther that day, but feaſted merrily on the Milk that we bought for them in theſe Cottages. There we ſaw a great many Women, and little Children, moſt of them Sucking.

Cottages of *Arabs*.

We parted from thence *Saturday* the ſecond of *February*, about two a clock in the Morning, and travelled a Foot over other Hills, where the way was very bad; about eight a Clock in the morning we found little Houſes pretty well built; where *Arabs* live at preſent. This place is called *Raphidim* in holy Scripture. A little further we ſaw ſeveral Gardens belonging to the Monks, very well walled round and full of all ſorts of fruit-Trees, and Vines too, kept in good order. Then we found the Rock out of which *Moſes* brought Water, when he had ſmitten it twice with his Rod; it is only a Stone of a prodigious height and thickneſs, riſing out of the Ground; on the two ſides of that ſtone we ſaw ſeveral holes by which the water hath run, as may be eaſily known by the prints of the Water, that hath much hollowed it; bnt at preſent no water iſſues out of them. This Stone in Holy Scripture is called the Stone of Strife. About ten in the Morning we came to a Monaſtery of Greeks, dedicated to the honour of the forty Martyrs: from this to the great Monaſtery where the Body of St. *Catherine* lyes, it is two hours travelling. This Monaſtery of the forty Martyrs is pretty neat, it hath a fair Church and a lovely large Garden, wherein are Apple-Trees, Pear-Trees, Walnut-Tree, Orange-Trees, Limon-Trees, Olive-Trees, and all other Fruit-Trees that grow in this Country; and indeed, that little of good Fruit which is eat at *Caire*, comes from Mount *Sinai*; beſides that, there are fine Vineyards, and very good water there. A Greek Monk lives always in this Monaſtery, and he whom we found there, told us that he had been twenty years in it; he takes care to ſee the Gardens dreſs'd and kept in order, by ſome *Arabs* who willingly ſerve him. We reſted in this Monaſtery at the foot of the Mountain of St. *Catherine*.

Raphidim.

The Rock which *Moſes* ſmote with his Rod.

CHAP.

CHAP. XXVII.

Of the Mountain of St. Catharine.

The Mountain of St. *Catharine.*

HAving repoſed our ſelves in the Monaſtery of the Forty Martyrs, we went out at One of the Clock, and aſcended the Mountain of St. *Catharine*, that is before it, taking with us a little Arab Boy, who carryed a ſmall Leather Bucket full of Water, that we might drink when we were dry. We were near three Hours in getting up that Mountain, we ſtopt (indeed) ſeveral times by the way to drink Water; but beſides, the Hill is full of ſharp cutting Stones, and many ſteep and ſlippery places to be climb'd up, that hinder People from going faſt. There are many Stones to be found in aſcending this Hill, on which Trees are naturally repreſented, that being broken retain the ſame Figure within; of which Stones, ſome are prodigiouſly big. About the middle of the Mountain there is a lovely Spring of clear Water, with a great Baſon in the Rock. This Spring was diſcovered by a Quail, when the Monks having brought down the Body of St. *Catharine* ſo far, were ready to die for Heat and Thirſt, and that Spring began at that time to run. This water was ſo hard frozen in the Baſon, that we could not break the Ice with good blows of a Stick. In many places of the Mountain, we ſaw alſo a great deal of Snow, and at length, got up to the top of it, where there is a Dome, under which is the place whither the Body of St. *Catharine* was brought by Angels, immediately after ſhe was Beheaded in *Alexandria*; that holy Body remained Three hundred Years there, until a good Monk, having had in the Night-time a Revelation, that the Body was in the top of the Hill, went next Morning with all the Religious, who in Proceſſion brought it down to the Monaſtery, where it was put in a lovely Silver Shrine, that is ſtill there. Under the Dome where this Body lay, there is a great piece of Rock riſing a little out of the Ground, whereon (they ſay) the Angels placed it, and it bears ſtill the marks, as if a Body had been laid on the Back upon it, for the form of the Reins appear there. The *Greeks* hold that this Cave was made by Miracle, but there is ſome likelihood that it hath been done by the Hands of Men: They made this little Dome about the Rock, in form of a ſquare Chappel. Having in this place paid our Devotions, we came down again with a great deal of trouble, and were two long hours by the way; ſo that we were tired enough, when we arrived at the Monaſtery of the Forty Martyrs at ſix a clock at night.

CHAP. XXVIII.

Of the Mountain of Moſes.

The Mountain of *Moſes.*

WEE ſet out of our Lodging on *Sunday* the third of *February*, about ſeven a clock in the morning, that we might go ſee the Mountain of *Moſes*, which is not ſo high, nor ſo hard to aſcend as the former: But there is much Snow upon it, aſwel as upon the other, and many good Ciſterns in ſeveral places, eſpecially near the top, there is a fair and good Ciſtern. After ſeveral reſts, we got to the top about nine a clock. On it there are two Churches, one for the *Greeks*, and another for the *Latins*; from the Greek Church, you enter into that of the Latins, which is dedicated to the Aſcenſion of our Lord; there

there we heard *Maſs* ſaid by the Capucin who was with us. Near to that, there is a little Moſque, and by the ſide of it a Hole or little Cave, where *Moſes* faſted Forty Days. There is a ſmall Grott alſo at the ſide of the Latin Church, where *Moſes* hid himſelf, when having deſired to ſee God's Face, the Lord told him, that he could not ſee his Face and live; but that he ſhould hide himſelf in that Rock, and that when he was paſſed by, he ſhould ſee his back parts: His Back and Arms are very well marked on the Rock under which he hid himſelf. It was upon the top of this Mount that *Moſes* received from God the Ten Commandments written upon two Tables. From this place one may eaſily ſee down into the Convent, which is at the foot of the Mount, and as it were juſt under thoſe who are on the top of it. There you ſee a fair large Church covered with Lead, where (they ſay) the Body of St. *Catherine* is in pieces. Before the door of the ſaid Church, within the Precincts of the Monaſtery, there is beautiful Moſque. As we were coming down again, we found by the way a great Stone, and (as the *Greeks* ſay) this is the place to which the Prophet *Elias* came, having fled from Mount *Carmel*, becauſe of the Perſecution of *Jezabel*, Queen of *Syria*; being come to that place where the Stone is, an Angel appeared unto him, and with a Rod, ſmiting that great Stone, made it fall down in the way, and forbid *Elias* to go any farther, telling him, that ſince *Moſes* had not been in the Holy Land, he ſhould not go to the top of this Mount. A little lower, is the Foot of a Camel, ſo well imprinted on the Rock, that it cannot be better ſtamped upon the Sand over which a Camel paſſes; the *Moors* and *Arabs* ſay it is the print of the Foot of *Mahomet*'s Camel, which it left there as he paſſed that way upon it, they kiſs it with great devotion; but it is credible that the *Greeks* have made it to captivate their friendſhip, to the end they may reverence thoſe places. After that, in ſeveral places of the Mount, we ſaw little Chappels, which have all little Houſes near them, and Gardens full of Fruit-Trees. Heretofore theſe places were inhabited by Hermites, in ſo great number, that it is ſaid, that in the Mountain of *Moſes* there were in ancient Times above fourteen thouſand Hermites; afterwards the Greeks kept Monks in all theſe Hermitages, to celebrate Divine Office; but at preſent there are none, becauſe the *Arabs* too much tormented them. We dined upon this Mountain on Bread, Onions, and Dates that we had brought with us, and then went to ſee the Hermitages, and firſt we found three of theſe Chappels altogether, with a paſſage from one to another: Behind the Altar of the third, which is dedicated to the Honour of St. *Elias*, there is a Hole in the Rock, where *Elias* lived all the while that he ſojourned in that Mount, becauſe of the Perſecution of *Jezabel*. Then we came to another place where there are three Chappels more, dedicated one to the Honour of the Bleſſed *Virgin*, another to the Honour of St. *Ann*, and a third to the Honour of St. *John*; after that, to a Chappel dedicated to St. *Pantaleon*, then to another dedicated to the Holy *Virgin*, another to *David*, another to the Baptiſm of our Lord *Jeſus Chriſt*, another to St. *Anthony* the Hermite; to another place where there are three little Cells, in which (the Greeks ſay) that two Elder Sons of the Greek Emperour ſhut themſelves up, each in his Cell, cauſing the Doors to be walled up, and leaving only a Window in each, ſtill to be ſeen, by which they received Victuals from a Servant who lived in the third Cell, that was not ſhut up, and that both of them died in their ſeveral Cells. All theſe Chappels are ſcattered up and down upon the Mount, ſo that one muſt go a good way before he can viſite them all: Near to every one of them, there is a little Houſe, a Garden, and good Water. From thence we went down to the great Monaſtery at the foot of the Mountain, by ſteps whith heretofore reached from the ſaid Monaſtery up to the top of the Mount, and were in number fourteen thouſand; at preſent ſome of them are broken; thoſe that remain, are well made, and eaſie to go up or down. One may judge of the height of St. *Catherine*'s Mount, by this, which certainly is not ſo high by a third, and yet hath fourteen thouſand Steps up to it. Upon the way as we came down, we found two fair ſtone Porticos, by which we paſſed, and where (the Greeks ſay) that they who performed the Pilgrimage, paid heretofore a certain ſmall due. After that, we came to the great Monaſtery at the bottom, which is welt built of good Free-ſtone, with very high ſmooth Walls; on the Eaſt-ſide there is a Window,

The height of the Mountain of *Moſes*.

by which thoſe that were within drew up the Pilgrims into the Monaſtery, with a Basket which they let down by a Rope that runs in a Pully, to be ſeen above at the Window, and the Pilgrims went into it one after another, and ſo were hoiſted up; by the ſame place they alſo let down Victuals to the *Arabs* with a Rope. We entered not into that Monaſtery, becauſe it was ſhut. To underſtand the reaſon of this, you moſt know the Hiſtory of this Monaſtery.

CHAP. XXIX.

Of the Monaſtery of St. Catherine.

The Monaſtery of St. *Catherine.*

FOR theſe thouſand years, the Greeks have been in Poſſeſſion of this Monaſtery, which was given them by a Greek Emperour, called *Juſtinian*; and they afterwards living there, on a certain day, *Mahomet*, who (as the Greeks ſay) was their Camel Driver, weary after the toyl of bringing in Proviſions upon the Camels, fell a ſleep before the Gate of the Monaſtery; while he was a ſleep, there came an Eagle and hovered for a long time over his Head, which the Porter of the Monaſtery obſerving, ran in great amazement to acquaint the Abbot with it, who immediately coming, ſaw the ſame thing, and reflecting thereupon, as ſoon as *Mahomet* awoke, asked him, whether or not, if being a Great and Mighty Lord, he would be kind to them? *Mahomet* made anſwer, that he neither was, nor ever like to be ſuch; but the other ſtill inſiſting upon that Suppoſition, *Mahomet* told him, that he ought not at all to doubt of it, but that if it were in his power, he would do them all the good he could, becauſe he had his livelihood from them; the Abbot would needs have that Promiſe from him in writing, but *Mahomet* affirming that he could not write, the Abbot ſent for an Ink-horn, and *Mahomet* having wet his Hand in the Ink, clapt it upon a leaf of clean Paper, and made thereon the impreſſion of his Hand, which he gave them as a confirmation of what he ſaid. Having ſometime after attained to that Grandeur which was preſaged to him by the Eagle, he called to mind his Promiſe, and preſerved to them their Monaſtery, with all the Land belonging to it, but upon condition, that they ſhould give Victuals to all the *Arabs* of the neighbourhood. And for that reaſon, when there are any Monks in the Monaſtery, they are obliged to give Half a Peck of Corn to every *Arab* that comes, and theſe *Arabs* grind it in a little Mill that they carry always about with them, who come ſometimes to the number of an hundred and fifty, two hundred, nay, four hundred in a day, and muſt all be ſerved; ſo that it amounts ſometimes to many Quarters of Corn, and to ſome they give three or four *Piaſtres* a year, more or leſs, according as they deſerve it. Now about two years before I was there, Proviſions coming to the Monaſtery, the *Arabs* robb'd them; which made the Greeks forſake the Convent, the Gate whereof is walled up, and the Walls ſo high, that they cannot be ſcaled, and without Cannon, that place cannot be taken, if there were any within to defend it: But now for two years there has no body lived in it, becauſe they would puniſh the *Arabs*, by depriving them of the ſuſtenance which they daily had of them, till they can bring them to reaſon; and therefore it was that we found ſo many Monks in that Monaſtery of *Tor*, whither they were almoſt all retired, for there are not ſo many there, when the Convent of Mount *Sinai* is open. Theſe Monks had many Rents in *Candy*, which they loſt by the Invaſion of the Turks. They have a Biſhop, who is called the Biſhop of Mount *Sinai*, on whom depend all theſe Convents and Chappels, even the Convent of *Tor* too; and this Biſhop depends not on the Patriarch, he was at that time at *Caire*. We were fain to reſt ſatisfied then, with what we ſaw of that Monaſtery from the top of the Mount.

An Eagle over *Mahomet's* Head.

Mahomet's Promiſe.

Mahomet could not write.

CHAP.

CHAP. XXX.

Of Mount Horeb, *and of the Place where the Golden Calf was molten,* &c.

AFter we had walked round that Monaſtery, we returned, and ſaw at ſome ſmall diſtance, Mount *Horeb*, on which *Moſes* fed his Flocks, when he ſaw the Burning Buſh. And near to that, are the Mountains upon which *Aaron* prayed for the People, all little ones. There is a fair Garden adjoyning to the Monaſtery, and within the Walls of it, a lovely Chappel, dedicated to the Holy *Virgin*. Upon our return from the Monaſtery of the Forty Martyrs, about half a quarter of a league from the ſaid Garden, we ſaw the Stone, or rather Place where the Golden Calf was molten; it is in the very Rock, where one may ſee a great Head of a Calf cut to the life, and within that place it was (as the Greeks ſay) that the Riches and Ornaments of the *Iſraelites* were caſt, of which they made the Head of the Golden Calf that they worſhipped while *Moſes* was with God upon the Mountain: But it is more probable that the Greeks have in that place cut the Head of the Calf in the Rock, to ſhew the place where it was Caſt, or where it was placed upon a Pillar. Something near to that, there is a high and great Stone, with ſome Inſcription upon it, but ſo defaced, that none of it can be read. The Greeks ſay that this Stone was to mark the place where *Jeremiah* hid the Veſſels of Gold and Silver, and other coſtly Furniture of the Temple of *Salomon*, when the *Iſraelites* were carried away Captives to *Babylon*, and that it is not known how it hath been brought thither, but that there is a very ancient Authour that ſpeaks of it, as being on Mount *Sinai*. Father *Kercher* explains it in his *Prodromus Copticus*, where he forges an Explanation of theſe Characters, which are unknown to all Men beſides himſelf, as if they were Hieroglyphicks, whereof without doubt he hath had the meaning by Revelation. I relate all theſe things according to the Tradition of the People of the Countrey, which not being authorized by Texts of Scripture, nor ancient Hiſtory, I leave it to the Reader to believe or not believe, as he thinks fit.

Mount *Horeb*.

The place where the Golden Calf was molten.

Father *Kercher*.

Having ſeen what was to be ſeen, we returned to the Monaſtery of the Forty Martyrs, very weary after ſo much mounting and deſcending. Our luck was good that no Wind blew when we went up theſe Mountains, for whether hot or cold, it would have kill'd us.

CHAP. XXXI.

Of our Return to Suez.

WEE had ſo bad entertainment on Mount *Sinai*, that we thought of nothing but of returning as ſoon as we could to *Suez*, where we hoped to refreſh ourſelves; and therefore *Monday* the Fourth of *February*, having made a Preſent of ſome Money to the Monk who lives in the Monaſtery of the Forty Martyrs, we ſet out at eight of the clock in the morning, to go ſee what ſtill remained to be ſeen, being unwilling, notwithſtanding all our fatigue, to leave any thing unſeen; we went firſt to the Church of the Twelve Apoſtles,

Return from Mount *Sinai* to *Suez*.

and then having travelled about an hour, and one half of it up hill, we went down into a very low place, where there is a little Habitation, with ſeveral Gardens full of Fruit-trees, and a large Spring of excellent Water. There there is a little Church dedicated to St. *Coſme* and St. *Damian*. Having aſcended a little, we went down by the very place where the Earth opened and ſwallowed up *Corah*, *Dathan* and *Abiram*, becauſe they had mutinied againſt *Moſes*.

Corah, Dathan and Abiram.

Abont eleven of the clock, we came to a place where our Camels ſtay'd for us, and having dined, and given ſome Piaſtres to the Monk who had ſhew'd us every thing, for his pains, we ſet out about noon, and followed the ſame way we came till four of the clock in the afternoon, that we left it and ſtruck off to the right, leaving the Red-Sea at a pretty good diſtance from us on our left hand. We travelled in good way, being the ſtreighteſt, pleaſanteſt and ſhorteſt Road from Mount *Sinai* to *Suez*: But as we went, we took the way by *Tor*, partly to ſee it, and partly to take a Monk to guide us in our viſitations. About half an hour after five, we reſted in a great Plain.

Next morning, *Tueſday* the Fifth of *February*, we ſet out at four of the clock, keeping ſtill in good way, and reſted about ten of the clock in a place where there was Water. We went from thence about eleven, and came to reſt again about half an hour after five in the evening.

Next day, *Wedneſday* the ſixth of *February*, we parted at five a clock in the morning, and about eight, ſome two or three hundred paces wide of the Road, we found a Well of good water, where we provided ourſelves. About half an hour after one of the clock we reſted, and at two went forwards again, till ſix at night, when we took up our reſt.

Next day, *Thurſday* the ſeventh of *February*, we parted about five of the clock in the morning, about ſix we entered again into the way by which we came, and found a Caravan of about two hundred Camels belonging to *Arabs*, loaded with Coal, and going to *Caire*: When they have gathered their Gums, they carry them in this manner in Caravans to the City. We reſted at *Corondel* about ten a clock in the morning, and ſetting out again at eleven, travelled till ſeven at night, where we reſted in a little Wood. From whence we departed next day, *Friday* the eighth of *February*, about four of the clock in the morning, and reſted at eleven. From thence we ſet forward at noon, and came to reſt at ſix of the clock at night, at the place which we had made our firſt Stage, when we came from *Suez*.

The ſame evening at ſeven of the clock we parted, and arrived at *Suez* on *Friday* the eighth of *February*, at eleven of the clock at night, but lay without near the Gate until day, that it was opened, ſuffering a great deal of cold, for we had no wood to make fire.

All the way back from Mount *Sinai* to *Suez*, was very good and even, and we were very merry upon the Road, for I took great pleaſure to hear the *Arabs* tell the ſeveral paſſages of their Life, putting them now and then in the humour by queſtions I put to them.

Here I ſhall relate what I learn'd from them.

CHAP.

CHAP. XXXII.

Of the Arabs.

THE *Arabs* are of the Race of *Iſhmael*, and of his Twelve Sons, who were the Patriarchs of the Tribes of the *Arabs*, as the Twelve Sons of *Jacob*, were Heads of the twelve Tribes of *Iſrael*. Theſe *Arabs* are divided into thoſe who live in Towns, and thoſe who inhabit the Deſarts; theſe laſt are the *Arabs* whom the Ancients called *Scenitæ*, and are now adays called *Bedouins*, of whom particularly I intend to Treat. One good quality they have, that they willingly rob Caravans when they can, and do no other hurt, but ſtrip Travellers ſtark naked, unleſs they make reſiſtance; but when they catch any Turks, they give them not ſo good quarter, eſpecially if any of their Countrymen have been lately uſed ſeverely in the Towns. Theſe People who are very numerous, live in the Deſarts, where (though they lead a moſt wretched life) yet they think themſelves moſt happy. Their Cloathing is a long blew Shirt, ſewed up on both ſides from top to bottom, and then with a great piece of white Searge, they wrap themſelves about the Body, under the Arm-pits, and over the Shoulders, giving it ſeveral turns about them; ſome of them alſo have Drawers, and a kind of Furred Veſt, or elſe a great many Sheeps Skins ſewed together, putting the rough ſide towards their Shirt to keep them warm, and turning it the contrary way again, when they would be cooler: Several wear alſo a kind of *Pabouches*, which are almoſt like our Shoes. Their Wives are alſo miſerably ill Cloathed, all cover their Faces with a Linnen-cloath with holes in it for their Eyes, and wear great Rings of Lattin in their Ears. Moſt of theſe People have flocks of Camels, Sheep, and Goats, which they feed here and there, according as they find Graſs; and where they find Paſture, they pitch their ugly Tents made of Goats-hair, in which their Wives and Children live; but when that is eaten up, they pack up Bag and Baggage, and loading their Camels with all they have, Houſe, Goods, Wives and Children, they go in ſearch of Paſture ſomewhere elſe. They live on Camels or Goats Milk, and on the fleſh of Camels, with water for their Drink; they alſo eat Cakes or Buns, among others they have the *Mafrouca*, which is a great regale to them; and indeed, they eat but ſeldom of that, I have ſeen them many times make it on our Journey to Mount *Sinai*, where they had it daily, Morning and Evening at my coſt, for I grudged them nothing. They mingle Flower with Water in a Wooden-Bowl, which they carry always about with them, and knead it well into a Paſte, then they ſpread it upon the Sand, making it round, very thin, and a Foot and a half in Diametre, after that they lay it upon the Sand where the Fire was made, covering it up with hot Embers; and live Coals over them, and when it is baked on one ſide, they turn it upon the other: When it is well baked, they break it into ſmall pieces, and with a little Water knead it again of new, adding thereto Butter, and ſometimes alſo Honey; they make it into a thick Paſte, and then break it into great pieces, which they work and preſs betwixt their Fingers, and ſo feed on them with delight; and they look like thoſe Gobbets of Paſte that are given to Geeſe to fatten them. Their Deſarts are divided into Tribes, and the Tribes into Families, which poſſeſs different Quarters. Each Tribe hath a *Scheik el Kebir*, or great *Scheik*, and every Family hath its *Scheik*, or Captain. The *Scheik el Kebir* commands all the other *Scheiks*, and theſe *Scheiks* adminiſter Juſtice to the *Arabs*, having power over them of Life and Death, and are punctually obeyed in what they Command, for they can Fine thoſe in Money who are refractory; the Offices of *Scheiks* are Hereditary, deſcending from Father to Son, and when the *Scheik* of a Family dies without Children, all the Family aſſemble together; and having ſet forth the praiſes of thoſe whom they think worthy of the Charge, they chuſe the moſt vertuous, and entreat

Mafrouca.

Scheik el Kebir.

The *Scheiks* of the *Arabs.*

entreat the *Scheik el Kebir* to approve of their Election. It is the ſame thing in the Election of the *Scheik el Kebir*, only it is made in an Aſſembly of the whole Tribe. The Baſhas commonly give ſome pay to the *Scheik el Kebir* of the Tribes that are ſcattered in their Governments, being very unwilling to have any quarrel with them; and the Caravans alſo allow him a ſum of Money yearly, that they may ſafely paſs without Moleſtation; to the other *Scheiks* they give Proviſions, Money, Veſts, and Cloth for Shirts, in certain proportions, and theſe Blades think themſelves in their Tents happier than Kings. *Sultan Amurat* heretofore would have confined them to live in Towns exempted from all Payments, but they would not hear of it. They keep conſtantly Spies abroad on all hands, to know if there be any Plots in hand againſt them, and to be always ready to defend themſelves, or flie farther off; and certainly there is no great hurt to be done unto them in thoſe Deſarts, for ſeeing there are no High-ways in them, an Enemy would ſoon loſe themſelves. Beſides that, they muſt carry with them Proviſions for all the time they muſt be there, for nothing is to be found in thoſe places, nay, they would ſoon die of thirſt too; for though there be ſeveral Wells on all hands, yet none but the *Arabs* know where they are. The Arms of the *Arabs* are Lances, or Half-pikes, Swords or Shables, and long Daggers; Fire-arms they have none, but are much afraid of them, and it is prohibited to ſell them any, though indeed, they know not at all how to uſe them. For I know a French Merchant, who one time meeting with *Arabs*, they ſtript him ſtark naked, and before they left him, made him ſhoot off his Fire-lock and Piſtols, which they ſuffered him to keep. They have alſo Bucklers, made of the Skin of a Fiſh, called the *Sea-man*.

Arabian Horſes.

They have pretty Horſes, that are ſmall, but indefatigable, and run ſo faſt that they ſeem to flie; where they alight, they leave them without making them faſt to any thing, and theſe Horſes ſtir not from the place where they have been left. And indeed, when they find them for their purpoſe, they are careful to feed them with Camels Milk, Butter, Camels fleſh dried in the Sun, and Wheat, all which things make them very ſtrong. Thoſe who have any competent Eſtate, keep a Camel to ſave their Life in time of danger. They feed him from a Colt with Camels Milk, Butter, Camels fleſh dried in the Sun, and Wheat, and give him nothing elſe to eat, which makes them very ſtrong and ſwift, as well as their Horſes. The *Arabs* of different Tribes, are many times in Wars one with another, and the *Scheik el Kebir* marches at the head of them. When one of them kills another in time of peace, if the Friends apprehend the Malefactor, they carry him before the *Scheik el Kebir*, who condemns him to death, or to pay ſo much to the Relations of the deceaſed, according as they deſire it; but commonly thoſe of the ſame Family, revenge the death of their Relation, and they are ſo obſtinate in their revenge, that they'll keep it an Hundred Years; the Mother ever now and then, ſhewing her Children the Bloody Shirt of their Father. When any one of them dies, he is buried in the ſame place where he Expired, and ſome Stones put upon his Grave.

The food of the Arabian Horſes.

They told me a great many things more of their Cuſtoms, as among others, If an *Arab* marry a Maid, he kills a Camel or two, according as he is able to make a Feaſt, and gives ſo much to the Maid: If at any time after, a near Relation of the Maids (who was abſent when the Wedding was made) happen to come, and be diſpleaſed with the Marriage, he pays back the Husband what Money he gave to his Kinſwoman, the Camel which he killed, and breaks the Marriage, though the Maid be deflowred. Though theſe People be *Muſulmans*, yet they make no other Prayers, than now and then to ſay *Biſmillah*, that is to ſay, in the Name of God.

To conclude, they have a wonderful ſlight in ſtealing, and one of the *Scheiks* who went with me to Mount *Sinai*, told me, that if he pleaſed, he could in the Night-time, kill the *Bey* of *Suez* in his Bed, in ſpight of all his Guards, and though all his Doors were ſhut. And a little before I came to *Caire*, three *Arabs* contending together which of them was the nimbleſt Rogue, one brag'd that he could ſteal all that was in the Kitchin of the Baſha; the other thinking that to be but a ſmall matter, ſaid that he would ſteal the Baſha's Signet, or Seal; and the third offered to do more than they both, ſaying, he would kill

kill the Baſha in his Bed. The firſt made a ſhift to ſlip into the Kitchin, and in the Night-time carried all away, not leaving ſo much as a Skillet; the ſecond thronging in among thoſe, who one day entred into the place where the Baſha was Sealing, got pretty near to him, and the Baſha having ſealed ſomething, and offering the Seal to ſome body to hold, this Knave ſtretched out his hand, and having received it, ſhortly after diſappeared: The third went ſo far that he ſlid into the Baſha's Appartment, and entring into his Chamber in the Night-time, came to his Beds-ſide, where having drawn his Cangiar, his hand was up to have ſtabbed him, when a little Boy, who was in the Bed, and ſaw the glittering light of the Cangiar, cried out ſo loud, that the Baſha ſtarting up, avoided the blow: Immediately Servants came in, and ſeized the Villain, who was next day Empaled for it.

CHAP. XXXIII.

Of Suez *and the Red-Sea.*

BEing come back to *Suez*, we went and thanked the Bey for his kindneſs, and ſeeing there was no Caravan ready to ſet out, we had time enough to conſider *Suez*, and the Red-Sea: This Sea which many think is ſo called becauſe its Water is Red, others more rationally becauſe the Sand of it is Red, is no Redder than any other Sea, neither in its Water nor Sand; only I obſerved as I went to Mount *Sinai*, ſome Mountains all over Red upon the ſides of it, but I believe, the reaſon why it is called Red, is: That the Tranſlators of the Greek into Latin, having in the Greek found the *Erythrean* Sea, have taken that word in Greek for Red, not conſidering that it is the Name of an ancient King called *Erythra*; who hath given his Name to that Sea, which Name reaches a good way beyond the Gulf of *Arabia*, comprehending all the Sea that is betwixt the Eaſtern Coaſt of *Africa*, and the *Indies*. See *Arrian*'s Navigation of the *Erythrean* Sea. This Sea in the holy Scripture is called *Tam Souf*, that is to ſay, the Sea of Ruſhes, becauſe the Banks of it are full of Ruſhes. And the *Arabs* call it *Buhr el Calzem*, as if one ſhould ſay the Sea of *Clyſma*, becauſe of the Town named *Clyſma*, which was heretofore built at the moſt Northern point of that Sea, which is a Gulf of the Ocean, growing narrower and narrower the more Northward it runs; and during the ſpace of five days that I kept along the Coaſt of it in going to Mount *Sinai*, I could not obſerve it to be any where above eight or nine Miles over. This Sea ebbs and flows like the Ocean. Two Galleys that belong to *Haly Bey*, Trade on it, and many Ships alſo, which for the moſt part belong to *Beys* of *Ægypt*, but every Year ſome of them are loſt; becauſe being narrow and full of Rocks, the Ships want Sea-room. It was a Sea of great Trade, before the diſcovery of the way to the *Eaſt-Indies* by the Cape of *Good Hope*, by which the Portugueſe, Engliſh, Dutch, and others, ſail now to the *Indies*, and bring us the Drugs, Spices, Pretious Stones, Pearls, and many other Commodities, which for the moſt part came formerly only by *Aleppo*, or by the Red-Sea, and were unloaded at the Port of *Coſſir*, from whence they were carried to the Town of *Chana*, lying upon the *Nile*, and from thence conveyed down the River to *Caire*, and ſo to *Alexandria*. *Strabo* obſerved this way and paſſage, when he writes that *Coptos*, a Town of the *Thebais* (the Ruines whereof are ſtill to be ſeen betwixt *Coſſir* and *Chana*) was a place of Traffick common to the *Arabs* and *Indians*. There are very good Oyſters taken in this Sea, as ſmall as thoſe of *England*, and many other good Shell-fiſh, beſides ſeveral extraordinary Fiſh, and among others that which they call the *Sea-man*, (mentioned before) and the *Chagrin*, which is a Fiſh ſhaped like a Sea-dog, and about ſeven or eight Foot long, at leaſt that which was ſent me from *Caire* is ſo. Upon the ſide, and at the begin-

Erythra.

Buhr el Calzem.

Clyſma.

Coſſir.

Chana.

Coptos where ſituated.

Chagrin a fiſh.

Suez. Arſinoe. Ptolomy Philadelphus.

beginning of this Sea (famous for the paſſage of the Iſraelites) ſtands *Suez*, which ſome will have to be the Ancient *Arſinoe*, ſo called from *Arſinoe* the Siſter of *Ptolomy Philadelphus*, who built that Town, and called it by the name of his Siſter; it is a little Town, containing about Two hundred Houſes. It hath a pretty Harbour, but ſo ſhallow Water, that Ships cannot put into it, and the Galleys themſelves muſt be half unloaded before they enter into it; nevertheleſs, Ships and all ride ſafe enough in the Road. Theſe Galleys are very little, they carry no great Guns, but only a *Petrera* to ſalute the Ports where they arrive. Cloſe by the Harbour there is a *Baraque*, railed in with great wooden Paliſſadoes, where are nine *Culverines*, every one longer than another, of which the biggeſt is of a prodigious length, and I take it to be much longer, and of a far wider bore, than the two which are at *Malta* upon the *Baraque*, and in the Caſtle St. *Erme*; they are of the Turkiſh make, and nothing of Workmanſhip about them. There are alſo thirteen pieces of very great Cannon there, and upon one of them a Flower-de-Luce; however it is eaſily diſcernable, that it hath been made in *Turkie*, perhaps by ſome Renegado French man, for it is altogether Turkiſh, without any Workmanſhip, as all the reſt are. Theſe Guns are not mounted, and were ſent thither from *Conſtantinople* by *Sultan Amurat*, on a deſign he had of attempting an Expedition into the *Indies*, with a Fleet fitted out on that Sea. Cloſe by the Gate of *Suez* there is an Eminence, where heretofore ſtood a Caſtle built by the Franks, and upon the ſame Eminence there is ſtill a great Gun. The Slaves told us, that the People of the Country believe, there is ſome Treaſure near that place guarded by Hobgoblins; for my part, that Night we arrived from Mount *Sinai*, I lay at the foot of that Eminence, and the Sprights did not at all diſturb my reſt. There is in this Town ſtill a Greek Church, but in bad order. There are ſome pretty well built Houſes in *Suez*, and an indifferent good Market-place. To conclude, this Town is very Populous, when any Ship arrives, or when the Galleys are in the Harbour, but at other times it is very Deſolate; and indeed, there is not ſo much as any good Freſh Water within two Leagues round it.

CHAP. XXXIV.

My Return from Suez *to* Caire.

Return from *Suez* to *Caire.*

AFter I had ſeen *Suez* at leiſure enough, I prepared to be gone with a Caravan of Two hundred Camels, which the *Emir-Adge* had provided to carry from *Suez* to *Caire*, the Coffee that was brought in the Galleys, and twelve Ships which were in the Road; there was in all Thirty thouſand Load, each Load weighing three or four hundred weight, and every Camel carried two of theſe Loads. I hired a Camel for my ſelf, there being no Mules to be got, and we parted from *Suez*, *Thurſday* the fourteenth of *February*, about eight a Clock in the Morning; the Caravan was attended by a guard of *Arabs* from ſundry places. We left ſeveral thouſands of Camels in *Suez*, and met abroad ſeveral great Troops belonging to *Arabs* and others, who came to let their Camels for Tranſporting of the Coffee. I ſoon found the difference betwixt the Camels of the *Arabs*, and thoſe of the Town, for being accuſtomed to Ride upon the Camels of the *Arabs*, I could not make uſe of this which I had hired to carry me to *Caire*, one half days Journey; ſo that I hired a little Aſs from a man of the Caravan, and rode upon it to *Caire*. The truth is, the Camels of the *Arabs* go a great deal more eaſily than the others do. At Noon we paſt by a Caſtle called *Adgeroud*, which we ſaw not as we came, becauſe we paſt it in the Night-time, only three perſons live there who drink Salt-water. We reſted at Two a Clock, and put on again at Six,

Six, travelling till three a clock in the morning of *Friday* the fifteenth of *February*, when we reſted; we parted again at noon, and travelling till three a clock after, we reſted; then we ſet forwards again at ſeven a clock at night, and kept travelling till next day *Saturday* the ſixteenth of *February*, that about eight a Clock we arrived at *Caire*.

This Caravan from *Caire* to *Suez*, and from *Suez* to *Caire*, travels commonly very faſt, becauſe it cannot ſpend much time by the way, for otherwiſe they would fall ſhort of proviſions, having none but what they carry with them, both for Men and Camels, and therefore they never ſtay above two or three days at *Suez*, and if they ſtayed longer, they would ſtarve that Town, where there is nothing but what is brought in from the Countrey about, when the Galleys or ſome Ships arrive; and indeed, theſe Camel drivers are always ſo weary and ſpent, that they can hardly ſtir, they have not ſo much as time to ſleep, and now and then they run before the Caravan and tumbling down uPon the ground, fall preſently a ſleep, taking there a ſhort nap till the Caravan be paſt, when ſome take care to awaken them. In this Journey from *Suez* to *Caire*, for a days time and more we had ſo hot a Wind, that we were forced to turn our backs to it, to take a little breath, and ſo ſoon as we opened our mouths, they were full of Sand: our Water was ſo extreamly heated with it, that it ſeemed to be juſt taken off of the Fire: and many poor People of the Caravan, came and begged of us a cup of water for Gods ſake; for our parts we could not drink it, it was ſo hot, The Camels were ſo infeſted with this Wind, that they could not ſo much as feed; but it laſted not above ſix hours in its force; and if it had continued longer, one half of the Caravan would have periſhed. It was ſuch a kind of wind that the year before ſo infeſted the Caravan of *Mecha*, that two thouſand men died of it in one night. In this Journey I obſerved that when the feet of the Camels were cut and galled, the Camel drivers took the Bones of dead Camels, (of which all the way from *Caire* to *Suez* is ſo full, that following only the tract where theſe Bones ly, one may go the ſtreight way to *Suez*) they took theſe Bones (I ſay) and with the marrow they fonnd in them anointed the ſore place of the Camel. Such as would travel to Mount *Sinai*, ought to make proviſion at *Caire* of all that they may ſtand in need of, and not truſt to *Suez* or *Tor*, for a Camel will carry all. I'm ſure for want of that counſel, we ſuffered much, and when we came back to *Caire*, were all troubled with a Rheum that fell down upon our Lungs like to have choaked us, by reaſon of the cold icey waters that we were forced to drink upon that Mountain; nay our *Moor* Servant had almoſt loſt his Life by it.

A dangerous hot Wind.

A great Mortality by that Wind.

CHAP. XXXV.

The Journey from Caire *to* Gaza.

BEing recovered from my Journey to Mount *Sinai*, I reſolved to travel to *Jeruſalem*, and ſeeing that which moſt recommends theſe places to us, is the Birth, Life and Death of our Lord *Jeſus Chriſt*, I ſtayed till Lent, that I might be there at the time when the Church celebrates the memory of his dolorous Paſſion. There is a Caravan that yearly in Lent goes from *Caire* to *Jeruſalem*; and with the Maſter of the preſent years Caravan, (who was a Chriſtian of the Countrey) I made a bargain for eighteen *Piaſtres* each Coune, and all *Caſſaires* payed to *Jeruſalem*. Theſe Counes are Hampiers like Cradles carried upon Camels Backs one on each ſide, but they have a back, head and ſides, like the great Chairs that ſick people ſit in. A man rides in each of theſe Counes, and over them they lay a covering,

From *Caire* to *Gaza*.

Counes.

which keeps them both from the Rain and Sun, leaving as it were a Window before and behind upon the Camels back. We wanted four Counes, for we were four in company, to wit, a Capucin, a Provencial, my ſelf and my Servant, but the Capucin payed only ſixteen Piaſtres; the Religious not paying ſo much as the Seculars. We had Biskets made for us, French Bread, Wine in Flasks, Rice, Lentils, and other Lent-Proviſions; carrying with us a Tent, a Pot or Skillet, and in ſhort, all that was neceſſary, not forgetting Candles, Candleſtick and Leather-Buckets, to draw Water with. All this we had carried upon a Camel over and above the Bargain.

A Clergy man pays leſs than a Secular.

Being thus provided, we parted from *Caire Saturday* the three and twentieth of *March*, at one a Clock after noon, every one mounted on his Aſs, and by four a Clock came to *Hhanque*, which is a little Town where the Caravans of *Jeruſalem* make their firſt Stage. There we lay, and next day came the whole Caravan, conſiſting of ſix Score Camels, with ſeveral Horſes, Mules and Aſſes.

Hhanque.

We parted from *Hhanque Monday* morning the twenty fifth of *March*, and reſted without the Town till Noon; at which time we ſet out on our journey, and at eight a Clock at night came to ly at *Bulbeys*; we had a tryal then of theſe Panniers, and for my part I was much at my eaſe, for I had under me a good thick quilt and a Pillow, and lay at full Length, turning my feet ſometimes towards the neck and ſometimes towards the tail of the Camel, though the Camel-drivers kept a heavy clutter, crying that I ſpoil'd their Camel, for they would have had me ſit after the Turkiſh manner, as all the reſt did.

Bulbeys.

Next day *Tueſday* the twenty ſixth of *March*, we parted from *Bulbeys* at one a Clock after Noon, and came to lodge at *Corede*, where we arrived at eight in the Evening, and we parted from thence next day,

Wedneſday the twenty ſeventh of *March* at Noon, and at eight a Clock in the Evening we came to *Salahia*; there are very pleaſant Woods of Tamarisks about all theſe places; but though all of them were good Towns and Villages, yet we lay abroad in Tents, making a little Camp, and in the Night-time Guards with Muſquets were placed on all the Avenues of the Caravan, who ſuffered none to come in or goe out, they are payed for that, and it is a very good courſe to prevent being Robbed.

Salahia.
Tamarisks.

Next day *Thurſday* the twenty eighth of *March* at Noon we parted from *Salahia*: and about ten a Clock at night croſſed over a fair Bridge, under which runs the Water of the Mediterranean Sea, that remains on land, when that Sea makes any Inundation, (ſo we were told) but it is probable it may be the *Sirbonite* Lake. We travelled on till five a Clock in the morning next day, when we encamped in a place called *Elbir Devedar*, becauſe of a dirty Well of ſalt Water that is near to it, for *Bir* in Arabick ſignifies a Well; the Beaſts are watered there, but ſuch as have not provided themſelves of freſh Water, know what it is to want it at that place.

Sirbonite Lake.

Bir.

We parted from thence the ſame day, *Friday* the twenty ninth of *March* about noon, and betwixt three and four of the Clock we found upon the Road a Well called Bir like the former, but continued traveling till nine a Clock at night, when we arrived at *Catie*, where we reſted the next day, being *Saturday* the thirtieth of *March*, becauſe of the *Jews*, who do not travel on *Saturday*, and there being a good many of them in the Caravan, they had credit enough with the maſter of the Caravan to obtain this. *Catie* is a Village where there is indeed a well of water, that is not indeed ſalt, but ſtill unpleaſant for drinking, as being very ſweetiſh; but two miles from *Catie* there is a well of Water, which is good after that it hath ſtood a little: at *Catie* we ate freſh Fiſh half as long as ones Arm, as broad and thick as Carpes, and of as good a relliſh; they did not coſt us a Maidin or five farthings a piece.

Catie.

Cachef.

Saturday after noon the *Cachef* of *Catie* preſſed our Camels to fetch wood from the Sea-ſide, which is but a little way off, and they did not come back till the next day, *Sunday* at One a clock in the Morning, which hindred us from Parting from *Catie* till the day after. The Cachef of *Catie* ſent for me, to ſhew me ſome Books; he had got a great many Latin and French

French Books of Phyſick and Chirurgery, that had belonged to a Dutch Chirurgeon, who died there ſome Months before, as he was coming from *Caire* with the Caravan, which the Cachef ſignified by Letter to the French Conſul at *Caire*; he told me that he had a Cheſt full of them: he ſhewed me alſo holy Sepulchres, and other ſuch Relicks of the ſame Dutch-mans, and gave me ſome of them; having afterward treated me with Coffee, he asked me wherein he could ſerve me; I thanked him heartily for his civility, and being returned to my Tent, made up a Box of Raiſins, Almonds, and ſuch other Fruits, (which are there a great Treat) and preſented it to him.

We parted from *Catie Monday* the firſt of *April* at nine a clock in the Morning, and four Turks armed with Muskets and Shables, waited on us as a guard to *Riche*, becauſe we were afraid to be ſet upon by the *Arabs*. About two a clock we found a ſhallow and narrow but very long Pit full of very white Salt, and they aſſured us that that Salt was made only by the Rain-water, the ſand of that place having ſuch vertue, as being without doubt very Salt, and the like is to be ſeen in *Alexandria*. We came to *Birlab* about ten a Clock at night, which is a Deſart without any Habitation, but hath three wells of Salt-water. *Salt of Rain-water.* *Birlab.*

We ſet out from thence next day *Tueſday* the ſecond of *April*, about ten a Clock in the morning, and about noon came to a well of good freſh water lately made by a *Sangiac* of *Ægypt*, for all Travellers: About ſix a clock at night we arrived at a place called *Bir Acat*, which is alſo in the Deſart, having neither habitation nor water to water Beaſts; and all theſe ways are full of *Quick-Sands*. *Bir Acat.*

We lay there, and parted on *Wedneſday* the third of *April*, about ſix a clock in the Morning, and about one of the clock at noon we found a Well called *Sibil el bar Acat*, newly made by an *Aga*, who paſſed that way a little before on his Journey to *Conſtantinople*. (*Sibil* ſignifies a place where all may have water for God's ſake.) This Well is covered with a Dome, ſupported by four walls of free-ſtone, built ſquare; the entry into it is by two Doors over againſt one another, but one muſt firſt aſcend four or five ſteps. The Ciſtern is covered all over with free-ſtone, except in two round places, big enough to let a Bucket down, by which the water is drawn that riſes pretty high, half a fathom of Rope being ſufficient to reach it. This *Aga* left a fond to maintain ſome *Arabs*, who daily bring thither ſo many Camels laded with freſh Water, which they take at a place near the Sea. Having there made a proviſion of Water, we entered again into the *Quick-Sands*, which laſted as far as *Riche*, where we arrived about four in the Afternoon. A quarter of an hour before we got there, we were overtaken by a Storm, which laſted above thirty hours. *Riche* is a Village not far diſtant from the Sea, it hath a Caſtle well built of little Rock-Stones, as all the Houſes are; and the *Cachef* of it, as well as he of *Zaka*, depends on the *Cachef* of *Catie*. They have ſo many lovely ancient Marble-Pillars at *Riche*, that their Coffee-Houſes and wells are made of them, and ſo are their Burying-places full. *Riche.* *Zaka.*

We parted from *Riche*, *Thurſday* the fourth of *April*, about one a clock at noon, having eight Turks with us, who guarded us to *Cauniones*, for fear of the *Arabs*. An hour after we parted from *Riche* we found a Sibil of Salt Water. We ſtill travelled on through *Quick-Sands*, though it blew very hard, Rained, Thundered and Lightened, and about midnight came to *Zaka* which is in the Deſart, without any Habitation, but has only three Wells of bad Water, and yet the Corſairs come often there to take in freſh Water. *Cauniones.*

Friday the fifth of *April* the Wind after a great deal of Rain calming, we parted from *Zaka* about nine a Clock in the Morning, and travelled in good way; a little after twelve of the Clock we found three fair Marble-Pillars, two ſtanding, and one lying along upon the ground, and a little after a large Well of good Water, where there are *Sakis*, there we began to ſee a very pleaſant Countrey, and ſome Corn-Land: ſometime after we found a Sibil of bitter Water, which is cloſe by *Cauniones*, where we arrived about three in the Afternoon: they have ſo many Marble-Pillars there alſo, that their Coffee-Houſes ſtand all upon ſuch. There we began to ſee

abundance of Trees, and a great deal of good Meadow ground; and indeed, both the Cattel and Inhabitants of that Place, from the biggeſt to the leaſt are extreamly Fat. There is a very fair Caſtle there, with a large open place in it. The Turks lodge in the Caſtle, where there is a *Saki* of very good Water, and the *Moors* and *Felas* live in the Houſes without. This Caſtle is commanded by a *Muteferaca*, who has but a ſmall number of Soldiers with him in it; he depends immediately on *Cairè*, from whence he has his pay, and his Soldiers are payed by the Cachef of *Catie*; *Cauniones* is in *Ægypt*, which here ends.

We parted from *Cauniones* on *Saturday* the ſixth of *April*, before five in the Morning, guarded by ſeven or eight Turks of the Place; who went with us to *Gaza*, for fear of the *Arabs*. About ſix a clock we found a Sibil of bitter Water, and about ſeven another better; a little after, we diſcovered the Town of *Gaza*: half an hour after eight we found a Bridge, under which runs the water of the Meadows, which are very ſpacious, and at the end of that Bridge there is a well of good Water; the Countrey abounds in fair Cattle, and all ſorts of Fruit-Trees: about an hour after we found two Sibils not far diſtant from one another, and about half an hour after ten, we arrived at *Gaza*, where we Encamped near the Caſtle, in a little Burying-place walled about.

CHAP. XXXVI.

Of the Cities of Gaza *and* Rama, *and our arrival at* Jeruſalem.

Gaza. THE City of *Gaza* is about two miles from the Sea, and was anciently very Illuſtrious, as may be ſeen by its Ruines, for you have Marble-Pillars every where, and I have ſeen Burying-places there, where the Tombs were wholly made of Marble; among others, there is one encloſed with a wall, which belongs to ſome particular Turkiſh Family, and is full of lovely Sepulchres, made of large pieces of excellent Marble, which are the remains and evidences of the ancient ſplendour of that Town: It was one of the five Lordſhips of the *Philiſtins*, to which *Samſon* did ſo much hurt, nay, and one day carried away upon his Shoulders the Gates of this City, and left them upon a little hill at a miles diſtance. The Caſtle is near the Town, and is round, with a Tower at each corner, four in all; it is kept in good order, and has bnt a ſmall circumference, but two Iron-Gates. Hard by this Caſtle is the *Serraglio* of the Baſha's Wives, and joining to it above, ſome pieces of old wall, of a matter ſo compact that it cannot be broken with a Hammer; it is the ruines of the Caſtle of the *Romans*. The Town is but very little, it hath a *Bezeſtein* in very good order, and a pretty large Greek Church, whereof the arched Roof in the middle is ſupported by two great Pillars of Marble, with their Corinſhes of the Corinthian order; they ſay, that our Lady was three days there, when ſhe fled into *Ægypt*: The *Armenians* have a Church there alſo. Near to the Caſtle of *Gaza* behind the Burying-place, (where we Encamped) is the place where the Palace of the *Philiſtins* ſtood, which *Samſon* pulled down, Smothering himſelf and all that were within it; it is now no more but a heap of Earth. Without the Town there are ſeveral goodly Moſques, all faced with Marble on the outſide, and I beleive they were places that belonged all to the ancient City. From *Caire* till we came thither we found no Wine, but there we had ſome pretty good, wherewith we provided ourſelves, and might have had pretty good Brandy too, if we had had occaſion. We ſtayed at *Gaza* all *Sunday* the

Lordſhips of the *Philiſtins*.

the ſeventh of *April*, waiting for the *Jews*, who had ſtopp'd to celebrate their Sabbath at *Cauniones*.

On *Monday* morning when we thought of parting, the Baſha put a ſtop to it, who having had intelligence that the maſter of the Caravan carried money for ſome *Jews* in *Jeruſalem*, (who were his Debtors) would needs pay himſelf with it.

The matter being taken up, we parted from *Gaza Tueſday* the ninth of *April*, at ſix a Clock in the Morning, with ſome Turks for a Convoy; about nine a Clock we paſſed over a very high and broad Bridge, but of one ſingle Arch, which has at the higher end a Sibil joining to it, and another a little beyond it; about half an hour after ten we found another Sibil, and about eleven, two high-ways, of which leaving to the left hand the one that at a hundred paces diſtance paſſes through a Village called *Megdel*, we took the right hand way, at the entry into which we found a Sibil, and at noon another, beſides theſe, there are a great many Birques upon the Road. At three a Clock in the Afternoon we arrived at *Hhanſedoud*, travelling all the way from *Gaza* thither in a lovely plain full of Corn, Trees and Flowers, which yielded a rare good ſmell. This Plain is all embroadered with Tulips and Emonies, when the ſeaſon is, but then it was paſt; and theſe Flowers would be reckoned beautiful in *France*. *Hhanſedoud* is a pitiful Village, where there is a Han for Caravans, built of ſmall Free-ſtone, and the doors faced with Iron, but we went not into it, becauſe we would make no ſtay, deſigning to make up our *Mondays* journey which we loſt at *Gaza*, and therefore we encamped upon a little height about two hundred paces beyond the Village, from whence we parted the ſame day, *Tueſday* the ninth of *April*, at nine a clock at night, and at one a clock in the morning paſſed a Village called *Tebna*, at the end of which we croſſed over a Bridge that is very broad; about half an hour after three we found a lovely large well, and a Sibil cloſe by it, as a little farther another.

Megdel. *Hhanſedoud.* A Plain of Tulips and Emonies.

Wedneſday, the tenth of *April*, about four of the clock in the morning, we arrived at *Rama*, called in Arabick *Ramla*; we went not into it, becauſe we had no mind to lye there, but encamped in a Plain over againſt the Town, and then went to the Town to ſee the French Merchants that live there. *Rama* is a Town depending on the Baſha of *Gaza*, and therein is the Houſe of *Nicomedes*, where ſome French Merchants and their Chaplain live. In the ſame Houſe, there is a pretty Church; and it is the Houſe where the *Franks* who are on Pilgrimage lodge, when they paſs through *Rama*: The Door of that Houſe is not three foot high, and ſo are all the Doors in the Town, to hinder the *Arabs* from entering into their Houſes on Horſe-back. The Church of the Forty Martyrs is alſo in this Town, and hath a very high ſquare Steeple, which in times paſt was as high again. Heretofore there was a ſtately large Convent there, of which the Cloyſter ſeems ſtill to be very entire, by what we could obſerve in paſſing by the Gate, for we were told that Chriſtians were not permitted to enter it. There is another Church there alſo, dedicated to the Honour of St. *George*.

Rama. *Ramla.* The Houſe of *Nicomedes.*

We parted from *Rama* on *Thurſday*, the eleventh of *April*, at ſix of the clock in the morning, and a little after came to a ſtony way, which grew worſe and worſe all along till we came to our Lodging. About nine of the clock, we ſaw to the right hand the Village of the Good Thief, called in Arabick *Beth-lakij*; after that we paid the *Caffaire*, and took a Guard as far a *Jeruſalem*; before we came to that Village, we found two Ways, of which that which is the good Way is on the right hand, and paſſes through the Village; and the other is on the left hand, which we took, to avoid a *Caffaire*, but it led us among Hills in very bad Way, and at length we encamped amidſt the Mountains about half an hour after two in the afternoon, in a place cloſe by a ruinous old Building, which heretofore was a Convent of Franciſcan Friers; there are ſtill ſome Arches ſtanding, and many others under ground, wherein at preſent the *Arabs* put their Cows. Near to it, there is a Spring of very good Water iſſuing out of a Rock, which perhaps was formerly encloſed within the Convent.

Bethlakij.

Friday

Friday, the twelfth of *April*, about five of the clock in the morning, we parted from that place, and about ſeven were got out from among the Hills, which laſt about ſix or ſeven miles, and are all covered with very thick Woods, and a great many Flowers in Paſture ground. After that, we travelled in pretty good Plains, though there be many Stones in the way. About eight of the clock, we ſaw to the right hand a Village, called in Arabick *Dgib*, which was heretofore the Town of *Samuel*; it ſtands upon an Eminence, and in it there is a Moſque covered with a Dome; they ſay *Samuel* is interred there, and the Jews viſite it out of Devotion. About half an hour after nine, we diſcovered a little on the right hand the beginning of the Holy City of *Jeruſalem*, called by the Turks *Coudſcherif*, and after about a quarter of an hours travelling, we ſaw it plainly before us, and arrived there after ten a clock in the morning, but we who were *Franks* ſtay'd at the Gates of the City till the Religious ſent for us. When he had waited about an hour at the Gate, which is called *Damaſcus*-Gate, we were introduced into the City by the Trucheman of the Convent, who came with a Turk belonging to the Baſha, that viſited our Baggage; for if a *Frank* entered the Town of *Jeruſalem* before the Religious had obtained a permiſſion for him from the Baſha, he would have an *Avanie* put upon him. They led us to the Convent of St. *Saviour*, where the Monks live, and where after we had dined, we were ſhew'd into an Appartment to reſt ourſelves. This is a very commodious Convent both for the Religious and Pilgrims. About three of the clock in the afternoon, a Monk came and waſhed our Feet with warm water, and at four, we were conducted to the Church, where after the Compline, the Reverend Father Commiſſary, (for at that time there was no Guardian there) attended by all the Monks and Pilgrims that were in the Convent, making us ſit down on a Couch of crimſon Velvet, waſhed the Feet of us four, one after another, in Water full of Roſes, then kiſſed them, as after him did all his Monks, ſinging in the mean time many Hymns and Anthems. When this Ceremony was over, they gave to each of us a white Wax-taper, which they told us we ſhould carefully keep, becauſe they carried great Indulgences with them; and then we made a Proceſſion about the Cloyſter, ſinging *Te Deum laudamus*, to thank God for the favour he had ſhew'd us, in bringing us ſound and ſafe to that Holy Place: They made us perform the Stations at three Altars, to wit, at the High Altar, dedicated to the Holy Ghoſt, at the Altar of our Lord's Supper, and at the Altar of our Lord's appearing after his Reſurrection to the Apoſtle St. *Thomas*, ſinging at every one of theſe Altars, the proper Hymns for the places.

Dgib, the Town of *Samuel*.

Coudſcherif.

The reception of Pilgrims at *Jeruſalem*.

CHAP. XXXVII.

The firſt viſiting of the Dolorous Way, and other Holy Places.

I Shall not much enlarge in deſcribing the Holy Places, becauſe I can ſay nothing of them, but what hath been already ſaid by ſo many who have viſited them, and eſpecially by *Monſieur Opdan*, who hath lately publiſhed a Book, wherein all the Holy Places are very well, and as fully as they can be deſcribed: I ſhall therefore only ſpeak of them as a Traveller, and obſerve them in the order I ſaw them in.

The day we arrived, we ſtirred not out of the Convent, but next day after, the thirteenth of *April*, which was the *Saturday* before *Palm-Sunday*, we went out of the Convent about eight of the clock in the morning, with the Father who takes care of the Pilgrims, to begin our Viſites of the Holy Places, and firſt we paſſed near to the Judgment-Gate, through which our Saviour went out

The Judgement-Gate in *Jeruſalem*.

out bearing his Croſs, when he went to Mount *Calvary*; and it is called the Judgment-Gate, becauſe thoſe that were condemned to Death, went out of the City by it, to the place of Execution; at preſent it is within the City. Having advanced a few ſteps, we ſaw on our right hand the Houſe of *Veronica*, who ſeeing our Saviour coming loaded with his Croſs, and his Face beſmeared with Sweat and Spittle, went out of her Houſe, and having made way through the Croud, took a white Veil off of her Head, and therewith wiped our Lord's Face, who in teſtimony of his thankfulneſs for that charitable office, left the Image of his Holy Face ſtamped upon her Veil, which is ſhewn in St. *Peter*'s, at *Rome*, four times a year: There are four Steps up to the Door of this Houſe. Next to that, on the right hand, is the Houſe of the Rich Glutton; then on the left, the place where our Saviour ſaid to the Women of *Jeruſalem* who wept, *Weep not for me, but for you and your Children.* A little after, is the place where *Simon* the *Cyrenean* helpt our Lord to carry his Croſs, when he fell down under that heavy burthen. Then on the right hand is the place of the Bleſſed Virgin's Trance, who fainted away when ſhe ſaw our Lord bearing his Croſs, and ſo ſpightfully uſed. Proceeding on our way, about an hundred paces farther, we paſſed under the Arch upon which *Pilate* ſet our Lord, ſaying, *Behold the man*; it is a large Arch, reaching from one ſide of the ſtreet to the other: This Arch hath two Windows that look into the ſtreet, which are ſeparated only by a little Marble-Pillar: Under theſe Windows, is this Inſcription, *Tolle, Tolle, Crucifige eum.* Beyond that Arch, at the end of a ſtreet on the left hand, is the Palace of *Herod*, where our Lord was cloathed with a white Robe in deriſion, and ſent back to *Pilate*, with whom *Herod* being formerly at variance, was that day reconciled. Leaving that ſtreet on the left hand after a few ſteps, you come to the Palace of Pilate on the right hand, which is at preſent inhabited by the Baſha: The Stairs of that Palace are to be ſeen at *Rome*, near to St. *John de Latran*, being ſent thither by St. *Helen*; they are at preſent called *Scala Sancta*, becauſe our Lord aſcended them, when he was led before *Pilate*, and came down again the ſame Stairs, to go before *Herod*; then being ſent back by *Herod*, he went them up again, and afterwards deſcended them when he went to execution. In place of that Stair-caſe, there is another of eleven ſteps, which are now ſufficient, becauſe ſince that time the Street is much raiſed by the Ruines. Having gone up theſe eleven ſteps, you come into a Court, and turning to the Left Hand, you enter into the Baſha's Kitchin, which is the place where *Pilate* waſhed his Hands; in that Kitchin there is a Window that looks into the Court, or open place that is before the Temple of *Salomon*, from that Window we ſaw the Front of the ſaid Temple, at one end of the Court; there are ſeveral Arches that make a lovely Porch before the Door of the ſaid Temple, ſupported by ſeveral fair Pillars. There is a hole in that Kitchin, which ſerves at preſent to lay Coals in, and is thought to have been the Priſon into which our Lord was put. Heretofore there was a paſſage from this Palace to the Arch of *Behold the Man*, (that we mentioned before.) Coming out of the Palace, we went over to the other ſide of the Street, into a Chappel, called the Place of Flagellation, becauſe our Saviour was Scourged there; the Turks make uſe of it at preſent for a Stable. In that place ends (according to the way we went) or rather begins the Dolorous Way, which reaches from the Houſe of *Pilate*, to Mount *Calvary*, about a Mile in length. Having ſeen theſe things, (to avoid the heat) we reſolved to ſee the moſt diſtant places before the Sun were too high; and therefore went out by St. *Stephen*'s Gate, anciently called *Porta Gregis*, or the Sheep-Gate, without which, we ſaw the place where the Bleſſed Virgin let her Girdle fall to St. *Thomas*, when he ſaw her Body and Soul carried up to Heaven; then we went up to the Mount of Olives, in the middle whereof is the place where our Lord wept over *Jeruſalem*, foreſeeing its future Ruine: The truth is, one has a very good view of it from that place, and may at leiſure there conſider all the external beauties of the Temple of *Salomon*, as alſo the Church of the Preſentation of our Lady, which joyns the ſaid Temple, and is magnificently built. Here it was that the Bleſſed Virgin was by her Father and Mother preſented to the good Widdows, who lived near to the Temple, and taught young Girls Breeding and good Manners. The Turks have converted

The Houſe of *Veronica*.

The Houſe of the Rich Glutton.

The Arch of *Ecce Homo*.

The Palace of *Pilate*.

Scala Sancta.

The place of Flagellation.

Porta Gregis.

Mount of *Olives*.

verted this Church into a Moſque, and ſuffer no Chriſtian to enter into it. On
Place of Aſcenſion. the top of the Mount is the place of Aſcenſion, which is a Chappel with eight Fronts, having a little Dome covered with Lead, and ſupported by eight Pillars of white Marble; in this Chappel you may ſtill ſee the print of our Saviour's Left Foot on the Rock, the impreſſion of the other was alſo there, but the Turks cut off part of the Rock, on which the other Foot was imprinted, and have carried it into the Temple of *Salomon*, where they preſerve it very honourably, as they do this; nay, they have a little Moſque in this Chappel, and they ſuffer Chriſtians to come and kiſs that holy Foot-ſtep, for a few *Maidins*. In this place a Gentleman enflamed with the love of God, and deſirous to follow Jeſus Chriſt, whoſe Steps he had traced ſo far, yielded up his
St. *Pelagia*. Soul to the Lord. A little below this place we ſaw the Grott, where St. *Pelagia* a famous Courtizan of *Antioch* did Penance; then coming down again, we paſſed by the place where our Lord made the Prayer, (which we call the Lord's Prayer) and a little lower to the Right, the place where he Preached the laſt Judgment, for a Memorial of which, there ſtands a Pillar there. Afterwards
The Grott where the Creed was made. we came to a Grott or Church, wherein are twelve Arches, in this place it was that the Apoſtles made the Creed, which goes by their Name, and then to the Burying-place of the Prophets, where there are many Grotts cut out in the Rock. Next we ſaw two ſquare Sepulchres, each ſquare cut out of the
The Sepulchre of *Abſolom*. Rock in one entire piece; the one is of *Abſolom*, the Son of *David*, and it is encompaſſed with ſeveral Pillars cut out of the natural Rock, and covered
The Sepulchre of *Jehoſaphat*. with a Pyramide: The other is the Sepulchre of *Jehoſaphat*, who gave the name to the Valley; others ſay it is the Sepulchre of King *Manaſſes*. *Abſoloms* is eaſily known, by the many Stones that are always there, becauſe no Body goes near to it, whether Chriſtian, Turk, or Moor, Man, Woman, or Child, but throws a ſtone at it, as deteſting the memory of that Prince, becauſe of his Rebellion againſt his own Father. Then we ſaw the Grott where St. *James* the younger hid himſelf when our Saviour was taken, and continued there without eating or drinking, until the Reſurrection. Being come out
The Sepulchre of *Zacharias*. from thence, we ſaw the Sepulchre of the Prophet *Zacharias*, the Son of *Barachias*, who was ſlain betwixt the Porch and the Altar, by the command of King *Joas*: It is cut in a Diamond-point upon the Rock, with many Pillars
The Brook *Kedron*. about it. From thence we came to the place where the Brook *Kedron* runs, which is many times dry, without water, as it was then, and there we ſaw a Bridge hard by, of one Arch, under which that Brook paſſes when there is any water in it; and upon that Bridge our Saviour fell, when after his apprehenſion in the Garden, the Jews brought him into the City, uſing him ſo barbarouſly, that as he went over that Bridge, they threw him down from the top to the bottom, and in the ſtone the prints of his Feet and Elbows are to be ſeen. Having narrowly obſerved theſe Holy prints, and paſſed the Brook dry-ſhod,
The Valley of *Jehoſaphat*. we came to the Valley of *Jehoſaphat*, which is about a League in length, but not very broad; it ſerves as a Ditch to the City of *Jeruſalem*. The Jews give a *Chequin* a day for permiſſion to bury their Dead there, beſides what they pay for the Ground, and all, that they may be the ſooner diſpatched at the day of Judgment; becauſe (as they believe) it will be held in that place. There
Garden of Olives. we ſaw the Garden of Olives, and entring it, we came to the ſame place where our Lord having been kiſſed by *Judas*, was taken by the Jews; it is a very little narrow place, encloſed with a pitiful Wall. Afterwards we came to the place where the three Apoſtles, St. *Peter*, St. *James* and St. *John* the Evangeliſt, fell aſleep whilſt our Saviour Prayed, which made Him ſay to them, *Cannot you watch one Hour with me?* Then to the Garden of *Bethſemanie*, where our Saviour left the Eight Apoſtles, when He went to Pray in the Garden of Olives, taking only Three with him; to wit, St. *Peter*, St. *James* and
Garden of *Bethſemany*. St. *John*. At preſent the Garden of *Bethſemanie*, makes but one with the Garden of Olives. The Grott where our Lord ſweat Blood and Water, ſaying, *Father, if Thou be willing, remove this Cup from Me.* And where the Angel came to comfort him, is Painted ſince the time of St. *Helen*, and receives light by an opening in the middle of the Vault, which is ſupported by four Pillars.
The Sepulchre of the Virgin *Mary*. Near to that is the Sepulchre of the *Virgin Mary*, which is a Church almoſt under Ground, of which nothing but the Front is to be ſeen. It ſtands at the entry

entry into the Valley of *Jehoſophat*, pretty near St. *Stephen*'s Gate. In the firſt place, you go down by ſix ſteps into a Court or Walk, and croſſing over that, deſcend One and fifty very large broad ſteps, at the top whereof on the right Hand, there is a Door walled up. In the middle of this Stair-caſe there is a Chappel on the Right Hand, wherein are the Sepulchres of St. *Joachin* and St. *Ann*; on the other ſide, to wit, to the Left Hand there is a little Chappel, where are the Sepulchres of St. *Joſeph* (the Virgins Husband) and St. *Simeon*. Towards the bottom of the Stairs, there is a place on the Left Hand, adorned, but no body can tell for what; for there is nothing to be ſeen in it but the Floor, which is all of Moſaical Work, and looks as if it were newly done. At the end of the ſteps, to the Right Hand, there is an Altar of the Armenians, and a lovely Ciſtern to the Left; behind which there is an Altar of the *Abyſſins*. After that you come into the Church, wherein turning to the Right Hand, you ſee the Sepulchre of the Virgin, which is almoſt in the middle of the Church, in a little ſquare Chappel, four Paces long, with two little Doors to enter into it. The length of the place on which her Body was put is nine Spans, the breadth four, and the height as much. It is covered with a Stone of a greyiſh Marble, with Veins in it, and in ſome places is broken. This Chappel belongs to the Latin Monks, and none but Latins can ſay Maſs there, which is Celebrated every *Saturday*; behind that place there is a Chappel belonging to the Greeks. On the Right Hand of the Virgins Sepulchre, there is a Turkiſh Moſque, and on the Left a Chappel of the *Jacobites*. This Church is pretty dark, receiving no light but by the Door, and a Window that is over the Altar of the Greek Chappel. There are One and twenty Lamps in this Church. Near to it is the place where the Virgin ſeeing St. *Stephen* ſtoned, prayed to God to grant him conſtancy enough to ſuffer that Martyrdom; and next to it, the place where that Saint was ſtoned. Being after this come into the City by St. *Stephen*'s Gate, we ſaw pretty near to that Gate the Sheep-Pool, cloſe by which is the Temple of *Salomon*. Then we came to the Houſe of St. *Ann*, the Mother of the Virgin. St. *Helen* built a Church over this Houſe, which was ſerved by Nuns, but the Turks have ſince turned it into a Moſque; and nevertheleſs, Chriſtians are permitted to enter into it, for a few *Maidins*, which they give to the *Santo* that keeps it. There is a lovely Cloyſter ſtill to be ſeen there, by which one goes down to the Houſe of St. *Ann*, which is under the Church: It hath two Rooms, in one of which there is an Altar in the place where the Bleſſed Virgin was Born. After we had ſeen all theſe things, we returned to the Convent, at eleven a Clock in the Morning.

The Sepulchres of St. *Joachin* and St. *Ann*.

The Sepulchres of St. *Joſeph* and St. *Simeon*.

The Sepulchre of the Virgin.

The place where St. *Stephen* was ſtoned.

Sheep Pool.

Salomon's Temple.

The houſe of St. *Ann*.

CHAP. XXXVIII.

Our firſt Entry into the Church of the Holy Sepulchre.

WHen we had Dined in the Convent, we made ready to go to the Church of the Holy Sepulchre, and that very Evening entred into it, paying Four and twenty *Piaſtres* a piece; for all Franks are Taxed at ſo much for the firſt time they go into it, but the Religious pay only Twelve, as alſo when one hath been once in, he may enter it again as often as it is opened, giving a *Maidin* to the Turks who keep the Door. Before you enter into this Church, you muſt paſs over a large open place that is before it, and Paved with fair broad Free-ſtone, which the Jews dare not tread upon. Then you ſee the Steeple, which is on the left-ſide corner of the Front of the Church, and looks great; it is ſquare, and on all ſides has three ſtories of Windows, two in front, ſeparated and ſupported by two Marble-Pillars; and heretofore

A Tax for entering into the holy Sepulchre.

A fair Steeple of St. *Sepulchre*.

The Door of the Church of St. *Sepulchre.*

there were eighteen Bells in it. After that, you come to the Door of the Church, which is ſtately and Magnificent; having over it many Figures in Baſs-Relief, repreſenting ſeveral ſacred Hiſtories. This Door is always ſhut, and ſealed up with the Baſha's Seal, unleſs when ſome Pilgrims or Religious Perſons are to enter into it, and then the Turks open it, and immediately ſhut it again. There are three holes in this Door, two whereof are but ſmall, and made on purpoſe that they who are within may ſpeak through them to thoſe that are without, and the third bigger to let in Victuals to ſuch as ſtay within; but there is a Bar of Iron croſs it, to hinder any from entring in that way, there is another Door cloſe by this, but it is Walled up. Betwixt theſe two Doors there is a kind of Stone-bench, where the Turks that keep the Door ſit. So ſoon as we were within the Church of St. *Sepulchre*, we went

The Chappel of the Apparition.

to the Chappel of the Apparition, ſo called, becauſe they ſay our Lord appeared firſt in that place to the Bleſſed Virgin his Mother, immediately after his glorious Reſurrection. Here the Monks put themſelves and the Pilgrims in order of Proceſſion, every Monk had a Wax-Taper given him, and a Book containing proper Prayers for every ſtation. We began our Proceſſion before

Pillar of Flagellation.

the Pillar of Flagellation, and having there ſung the Prayers proper for that ſtation, we went two and two to the Priſon of our Lord, where the proper

Priſon of our Lord.

Prayers for that place were ſung; then to the Chappel of the parting of his Garments. We next went down to the Chappel of St. *Helen*, and from thence (without ſtopping) to the Chappel of the Invention of the Croſs; having there ſung the Prayers, we came up again to the Chappel of St. *Helen*, where having made the ſtation, we aſcended into the Church again, and there

Mount *Calvary.*

went to the Chappel of *Exprobration*, from thence to Mount *Calvary*, where having performed our ſtation, we came down again from that holy place, and

Stone of *Unction.*

went to the Stone of the *Unction*, then to the holy Sepulchre, and turned thrice round it; then entred into it, and having there (as in all other places) ſung the proper Prayers for the place, we returned to the Chappel of the Apparition, where we made the laſt ſtation before the holy Sacrament, and there we ended our Proceſſion, by the Litanies of the Bleſſed Virgin. When that was over, every one had liberty to go and perform his Devotions where he pleaſed, and view all the works and corners of that Church; of which I ſhall give a little Deſcription hereafter.

Next day being *Palm-Sunday*, the fourteenth of *April*, every one of us received a Palm Branch, bleſſed upon the holy Sepulchre, from the hand of the reverend Father Commiſſary, who afterwards ſung a Maſs upon an Altar made on purpoſe before the holy Sepulchre; we had there a Monk, who played upon a little Organ, purpoſely brought thither, which exceedingly delighted all the Turks, and Oriental Chriſtians, who much wondered, how by the motion of the Fingers, one could make ſo ſweet an Harmony. At the end of Maſs, we all received the Communion, from the hands of the reverend Father Commiſſary, and then went to Dinner in the Convent of St. *Saviour*.

CHAP.

CHAP. XXXIX.

Of the Church of the Holy Sepulchre.

BEfore I leave theſe holy Places, I muſt (according to my promiſe) ſay ſomething of them. This Church is very ſpacious, the *Nef* or Body of it is round, and receives no Light but from the top of the Dome above, which is much like the Dome of the *Rotunda* at *Rome*. This Dome is on the out-ſide covered with Lead, within it is Wainſcotted with Cedar Wood, which St. *Helen* gave for that uſe when ſhe built that Church, becauſe it rots not. The opening of the Dome is covered with a Wire Lettice, that hinders Birds from coming into the Church. In the middle of this *Nef*, and juſt under the opening of the Dome, is the holy Sepulchre, but before you enter into that ſo holy place, you muſt paſs over a place raiſed a Foot high from the Floor of the Church, there being on each ſide a Seat or Bank of White Marble, about two Foot and a half high, where the Religious that aſſiſt at the Celebration of the Maſs of the holy Sepulchre (where none but Latins can Celebrate) ſit. From thence you paſs through the Chappel of the Angel, ſo called, becauſe in that place the Angel told the three *Maries*, that our Lord was Riſen; it is about fourteen Span long, ſix in breadth, and about nine Foot high. This Chappel hath not been cut out of the Rock, as that of the holy Sepulchre, but hath been built for Ornament, and joyned to the Chappel of the holy Sepulchre. In this Chappel there is a little Altar, and three little Windows, to give light to the place. Before the Door of that Chappel there is a Lamp, and ſeventeen Lamps within it. In the ſame Chappel juſt before, and within a Foot and a half of the Door of the holy Sepulchre, there is a ſquare Stone cut out of the Rock, and raiſed about a Foot from the Ground, it ſerved for a ſupport to the Stone which ſhut the Sepulchre, and upon that Stone the Angel ſat, when the three *Maries* came to look for the Body of our Lord. Next to that, you enter into the Chappel of the holy Sepulchre, the Door of which is three Foot high, and two Foot wide; all enter into it bare-footed, and it is ſo little, that it cannot contain but three Men kneeling, and four make a great crowd. On the Right Hand as you enter, is the place where the Body of our Lord was laid, and not within it, as many believe; for in thoſe times the Sepulchres were little Grotts cut in the Rock, wherein there was a Table of the ſame Rock, on which the Body was laid, and the entry into the Grott was ſhut with a great ſtone, which was ſupported by a little Bench cut on the out-ſide of the Rock. This Table is about two Foot and a half, raiſed from the Floor, taking up one half of the breadth, and the whole length of the ſaid Chappel; it hath been faced with White Marble, becauſe all the Chriſtians that went thither, ſtrove to have ſome little bit of it. It ſerves for an Altar to the Latin Prieſts who Celebrate Maſs, none elſe being permitted to Celebrate there. This place inſpires great Devotion even into the moſt undevout; as I found by my ſelf. The Chappel is cut out of the Rock, and there are three holes in the Roof of it, through which the ſmoak of the Lamps that burn there does evaporate, there being no other opening into this place, but the three holes and Door, ſo that it is very hot being in it. There are four and forty Lamps in it, all ſent by the Emperours, and the Kings of *France* and *Spain*. This whole place is faced within and without with White Marble, and environed on the out-ſide by ten lovely Pillars of White Marble, and Lamps round about it, It is covered with a Plat-form, in the middle whereof, juſt over the holes by which the ſmoak of the Lamps evaporates, there is a little Dome, about ſix Foot high covered with Lead, and this little Dome ſtands upon twelve little Pillars of the colour of Porphyrie, placed two and two upon the Plat-form, and ſo making ſix Arches, under every one of which hang three Lamps. When it Rains, the Water falls

through the Airie in the Dome of the Church upon this little Dome, and from thence is conveyed by a Conduit-Pipe into a hole. The *Cophtes* have built a little Chappel at the back of the Holy Sepulchre, which takes from it somewhat of its beauty. Before the door of the holy Sepulchre, at an equal distance from it and the door of the Quire, there is so vast a Lamp of Silver, that two Men can hardly fathom it about, it is pulled down and up with a Windless. The Arms of *Spain* are cut on it in eight places, and all round below is this Inscription, *Philippus* III. *Rex Hispaniarum me donavit.* The Turks have many times had a great mind to take this Lamp, and send it to *Mecha.* Just before the door of the holy Sepulchre, is the Quire of the Church, which belongs to the Greeks, and is encompassed with great Pillars, and shut in with Walls; it is covered with a Dome of Free-stone all close, and rough Cast on the out-side. This Quire hath three doors, to wit, one over against the entry into the holy Sepulchre, and one on each side towards the High Altar: There are several Lamps in it, and a very neat Candlestick of Copper shaped like a Crown, sent by a Duke of *Moscovy* for the holy Sepulchre, but seeing there was no room for it there, it was given to the Greeks, who hung it up with Iron-chains towards the door of the Quire within; it can hold sixty four Tapers, and a great many Lamps, Under this Candlestick, there is a Marble-stone in the Pavement, in which there is a little hole, and the Oriental Christians say it is the Middle of the World, because it is said in Holy Scripture, that *God wrought salvation in the midst of the earth*, Psal. 74. Before the door of this Quire, there is an Altar, which serves only for a refuge to the Patriarch, when he flies thither, and gets up upon it after he hath lighted his Tapers at the Holy Fire, that he may not be stifled in the croud. The *Nef* or Body is round (as I said already) and is supported all about by a great many Pillars, that make as it were a low Gallery. Behind these Pillars, all round the Church, the Oriental Christians have made their Lodgings. The same Pillars and Columns bear a second story in form of a Gallery, that ranges round the Church: Upon this Gallery there are several other Pillars, which support the rest of the Church, and make as it were several Windows to this Gallery, over which there are some Mosaical Pictures representing the Prophets, Apostles, St. *Helen* and *Constantine.* All that Gallery belonged to the *Latin* Monks, but the *Armenians* have so far prevailed, that they have obtained a good part of it, which they have separated by Partitions, so that one cannot now go all round. Below there are many Chappels round the Church, and first that of the *Apparition*, where the *Latin* Monks commonly celebrate the Service: It is so called, because it is said to be the place where our Lord appeared to his Holy Mother immediately after his Resurrection; this is a large Chappel, paved with Marble, Jaspir and Porphyrie, and always adorned with Tapistry, and furnished with Desks and Pulpits, for performing the Service honourably, where you may often see several fine Copes and Chasubes, with other Ornaments richly embroidered with Pearl, Gold and Silver, and given by the Kings of *France* and *Spain.* There are three Altars in this Chappel, two on the sides, and a third in the middle, over which there is a large Window, that gives light to the Chappel. The Altar in the middle is dedicated to the honour of the Virgin *Mary*; the Altar on the left hand, to the Honour of the Holy Cross, which in this place was tryed by St. *Helen* upon a dead Body that was raised by the touch of the Cross of our Lord, the other two having been applied to it without any effect. A piece of the same Cross was kept there for a long time, till the *Armenians* stole it away. The Altar on the right hand is dedicated to the honour of the Pillar of Flagellation, because behind this Altar a good piece of the Pillar, (to which our Saviour was tied and scourged in the house of *Pilate*) is kept in a window made in the Wall, and secured by an Iron Grate; it is easily seen, but no body can touch it, and is betwixt two and three foot high. The Lodgings of the Monks are behind the aforesaid Chappel of the Apparition, from whence there is a way up to the Gallery above, wherein there are little Chambers made for Pilgrims; some Monks always lodge and are shut up there for some time, not only for taking care of the Lamps, but also for performing the Office, who at a Month or two Months end are relieved, and others put in their place; it being impossible for any to live long there without falling sick for want

A curious Lamp before the Holy Sepulchre.

The Quire of the Church of St. *Sepulchre*

The middle of the World in St. *Sepulchre*

The Body of the Church of St. *Sepulchre.*

The Chappel of the Apparition.

The Chappel of the Pillar of Flagellation.

want of Air. Stepping down three ſteps from the Chappel of Apparition into the Church, before the door of the ſaid Chappel you find two round Marble-ſtones ſet in the Pavement, one of which marks the place where our Lord was when he appeared to *Mary Magdalen*, and is called the Stone of *Noli me tangere*, (Touch me not,) and over it there is a large Silver Lamp kept burning; the other ſhews the place where *Mary* was, who would have advanced and embraced our Lord, but our Saviour thruſting her back, ſaid to her, *Touch me not*, and there are two Silver Lamps over this Stone. Then on the left hand, you find a little Chappel taken out of the Wall, dedicated to the honour of St. *Mary Magdalen*, becauſe that cloſe by that place our Lord appeared to her in the likeneſs of the Gardener, as I have juſt now ſaid; but ſeeing there is no Myſtery in that Chappel, it is left without any Lamp, nay without any Croſs too: It belongs to the *Neſtorians* or *Jacobites*, and is railed in. After that, you find a little Court, where the Neceſſary Places are; then the Chappel of our Lord's Priſon, which is a very little and dark place, where (they ſay) our Saviour was put, while they were digging a hole in Mount *Calvary* to plant his Croſs in; you muſt go down to it by three ſteps. The Vault of this Chappel is ſupported by two Pillars, and it belongs to the Greeks, who keep a burning Lamp there. Near to that Chappel there is an Altar, ſupported by two Stone-Pillars, and before it there are two holes in the Pavement, where (they ſay) our Saviour's Feet were put, as in the Stocks: The Oriental Chriſtians paſs willingly betwixt the Wall and the Pillars, though the paſſage be very narow, becauſe all but Baſtards can go through that way, and I have ſeen big-bellied Women paſs through it with much pain, and the danger of deſtroying their *Fœtus*; there are two Lamps before this Altar. After that, you ſee another obſcure Chappel, wherein (they ſay) the Inſcription on the Croſs of our Lord was long kept, and is now at *Rome*, in the Church of Holy Croſs, *In Atrio Selleriano*: This Chappel belongs to the *Abyſſins*. Then you come to the Chappel of the Parting of the Garments, behind the middle part of the Quire, which is ſo called, becauſe it is the place where the Soldiers caſt Lots for our Saviour's Garments, and divided them among them: This Chappel belongs to the *Armenians*. A little farther, there is a Door, by which you enter upon a very large pair of Stairs of thirty Stone-ſteps, upon which there are four Lamps, and five at the foot of the Stairs, where you find the Chappel of St. *Helen*; and leaving it to the left hand, after you have deſcended eleven ſteps more, cut out in the Rock of Mount *Calvary*, you come to the Chappel of the Invention of the Croſs: This is but a little place cut out of the Rock, and there it was that the Croſs of our Lord, the Nails, Crown of Thorns, Inſcription on the Croſs, and the Head of the Lance were found: This place was heretofore a Ditch at the foot of Mount *Calvary*, called by the Prophet *Jeremiah*, *The Valley of the dead bodies*, Jer. 31. whereinto thoſe who were put to Death, with the Inſtruments of their Execution, were caſt: It belongs to the Latins and Greeks, for there are two Altars in it, of which that of the Crucifix on the left hand (which is the very place where the Croſs of our Lord was found) belongs to the Latin Monks, and there are twelve Lamps before it; the other on the right hand belongs to the Greeks, and at it there are thirteen Lamps. In this place one may eaſily ſee the Cleft of the Rock that clove aſunder when our Lord yielded up the Ghoſt. Being come up again the eleven Steps that are cut in the Rock, you ſee the Chappel of St. *Helen*, which is ſpacious; it hath a Dome, ſupported by four great Pillars of white Marble, which (the Chriſtians of the Countrey ſay) weep for the Death of our *Lord*, becauſe the dampneſs of the place keeps them always moiſt: There are two Altars in that Chappel, one of which is very large, and all of Marble, having eighten Lamps before it; the other is to the left hand, and hath eight Lamps before it. In that Chappel alſo on the right hand, near the great Altar, there is a Marble-Chair, of an Antick Form, and Engrav'd, wherein that Holy Empreſs ſate, while they ſearched for the Croſs of our Lord below: That Chappel belongs to the *Armenians*. Having come up again the thirty Steps, you turn to the left, and find the Chappel of Exprobration, ſhut in with a wooden Lettice; in this Chappel there is an Altar ſupported by two Pillars, and under it the ſaid Pillar of Exprobration, about two foot high; it is of greyiſh Marble, and may be ſeen through an Iron-Grate

The Stone of *Noli me tangere*.

The Chappel of St. *Mary Magdalen*.

The Chappel of our Lord's Priſon.

The Place of the Inſcription of the Holy Croſs.

The Chappel of the Parting of the Garments.

The Chappel of the Invention of the Croſs.

The Valley of the Dead Bodies.

The Cleft of the Rock at the Paſſion.

The Chappel of St. *Helen*.

The Chappel of Exprobration.

Grate that ſhuts it in: It is called the Pillar of Exprobration, becauſe that after the Soldiers had buffeted our Lord, they made him ſit down in *Pilate*'s Hall upon that Pillar, then crowned him with Thorns, and mocked him, ſaying, *Hail King of the Jews*: This Chappel belongs to the *Abyſſins*, and has five Lamps in it. Having paſſed this Chappel, you come to a narrow Stair-caſe, of which the firſt Steps are of wood, and the reſt cut in the Rock, being nineteen in all; where after you have put off your Shoes, you come upon Mount *Calvary*, upon which there are two Chappels ſeparated by a Pillar that ſupports the Roof, and ſo divides them, that one may ſtill go from the one into the other: Theſe two Chappels are adorned with Marble, and the firſt of them, which is on the left hand as you enter, is the place where the Croſs of our Lord was planted; and in the middle of a neat Table of white Marble, in form of an Altar, which is about ten foot long, ſeven foot broad, and two foot raiſed from the floor, is the hole wherein the Croſs of our Lord was fixed; this hole is round, a large half foot in diametre, two foot deep, and has a Silver-Plate about it, on which the Myſteries of the Paſſion are emboſſed; the Chriſtians thruſt their Arms into this hole, and have their Chaplets touched there. On our Saviour's right hand, about five foot diſtant from him, was the Croſs of the Good Thief; and on our Lord's left hand, ſix foot diſtant, that of the Wicked Thief: Theſe three Croſſes were not in a ſtreight line, but made a kind of triangle, our Lord ſtanding more backward; ſo that he could eaſily ſee the two Thieves. Where theſe two Croſſes ſtood, there are at preſent two little Marble-Pillars, and Croſſes upon them. Betwixt the hole where the Croſs of our Lord was placed, and the Croſs of the Wicked Thief, is the Cleft of the Rock that was rent; it is a foot wide, and covered with a Wire-Lettice: This Chappel belongs to the Greeks, and there are in it eight and and forty Lamps, and two Candleſticks of twelve branches a piece: Near to the Croſs of the Good Thief, there is a Door by which the Greeks go into the Quire that belongs to them, and into their Lodgings. The other Chappel is called the Chappel of Crucifixion, becauſe in that place our Lord was laid upon the Croſs, and had his Hands and Feet pierced and nailed to it, from whence he was carried to the place where the Croſs was ſet up in the hole about ſix foot diſtant: This Chappel is covered all over with Moſaick Work, and upon the Pavement in the middle thereof, there is a place marked with Marble of ſeveral colours, and that is the very place where our Lord was Crucified and ſhed much Blood, when his Feet and Hands were pierced: This Chappel belongs to the Latin Monks, and has two Altars, before which are ſixteen Lamps, and a Candleſtick of twelve branches. Near to that, there is another Chappel, where (they ſay) the Bleſſed Virgin and St. *John* were, while they Crucified our Lord, and heretofore there was a Door to enter into it, but at preſent there is no more but a Window with a Grate, and the entry into it is without the Church of the Holy Sepulchre. Going down the way you come up, you come to the Chappel of our Lady of Pity, which is under Mount *Calvary*, where are the Tombs of *Godfrey* of *Boulloin* and his Brother *Baldowin*, Kings of *Jeruſalem*; that of *Godfrey* of *Boulloin* is on the right hand as you enter the Chappel, it is made with a ridged Roof, ſupported by four Stone-Pillars, bearing this Epitaph Engrav'd on the Marble in Gothick Characters, *Hic jacet inclytus Dux Godefridus, qui totam iſtam terram acquiſivit cultui Chriſtiano, cujus anima regnet cum Chriſto*, Amen. And *Baldowin*'s Tomb is on the left hand, but all of white Marble, ſupported alſo by four little Stone-Pillars, with this Epitaph, *Rex Baldewinus Judas alter Machabæus, ſpes Patriæ, vigor Eccleſiæ, virtus utriuſque, quem formidabant, cui dona tributa ferebant Cedar & Ægyptus, Dan ac homicida Damaſcus, proh dolor! in modico clauditur hoc tumulo.* At the bottom of the ſame Chappel on the right hand, there is a great Tomb of curious Porphyrian-Marble, about three foot high, which (they ſay) is the Monument of the High Prieſt *Melchiſedeck*. Behind the Altar of this Chappel, you may ſee the Cleft of the Rock underneath the place where the Croſs of our Lord ſtood, and (they ſay) that *Adam*'s Skull was found in that place, from whence Mount *Calvary* took the Name of *Golgotha*, that is to ſay, a Dead Man's Skull, which we explain by the word *Calvary*: There is always a burning Lamp in that Chappel, entertained by the *Georgians*, to whom it belongs: They ſay that this Chappel

The place where the Croſs of our Lord was planted.

The Chappel of Crucifixion

The Chappel of our Lady of Pity.

The Tombs of *Godfrey* of *Boulloin*, and his Brother *Baldowin*.

The Epitaph of *Godfrey* of *Boulloin*.

The Epitaph of *Baldowin*.

The Tomb of *Melchiſedeck*.

Chappel is the place where the Bleſſed Virgin took our Lord in her arms, when he was let down from the Croſs; and it is therefore called the Chappel of our Lady of Pity. As you go out of that Chappel, you ſee on the left hand, before the Church-Door along the Wall, four fair Sepulchres of white Marble, where the Children of *Baldowin* are interred, on one of which is this Epitaph upon well cut Marble, *Septimus in tumulo puer iſto Rex tumulatus eſt Baldewinus, regum de ſanguine natus, quem tulit e mundo ſors primæ conditionis, & paradiſiacæ loca poſſideat regionis*; but one hath much a do to read the latter part of it, becauſe it pleaſed the Greeks heretofore to ſpoil theſe Tombs, that they might aboliſh the memory of the Weſtern Kings, but at preſent they are not ſuffered to do it. Near to that, is the Stone of Unction, upon which *Joſeph* of *Aramathea* anointed the Body of our Lord, after it was taken down from the Croſs; it is almoſt ſeven foot long, and two foot broad, and is now covered over with greyiſh Marble, becauſe the Pilgrims broke always bits off of it; it is adorned all round with a chequered border of little white and red Marble-Stones; and that no body ſhould tread upon it (for it is but about a foot above ground) it is encloſed within an Iron-Grate, the ends of which are leaded into the Pavement of the Church; and there are two Copper-Candleſticks, one at each end, leaded in in the ſame manner, in which the Latin Monks keep two Wax-Tapers burning: There are always eight Lamps burning over that Stone, which are entertained by all the eight Nations that are in the Holy Sepulchre, to wit, the *Latins*, *Greeks*, *Abyſſines*, *Cophtes*, *Armenians*, *Neſtorians* and *Jacobites*; but the Stone belongs to the *Latins*. After that, continuing to go round the Church, you come to a pair of Stairs, before which there is a round white Marble-Stone even with the Pavement, and ſet in it; they ſay that the Bleſſed Virgin was in that very place, when the Body of our Lord was anointed. When you have aſcended that Stair-caſe of ſeven and thirty Steps, you enter into the Church of the *Armenians*, wherein you find nine and fifty Lamps, and two Candleſticks of ſixteen branches a piece; and in the Quire there are ſeventy Lamps, and two Candleſticks, of ſix branches a piece: At the ſide of the Quire, there is alſo a Chappel, and three and forty Lamps, with a Candleſtick of eight branches within it. Being come down from thence, you find the Chappel of the *Abyſſines*; then that of the *Syrians* or *Jacobites*, which hath its entry at the back of the Holy Sepulchre, wherein are one and thirty Lamps, and at the end of it there is a Grott, in which are the two Sepulchres of *Nicodemus* and *Joſeph* of *Arimathea*, cut in the depth of the Rock, with a Lamp before each of them: This good Man, *Joſeph* of *Arimathea*, having laid our Lord's Body in the Sepulchre which he had prepared for himſelf, cauſed another to be made for him, accounting himſelf unworthy to be laid where the Body of our Saviour had lain. Then you find a Door, by which aſcending ſome ſteps, you go to the Lodgings of the *Greeks*, and from thence to the Chappel of the Apparition, and ſo you have made the whole circumference of the Church. This Church formerly belonged wholly to the *Latins*, but the other Chriſtians have for Money obtained their ſhares in it; it is pleaſant to ſee this Church on High Feſtival Days, for then it ſhines with an infinite number of Lamps, ſome red, ſome green, becauſe of the water within them, to which they give what colour they pleaſe, and that eſpecially when the *Greeks* and other Chriſtians who follow the old Calendar, have *Eaſter* on the ſame day with us, as it happened this year: But there is a great deal of trouble with it alſo, for there are near four thouſand Chriſtians, who come from all Parts, and all for a *Maidin* a piece get into St. *Sepulchres*; ſo that then one can hardly perform his devotions well, not only becauſe of the noiſe, but alſo becauſe there is always a great croud of people at the Holy Places; for though every Nation have their own diſtinct, yet all have liberty to pay their devotions at what place they pleaſe. There you'll ſee ſome, both Men and Women, rowl upon the ground at the Holy Places, without any reſpect to modeſty: Others bring with them whole Pieces of Cloth, which they meaſure upon the Holy Sepulchre and Stone of Unction, and cut them in pieces according to the length of theſe Sanctuaries, which ſerve them for Shrouds to be buried in, and all this in pure devotion. And if for more convenience you take the night-time to perform your devotions in, or the dawning of the morning, you

The Tombs of the Children of *Baldowin*.

The Stone of Unction.

The Sepulchres of *Nicodemus*, and *Joſeph* of *Arimathea*.

you muſt ſtep over a great many people, Men, Women and Children, lying and tumbling confuſedly in the Church; beſides, all theſe People have their Children with them, who do their needs in the Church juſt where they are; for though there be a Court with Neceſſary-houſes, yet that ſignifies but little for ſo many, inſomuch that all theſe things together do much incommode and diſtract you. When theſe Chriſtians would Ring to Office, they have pieces of Wood about a fathom long, ſomewhat crooked, a hand broad, and two fingers thick, which they hang by a Rope in the middle; upon this Board they knock with two pieces of Iron, which gives a ſound ſomething like to that of our Bells, and makes an horrid din, eſpecially when ſeveral ring at the ſame time: Others again have a kind of Drums and other Inſtruments, all which together make mad Muſick.

The way of Ringing to the Office in St. *Sepulchres.*

CHAP. XL.

Of the Burying-places of the Kings, and of the Grott of Jeremiah.

ON *Palm-Sunday* after Dinner, we went out of the City by the Gate of *Damaſcus*, to go ſee the Burying-Places of the ancient Kings of *Jeruſalem*, which is a rare thing. You enter firſt into a great Court cut out and made even in the Rock, which ſerves for Walls to it, and on the left hand there is a Gallery cut alſo out of the Rock, with ſeveral Pillars, all very much beautified with many Figures engrav'd upon the ſtone; at one end of this Gallery there is a little open place, by which you muſt creep upon your belly into a large ſquare Room, cut alſo out of the Rock, in which there are other Rooms, and ſeveral fair Tombs cut in the Rock. This is a very ſtately and magnificent Place, and many think that the Doors (which are very thick, and of the ſame ſtone) have been cut with their Hinges and Pivots in the ſame place where they are, and by much labour divided from the reſt of the Rock; but that is not ſo, as may be eaſily known, if one will but take the pains to ſcrape a little below, and put aſide the duſt; for then he'll ſee the joyning of the ſtones that have been put there; after that, the Doors have been placed with their Pivots in the holes. Being come out of this fair Palace of the Dead, we went to the Cave where the Prophet *Jeremiah* compoſed his Lamentations, which is near to that place of the Sepulchres. It is a large very light Grott made in the Rock, having a Pillar in the middle that ſupports the Roof of it.

CHAP. XLI.

Of the River of Jordan, *of the Dead-Sea, and of the Mount of the Forty Days Faſt.*

MOnday the fifteenth of *April*, which to the *Greeks* and *Latins* was Holy *Monday*, we prepared to go to the River of *Jordan*; and therefore the Monks having made neceſſary Proviſions for the Journey, we took Horſe at the Door of the Church of the Sepulchre of the Bleſſed Virgin, from whence we parted at eight a clock in the morning to go to that River, whither the Chriſtians go not, but on the Greeks Holy *Monday*, becauſe then the Baſha gives a Guard of four

four or five hundred Men, for fear of the *Arabs*, and unleſs there be a great many Chriſtians, they cannot raiſe a ſufficient ſumm of money to defray the Charges of it; for the Greeks and other Chriſtians that are Subjects to the *Grand Signior*, pay upon account of this Journey, three *Piaſtres* and a half the head, and the Franks five *Piaſtres*.

Now the year I went thither, the *Eaſter* of the Greeks fell on the ſame day with that of the Latins,; and the *Greeks*, *Armenians*, and other Chriſtian Subjects of the *Grand Signior*'s, made in all above four thouſand. The Baſha ſent with us a Convoy of three hundred Horſe, and two hundred Foot, under the Command of the *Muſellem*. About nine of the clock, we came to the Fountain of the Apoſtles, and a little after, to *Bethany*: Our way lay all along among Mountains, and the Road was very ſtony from *Jeruſalem* to the Plain of *Jericho*, where we arrived and encamped about two in the afternoon. We took no care to carry with us Tents, Victuals, nor any other Neceſſaries in all that Journey; for the Monks made it their buſineſs to provide us with Horſes, Victuals and Tents, and to ſhew us all, without paying any thing but for our Horſes.

The fountain of the Apoſtles.

Bethany.

The Town of *Jericho* is about a quarter of a league from thence, which formerly was a famous City, but at preſent conſiſts only of thirty or forty Brick-Houſes, inhabited by *Arabs*. Theſe Houſes were all forſaken when we went that way, becauſe the *Arabs* had fled for fear of the Turks that went with us. Near to theſe Habitations, we ſaw the Houſe of *Zacheus*, about a quarter of a league from the Camp, as I ſaid already, and then we returned to the Camp. In the Plain of *Jericho*, there are Roſes of *Jericho* (as they call them) but they have not the vertues as many aſcribe to them, for they blow not unleſs they be put into water, and then they blow in all ſeaſons, and at any hour, contrary to the Opinion of thoſe who ſay, That they blow not but in *Chriſtmas* Night; and others, on all the Feſtival Days of our Lady; with a great many ſuch idle tales. I found of them alſo in the Deſarts of Mount *Sinai*. Next day, *Tueſday* the ſixteenth of *April*, we ſet out about three of the clock in the morning, and travelled on ſtill in the Plain, till about half an hour after five we came to the River of *Jordan*, which is ſomething deep, and perhaps half as broad as the *Seine* at *Paris*; it is very rapid, and the water of it thick, becauſe it paſſes through fat Land, but they ſay it corrupts not, and I filled a Bottle of it to try the experiment, but the Corſairs whom I met with, threw it into the Sea: this River has its ſource from two Springs towards Mount *Libanus*, called *Jor*, and *Dan*, which joyned together, make *Jordan*: It runs from Eaſt to South, paſſes through the Sea of *Tiberius*, and loſes it ſelf in that naſty and ſtinking Lake, *Aſphaltites*, called the Dead-Sea: It is very full of Fiſh, and on both ſides beſet with little thick and pleaſant Woods, among which, thouſands of *Nightingales* warbling all together, make a moſt pleaſant delightful and charming Conſort. Here our Monks quickly erected an Altar, upon which, they ſayed two Maſſes, at the firſt of which, I received the Sacrament, but it was very incommodious, for it behoved one (beſides he that Celebrates, to hold the Chalice, Veil, &c. Leſt the Wind which blew high might overturn and carry them away, and another to hide the Tapers, leſt they ſhould be blown out. During that time, all the *Greeks*, *Cophtes*, *Armenians*, &c. Performed their Devotions alſo; moſt part go into the Water ſtark-naked, (eſpecially the Men) and the Women in their Smocks; they had of the Water of *Jordan* poured upon their Heads, in memory of our Lords Baptiſm, and waſhed their Linen in it, carrying away Jarrs and Bottles full of Water, with Mud and Earth, which they took up by the River ſide, not forgetting Sticks, which they cut in the adjoining Woods, and all to be kept as Relicks. This River is rendred Illuſtrious by many Miracles, as having ſtopt its courſe to let the Children of *Iſrael* paſs over. The Prophet *Eliſha* paſſed it over dry-ſhod, upon his Maſters Cloak, &c, I was very deſirous we might have gone afterwards to the Dead-Sea, but the Turks would not; and therefore I ſhall here relate what I have learn'd of it from thoſe that have been there. It was in this Sea that the five Cities of the Plain, *Sodom* and *Gomorrah*, &c. Were ſwallowed up. The water of it is very clear, but extreamly Salt; and in ſome places of it they find Salt as reſplendant as Criſtial. It bears up all

Jericho.

The Houſe of *Zacheus.*

Roſes of *Jericho.*

The River of *Jordan.*

The courſe of *Jordan.*

Lake *Aſphaltites.*

Devotions at *Jordan.*

The Dead-Sea.

who waſh in it, though they move neither Hand nor Foot, as many have found by Experience: But I do not at all believe what ſome ſay, that it bears up only Live things, and lets things Inanimate ſink to the Bottom; nay, that if a lighted Candle be plunged into it, it will float above, But if put out, it will ſink to the bottom. There is no ſort of Fiſh in this Sea, by reaſon of the extraordinary ſaltneſs of it: which burns like Fire, when one taſtes of it; and when the Fiſh of the Water *Jordan* come down ſo low, they return back again againſt the Stream, and ſuch as are carried into it by the Current of the Water, immediately Die. This Sea is an hundred miles in length, and twenty five over: The Land within three Leagues round it is not Cultivated but is white and mingled with Salt and Aſhes: They ſay that there are Apple-Trees upon the ſides of this Sea, which bear very lovely Fruit, but within are all full of Aſhes. In ſhort, we muſt think that there is a heavy Curſe of God upon that place, ſeeing it was heretofore ſo pleaſant a Countrey. There are many Camels load of Bitumen daily got out of this Lake.

The extent of the Dead-Sea.

Having no liberty then to go ſee that Sea, we parted from the River of *Jordan* about ſeven a clock in the Morning and returned back the ſame way as we came; about nine a clock the *Muſellem*, who (as I ſaid) commanded the Convoy, halted in the middle of the Plain of *Jericho*, and went into a Tent, (which was purpoſely pitched for him, then he cauſed all the Latin Monks to paſs by before him, who were numbered; Then we (who were ſecular Pilgrims) paſſed by alſo, and the *Muſellem* ordered us to be ſet down eight, though we were but ſix, and though the Trucheman ſaid that there was but ſix of us, and offered to make us paſs by him again, yet nothing would be abated, which was an Avanie of twenty Piaſtres for the Monks, for every Secular Frank payes ten Piaſtres, but they pay it in the City becauſe the Convent anſwers for them. after we had been thus muſtered, we went and Encamped in the ſame place where we did the day before; and having taken ſome refreſhment, we went to the Mount of the Quarantine, ar forty days Faſt, not far from thence, while the *Muſellem* muſtered the reſt of the Chriſtians, who payed down in ready Money four *Bokels* and twenty *Maidins* a Head, though the years before they payed no more but three *Bokels*.

Return from *Jordan*.

The Muſellem numbers the Pilgrims.

An avanie for the Pilgrims Franks.

The Mount of forty days Faſting.

We parted from the Camp about ten a Clock in the Morning, then went to the Mount of Faſting, a League diſtant from the Town of *Jericho*; it is ſo called becauſe our Lord (when he came out of *Jordan*) ſpent forty days and forty Nights there without Eating or Drinking: It is not ſo hard to go up, as ſome have been pleaſed to ſay, unleſs it be in ſome places, which are very dangerous, for one muſt climb with Hands and Feet to the Rock, that is ſmooth like Marble, and when we went up it Rained, which rendered it more ſlippery, but we aſſiſted one another. We came to the place where our Lord faſted forty days; which is a Grott, wherein there is an Altar, on which one of our Monks ſaid Maſs; the Greeks heretofore held this Place, and there are ſtill ſome Greek Pictures there. Some of our company went up to the top of all the Hill, to the place whether the Devil carryed our Lord, and Tempting him, ſhewed him all the Kingdoms of the Earth, ſaying, *All theſe will I give thee, if thou wilt fall down and Worſhip me*. But I was ſo ſpent and weary, that I would not go up. There are dangerous places in it, where the way is not two foot broad, and there is a great Precipice on the ſide of it. There are ſome ruins ſtill of an ancient Monaſtery that was heretofore on the very top of the Mount. After we had ſeen that Mountain, we came down again, and upon our return, ſaw the Well of the Prophet *Eliſha*, the Water whereof was formerly bitter, but that Prophet ſweetened it by caſting Salt into the Fountain; ſo that at preſent the Water is excellently good. It is a quarter of an hours going from the foot of the Hill towards the Camp, where we arrived at two of the Clock in the afternoon. When we were come, ſome Greeks (to the number of ninety ſeven) after they had been muſtered before the Muſellem and payed their four *Bokels* and twenty *Maidins* a piece, would needs go ſee the Mountain alſo; but ſeeing they have not the permiſſion as the Franks have, to go thither, upon their return the Muſellem ordered them to be bound with Cords, and demanded of them three *Bokels* and a half a piece, but the Procurator of the Religious Franks compounded the buſineſs for ſomewhat leſs.

The Grott where our Lord Faſted.

The place of the Mountain where our Lord was tempted by the Devil.

The prophet *Eliſha*'s Well.

The inconvenience of ſeeing the Holy places.

We

We parted from thence next day *Wedneſday* the ſeventeenth of *April* about four a Clock in the morning, and all the way in Rain, and came about eleven of the Clock to *Jeruſalem*. The truth is there is a great deal of reaſon in what is ſaid, that thoſe who would viſit the Holy Places, ought to arm themſelves with Patience; for in all theſe places they ſuffer injuries of all kinds from the Turks, beſides a great deal of Fatigue, for they muſt viſit all the Holy places about *Jeruſalem* on Foot, and to the more remote, they ride on Beaſts, which are commonly very bad; and they who bear with all purely for Gods ſake, may merit much, but though there were no merit in the caſe, yet they muſt take Patience *per force*; For he that would huff and play the Bravo, would pay and ſuffer dearly for it.

CHAP. XLII.

Of our ſecond entry into the Church of the Holy Sepulchre.

THE ſame day we returned from *Jordan*, which was Holy *Wedneſday* the ſeventeenth of *April*, after we had dined in the Convent of St. *Saviour*, we entred a ſecond time into the Church of the Holy Sepulchre, but the Greeks entered not till the nineteenth of *April*, (which was Holy *Friday*) in the Afternoon, ſo that we had two days quietly to perform our Devotions in. On Holy *Thurſday* the eighteenth of *April* in the Morning, we received the Bleſſed Sacrament from the hands of the reverend Father Commiſſary, and in the Afternoon went in Proceſſion to the holy Sepulchre, at the door whereof, the reverend Father Commiſſary waſhed the Feet of twelve Monks and Pilgrims, of the number of whom, we were; for when there is a ſufficient number of Pilgrims, they take no Monks, but when they are fewer than twelve, the number is made up with Monks; as alſo when there are more than twelve Pilgrims, they caſt Lots who ſhall be admitted, (as it happened the year before I was there) when there was one and twenty, of whom, nine were excluded by Lot; we ſat down then all twelve upon the two ſeats of Marble that are near to the Chappel of the Angel, and the Reverend Father Commiſſary waſhed all our Feet and kiſſed them, giving to every one of us afterwards a Croſs full of Relicks. All the Oriental Chriſtians who were in the Church, (for ſome went in with us) crouded much to ſee that Ceremony, moſt part weeping and crying aloud when they ſaw the good old man on his knees waſhing our Feet. Waſhing of Feet.

On holy *Friday* the ninteenth of *April*, when the evening Office was over, we went in Proceſſion through all the Sanctuaries of the great Church, where all the myſteries of the Paſſion were repreſented to the Life; in this Proceſſion there were two Monks who carried the one a Box of Aromaticks, and the other a Bottle of odoriferous Oyl; every one of the Monks had a lighted Wax-Taper, and the R. F. Commiſſary carried a Crucifix; we (who were Pilgrims) marched two and two, every one with his burning Taper, and the Father of the Pilgrims after us, to tell us what the places were, and the Prayers that were to be ſaid there; and certainly the *Janizaries* who were with us, did us a great kindneſs in making way for us, laying about them with Sticks, for they took great care that the Pilgrims ſhould not be ſqueezed in the terrible croud of Chriſtians that were there to ſee our Proceſſion, and who preſſed one another almoſt to Death; and indeed, the Latin Monks perform all their Ceremonies with great Order and Devotion; ſuch as was admired and reverenced, not only by all the Chriſtians, but alſo by ſeveral Turks who were preſent, whereas the other Chriſtians perform theirs without any Order, but with great noiſe, inſomuch, that the *Janizaries* who make way for them, beat them themſelves The Proceſſion of Holy *Friday*. The Ceremonies of the Franks.

themſelves with their Sticks, having no veneration for their Ceremonies, as they have for ours. We ſtopped firſt at the Chappel of the Pillar of Flagellation, where having ſung the Prayers that are for that place in Books which were given us, an *Italian* preach'd upon that Subject; then we went to the Priſon of our Lord; where having ſung the Prayers for that place, a French man made a very good Sermon. From thence we went to the Chappel of the parting of the Garments, where after Prayers there was an Italian Sermon; then to the Chappel of Exprobration, where after Prayers, we had a French Sermon: being gone up to *Calvary*, we came to the place where our Saviour was nailed to the Croſs, and there having ſung the proper Prayers for that place, there was a Sermon in high Dutch. From thence we went to the place where the Croſs was planted, and having put the Crucifix into the ſame hole where the holy Croſs ſtood, on which our Saviour was Crucified, and then Sung the Prayers of the place; there was a Sermon made in Greek, which wrought much upon the Greeks, who were very attentive, and ſhed many Tears; then the Crucifix was taken off of the Croſs, and wrapped in a Linen-Cloath: Afterwards being come down again, we went to the Stone of Unction, on which the Crucifix in the ſheet was laid, and after Prayers was ſaid, there was a Latin Sermon; after which the R. F. Commiſſary anointed the Crucifix with the Oyl and aromatick Spices, then wrapped it up in a Sheet, and from thence we proceeded towards the holy Sepulchre; but hardly were we riſen up from about the ſtone of Unction, when all the other Chriſtians (who followed the Proceſſion) caſt themſelves in crouds upon the ſaid Stone, rubbing Linen-Cloaths upon it, that they might dry up what of the Oyl and Aromaticks had fallen upon the Stone, as a great Relick, all kiſſing it with great Devotion. Being come to the holy Sepulchre, the Crucifix was laid upon it, and then having Sung the proper Prayers for the place, we had an excellent Sermon in Spaniſh. *Saturday* the twentieth of *April*, the Reverend Father Commiſſary performed the Office before the holy Sepulchre, and made uſe of the ornaments given by *Lovis* the thirteenth, late King of *France*, which are all moſt richly Embroadered, and a compleat Service of them. There was a great croud of Chriſtians and Turks to ſee and hear the little Organ that a Monk played upon which they much admired.

CHAP. XLIII.

Of the Holy Fire of the Greeks and other Schiſmatical Chriſtians.

The holy Fire of the Greeks, Armenians, Cophtes, &c.

WHen our Office was ended, we made ready to have the pleaſure of the Holy Fire of the *Greeks*, *Armenians* and *Cophtes*, which the Prieſts make the People believe comes down from Heaven into the Holy Sepulchre on *Holy-Saturday*, and for that make every one of their Pilgrims pay ſo much Money, who are always very numerous. This Solemnity looks more like a Comedy or Farce, than a Ceremony of the Church, and would be more proper for a Stage than for ſuch a Sacred place as the holy Sepulchre is; and indeed, the Turks take up their places betimes, and come in great numbers to have the pleaſure of it. We took our places in our Galleries. After we had concluded our Service then, (which was about eight a clock in the morning) they put out all their Lamps, and the Lamps of the holy Sepulchre, and then began their folly, running about the holy Sepulchre like mad men, howling, roaring, and making a horrid noiſe, without any reſpect to the place where they were: Every time they paſſed before the Holy Sepulchre, they cried *Eleeſon*, and it was pleaſant to ſee them run one after another, kicking one another on the Breech, and with Ropes-ends laying one another over the Shoulders:

Shoulders: Several of them joined together in a body, and carrying men upon their Arms, as they paſſed by the holy Sepulchre let them fall, and then burſt out in Laughter, while they who had fallen, run after the others to be revenged of them: In ſhort, one would have taken them all for down right mad People; and it was not only little Boys, but men both old and young that did ſo. From time to time they lifted their Eyes up to *Heaven*, and ſtretched out their hands full of Wax-Tapers, crying all together *Eleeſon*, as if they were weary of expecting the holy Fire, and would obtain it from God by force. This continued till about three a Clock in the Afternoon, when two Greek Arch-Biſhops and two Biſhops being cloathed in Patriarchal Robes, (for the Patriarch was not at that time in *Jeruſalem*) came out of their Quire with all their Clergy, and began the Proceſſion about the holy Sepulchre; the *Armenians* came alſo and followed that Proceſſion, there being four *Armenians* with Mitres after the Latin faſhion; then came a Cophtiſh Biſhop with his Clergy and People, going all diſtinctly, but yet following cloſe after one another. After they had continued their Proceſſion three times round the holy Sepulchre, a Greek Prieſt came out of the Chappel of the Angel and told him who ſupplied the place of the Patriarch, that the holy Fire was come down from *Heaven*, then he went into the holy Sepulchre, having in each hand a bunch of Wax-Candles; he was followed in by him that repreſented the *Armenian* Patriarch. and the Cophtiſh Biſhop, the door of the Chappel of the Angel, being in the mean time guarded by *Janizaries*. When they had been a little while there, we ſaw the Greek Arch-Biſhop comeing out in a very pleaſant poſture, he marched with his head down, having in each Fiſt a bunch of Wax-Candles all lighted; no ſooner did he appear, but they all fell a ſtriving who ſhould firſt light his Candle at the Arch-Biſhops, it being the beſt Fire that is ſooneſt lighted; in the mean time the *Janizaries* hands were not in their Pockets, they hurled the Greeks Caps and Calpecs from one end of the Church to the other, and laid about them on all hands with their Cudgels, to make way for the poor Arch-Biſhop, who was doing on his part the beſt he could to make his eſcape too. The Arch-Biſhop being freed a little, got quickly upon a ſtone-Altar, that is before the door of the Quire, over againſt the entry of the holy Sepulchre, where the People immediately flocked about him; thoſe alſo who having lighted their Candles, endeavoured to get out of the Croud, were run down by the reſt; in ſhort, there was a horrible confuſion, and plenty of Blows beſtowed. After that the Greek Arch-Biſhop was come out, the *Armenian* came next, and made his eſcape towards the Church of the *Armenians*, as the Cophtiſh Prelate did towards his own Church; in the mean time the *Janizaries* kept the door of the holy Sepulchre, and ſuffered none to enter but ſuch as gave them ſeveral *Maidins*, that they might light their Candles at the Lamps of the holy Sepulchre, where the holy Fire firſt was: All made ſo much haſte to catch this holy fire, that in a ſhort time their candles were all lighted, ſo that in a trice there were above two thouſand bunches of Candles flaming in the Church; then began all to cry again and play more fooliſh tricks than before, and immediately a man with a Drum upon his back, fell a running with all ſpeed round the holy Sepulchre, while another at his heels beat upon the Drum with two ſticks, and when he was weary, another inſtantly ſupplied his place, however by little and little the noiſe leſſened, and we began to look about towards all the parts of the Church both above and below, and there conſider men and women, who having by them pieces of Cloath, enough to ſet up a ſhop, unfolded them, and at every ſpans length made Croſſes with their lighted Candles in them; this Cloath ſerves them to be buried in, and for that end they keep it, as if it were a Relick; during this Solemnity, one would certainly think himſelf in *Hell* amidſt a Legion of Devils let looſe, and nevertheleſs, the moſt ſerious cannot forbear Laughing at it: After that is over, they perform their office and then go eat, for they neither eat nor drink that day, before they have had the holy Fire. Now it is impoſſible to know how they make this holy Fire, for they have a ſpecial care that nobody comes near the holy Sepulchre to obſerve them, but I am apt to beleive that a man hid within it ſtrikes Fire with a Steel, and ſo lights the Lamps. The Turks diſcovered the Cheat, and would have puniſhed them for it, but the Patriarch repreſented to them, that he

he could not pay them ſo much Money as he did, if they took from him the profit of the holy Fire, and therefore they are ſuffered to continue the Juggle. Next day the one and twentieth of *April*, being *Eaſter* day, the R. F. Commiſſary ſaid high Maſs upon an Altar, purpoſely erected before the door of the holy Sepulchre, a Father playing upon the Organ, to which the Turks were very attentive, but in the mean time perfumed us with the Smoak of their Tobacco, and one of them fairly lighted his Pipe at one of the Tapers upon the Altar, during the time that high Maſs was ſaying. At this Maſs we all received the Sacrament from the hands of the R. F. Commiſſary. That day we uſed Ornaments given by the King of *Spain*, which are very rich in Embroadery; but ſeeing it is not a compleat Service, they made up what was wanting, out of thoſe that were given by the King of *France*. The R. F. was very apprehenſive that the Greeks might diſturb our Service, becauſe they had reſolved to perform theirs before ours, but all was very well, and we performed our Service firſt, though they made as if they would come out of the Quire and begin their Proceſſion at the ſame time we began our Maſs; however they durſt not, and perhaps they would have got nothing by it, for we had *Janizaries* that would have hindred them. They ſtayed then till our Service was over, and then began theirs. For our parts ſo ſoon as Maſs was ſaid, we went out of the Church of St. *Sepulchre*, and dined in the Convent of St. *Saviour*, where every one of us found two Chaplets and two Croſſes, (which had been touched at the Holy places) upon our Plates. The Convent treated both the Pilgrims and Monks with theſe.

CHAP. XLIV.

Of the places that are to be ſeen on the way from Jeruſalem *to* Bethlehem.

Monday the twenty ſecond of *April*, we put it to deliberation, whether we ſhould go to *Emaus*, (as the day ſeemed to require) but it was not thought fit that we ſhould go becauſe it was in our way as we returned back, ſo that we might not make the journey twice, we went not, for we had no time to loſe; but after Dinner we ſet out from the Convent at one a Clock, to go to *Bethlehem*, and going out by the Gate of Bethlehem, and leaving Mount *Sion* to the left hand, (of which, and of all that is to be ſeen there, I ſhall ſpeak hereafter) we went firſt to a place where a Turpentine-Tree grew, under which, (as the People of the Countrey ſay) the Bleſſed Virgin going one day from *Bethlehem* to *Jeruſalem*, reſted her ſelf to avoid the heat of the Sun, and that then the Tree bent downwards to give her the greater ſhade. Some years ſince, it was ſet on Fire by the *Arab* Shepherds, which the Monks hearing of, ran thither in all haſte, and took what remained of it, whereof they ſtill make Chaplets and little Croſſes. Leaving that place to the left hand, and keeping on our way, we ſaw to the right hand out of the Road, the Houſe of Righteous *Simeon*, who made the Hymn *Nunc Dimittis*, &c. After that, we found to the right hand, the Ciſtern where the three Wiſe Men found again the Star which had appeared to them in the *Eaſt*, and which they had loſt as they entered into *Jeruſalem*. A little beyond that on the right hand, is the Houſe of the Prophet *Habbakkuk*, wherein the Angel took him by the Hair of the Head, and carried him to *Babylon*, to give *Daniel* Food, when in that City he was put into the Lyons Den, *Dan.* 14. To the left hand there is a Greek Monaſtery, dedicated to the honour of the Prophet *Elias*, who was Born in that place, and before that Monaſtery there is a Stone on which the figure of his Body is imprinted, and which (they ſay) was his Bed, and a Well called *Elias* Well. A little farther is the place where the Prophet *Amos* was Born.

The Turpentine-Tree of the Virgin.

The houſe of St. *Simeon*.

The Houſe of the Prophet *Habbakkuk*.

The place where *Elias* was Born.

After

After that, we found on our right hand the Field of Stone-peaſe, where the People of the Country ſay, that the holy Virgin going from *Bethlehem* to *Jeruſalem*, found a Man ſowing Peaſe, and asking him what it was he ſowed, he made anſwer, Stones; whereupon (by Divine permiſſion) the Peaſe were changed into Stones, retaining only the figure of Peaſe, and there are of them to be found at preſent. Then wide of the way to the right hand, we ſaw the Houſe of the Patriarch *Jacob*, next, the Sepulchre of the Beautiful *Rachel*, made in the Vault of the Rock, which is ſaid to be ſo hard, that Iron cannot hurt it; it is under a little Dome open on all ſides, and ſupported by four ſquare Pillars. This Sepulchre is encloſed within a little Wall three Foot high, having only a little entry to which one aſcends by four ſteps. It is all ſtill ſo entire, that it would ſeem to have been newly made. Heretofore it was a Church, which the Turks have now changed into a Moſque. As we went on our way, we found about twenty paces wide of the Road to the left hand, *David*'s Ciſtern, made with three Mouths, whereof mention is made in the 23 Chapter of the ſecond Book of *Samuel*; a little after, about two in the Afternoon, we arrived at *Bethlehem*.

The Houſe of *Jacob*.

The Sepulchre of *Rachel*.

David's Ciſtern.

CHAP. XLV.

Of Bethlehem.

Bethlehem was anciently a Town of the Tribe of *Juda*, whither *Joſeph* came with the Virgin *Mary*, to be Enrolled, as being of the Tribe of *Juda*, according to the Edict of *Auguſtus Cæſar*, the Roman Emperour, who commanded that all ſhould give in their Names and Qualities in their Towns, that he might know how many Souls were under his Government. At preſent it is a pretty big Village, where the Inhabitants get a Livelihood by making Chaplets, Croſſes, *&c.* There is a fair Convent in it, where Latin Monks live, conſiſting of a large Court, through which you go into a ſecond, wherein there are three Ciſterns, and on the Right Hand of them, a place Vaulted over, the Arch whereof is ſupported by ſix Pillars of Garnet: It was in this place that St. *Jerome* Read and Taught the Holy Scriptures, but the Turks at preſent have made a Stable of it. From this ſecond Court, you go through a little Door, only three Foot high, and two Foot wide, into a third little Court, which ſerves for a Porch to the Church; this was a very large Door, but it is walled up, to hinder the *Arabs* from entring into the Church with their Horſes, the Door alſo which is of Wood, is very thick, and ſhuts with a ſtrong Bar behind it, to hold out the *Arabs*; after that, you enter by another Door into the Church, which is very ſpacious, and we ſhall ſpeak of it hereafter. Turning to the Left Hand, you go into a Cloyſter, by a little very thick Door, and covered all over with Iron on the ſide of the Cloyſter, with a great Bolt and ſtrong Bar, for reſiſting the *Arabs*: In this Cloyſter being the Lodgings of the Latin Monks, whoſe Church is Dedicated to the Honour of St. *Catharine*; having there ſaid our Prayers, and heard *Te Deum* ſung, the *R. F.* Guardian, gave each of us a white Wax-Taper, like to that which had been given us in the Church of St. *Saviour*, the day we came to *Jeruſalem*, and we went in Proceſſion to viſit the holy places that are in the Convent. We deſcended eighteen ſteps, and came to the place where the Birth of our Saviour is repreſented; for ſince the Greeks (as we ſhall hereafter relate) had taken the holy places from our Monks; they have built a Chappel over againſt the real place where our Lord was Born, and another over againſt the Manger, being only ſeparated by a Wall that is betwixt them; and the Popes have granted to theſe two Chappels the ſame Indulgences, as to the true ones. Next, we went to the Altar of St. *Joſeph*, then to the Sepulchre of the *Innocents*,

Bethlehem.

A Convent of Monks.

The place of St. *Jerome*.

St. *Catharines* Church in *Bethlehem*.

The place of the Repreſentation of the Birth of our Lord.

The Sepulchre of the Innocents.

cents, ſo called, becauſe many Innocent Infants, whom the Mothers had hid with themſelves in that Grott, were Murdered and Buried there. Then to the Oratory of St. *Jerome*, where he Tranſlated the Bible out of *Hebrew* into *Latin*, and to his Sepulchre which ſtands in a Chappel, where there are two Altars: to wit, one over his Tomb, which is on the Right Hand as you enter, and another upon the Tomb of St. *Paula*, and her Daughter *Euſtochium*, where there is an Epitaph made by St. *Jerome*, in theſe terms; *Obiit hic* Paula *ex Nobiliſſimis Romanorum Corneliis & Gracchas orta, cum* 20. *Annos vixiſſet in cœnobiis a ſe inſtitutis, cui tale Epitaphium poſuit Hieronymus:* And this other beſides, *Scipio quem genuit* Paulæ *fudere parentes, Gracchorum ſoboles: Agamemnonis inclyta proles, hoc jacet in tumulo,* Paulam *dixere priores. Euſtochii genitrix, Romani prima Senatus, Pauperiem Chriſti & Bethleemiti rura ſequuta.* We made a ſtation at the Tomb of St. *Jerome*, and another at the Tombs of the ſaid Saints. After that we went to the Tomb of St. *Euſebius*, the Diſciple of St. *Jerome*, ſinging at theſe ſeveral ſtations, the proper Prayers for the places. All theſe ſtations are in Grotts under Ground, where there is no Light but what they bring along with them. Then we come up again into the Church, where the Proceſſion ended. The Church of St. *Catharine*, was heretofore a Monaſtery; they ſay, that it was in that Church that our Lord Eſpouſed St. *Catharine*, who came to viſit theſe holy places, and the ſame Indulgences are there, as in Mount *Sinai*. There is a very good Ciſtern in that Church, near the Door on the left hand as you enter: It is a very pretty Church, and was with the whole Convent built by St. *Paula*. After the Proceſſion, we went to the great Church, lately come into the Poſſeſſion of the *Greeks*, which for Money they gave the Turks, they wreſted from our Monks. This Church was built by St. *Helene*, and is a moſt beautiful and ſpacious Church; it has a high Roof of Cedar-Wood, extraordinary well wrought, and Leaded over, with many fair Windows, that render it very light. The *Nef*, or Body, is ſupported on both ſides by two rows of high and great Marble Pillars, all of one entire piece, there being Eleven in each row, ſo that it maketh five Iſles, ſeparated one from another by theſe four rows of Pillars, on every one of which there is the Picture of a Saint; and over theſe Pillars all the Wall is painted in lovely Moſaick Work of Green, upon a ground of fine Gold. Heretofore all this Church was lined with beautiful Marble, as may be eaſily ſeen by the Cramp-Irons fixed all over in the Wall, which have held the pieces; but the Turks have removed theſe Ornaments for their Moſques. As you enter that Church, you ſee on the right hand behind the third and fourth Pillars the Greeks Font, which is very fine. The Quire is ſtill very large, and cloſed all round with a Wall; the *Armenians* have a third part of it, which was given them by the *Latins* whilſt they poſſeſſed the Church; and they have ſeparated it from the reſt by wooden Rails. As you enter this Quire, you ſee on each ſide a kind of Chappel, and almoſt at the farther end of it ſtands the high Altar, which with theſe two Chappels makes a Croſs; in that which is on the right hand, there is an Altar, where you ſee the Stone on which our Lord was Circumciſed: In the other Chappel, on the left hand, which belongs to the *Armenians*, there is an Altar, which they ſay, is the place where the Kings alighted from their Horſes, when they came to adore our Lord. On the right ſide of the high Altar, there is a pair of Stairs, by which you go up to a Tower on the out-ſide of the Quire, it was formerly the Steeple of the Church, and ſerves at preſent for Lodgings for the *Greeks*. There are alſo many Pillars in the Quire like to thoſe in the *Nef*, and which with theſe of the *Nef*, make in all fifty Pillars. Near to the high Altar in the Quire, there are two little Marble Stair-caſes, one on each ſide, having thirteen ſteps apiece, and being gone down ſix of them, you find a neat Brazen Door well wrought, and pierced through to let in light from above; paſſing it you come to the foot of the Stairs, which lead into a little Church, reaching only in length from the one Stair-caſe to the other: Much under the great Altar of the Quire, at this end betwixt the aforeſaid two Stair-caſes, there is an Altar, under which is the place where our Saviour was Born; this place is faced with lovely Marble, in the middle whereof there is a Glory of Silver like the Sun, with this Inſcription about it, *Hic de Virgine Maria, Jeſus Chriſtus natus eſt.* About half a

The Oratory of St. *Jerome*.

The Epitaph of St. *Paula*.

St. *Jerome*'s Tomb.

Foot

Foot from this Glory, there is naturally upon a Marble Stone, a figure in red Colour of a Virgin on her Knees, and a little Child lying before her, which is taken for the Bleſſed Virgin, and her Son *Jeſus*; on whoſe Heads they have put two little Crowns of Silver-Plate, Nine and twenty Lamps are kept burning before that Chappel. Then you go down by three Marble-ſteps, into a little Chappel, where was the Wooden Manger into which the Virgin laid our Lord, ſo ſoon as She had brought Him into the World; this Manger is now at *Rome*, in *Santa Maria Majora*. And in the ſame place St. *Helen* cauſed another of white Marble Tables to be put, on one of which ſet againſt the Wall, is the natural Figure of an Old Man with a Monks Hood, and long Beard, lying on his Back; and they'll have this to be the Figure of St. *Jerome*, which God was pleaſed ſhould be marked upon that Stone, becauſe of the great love he had for that place. Ten Lamps are kept burning before that Chappel; two ſteps from which, and juſt over againſt it, is the Altar of *Adoration* of the Three Kings, where there is a little Stone for a mark of the place, on which ſat the holy Virgin with Her dear Son in Her Arms, when She ſaw the three Wiſe Men come in, who having laid down their Preſents upon a little Bench of Stone at the foot of the Altar, on the ſide of the Epiſtle, adored *Jeſus*, and then offered him their Preſents. The Vault in this place is very low, and ſupported by three Pillars of Porphyrian Marble; before this Altar, three Lamps burn. At the other end of this place, there was heretofore a Door, by which one came down from St. *Catharine*'s Chappel into this Grott, before the Latin Monks loſt it, but at preſent it is Walled up; and cloſe by that Door there is a hole, into which the Oriental Chriſtians ſay, the Star ſunk after it had guided the *Magi* into this holy place. This Grott is all faced with Marble, both the Walls and Floor, and the Seeling or Vault, is adorned with Moſaick Work, blackened by the ſmoak of the Lamps. It receives no light but by the two Doors that are upon the Stairs, which affords but very little. Now this place is held in very great Veneration, even by the Turks, who come often and ſay their prayers there: But it is a very incommodious and unſeemly thing, that all the Turks who paſs through *Bethlehem*, ſhould Lodge in the great Church, with their whole Families, there being no convenient Lodging in *Bethlehem*, which is a great Eye-ſore to the Chriſtians, who ſee their Church made an Inn for the Infidels: But it is above all, troubleſome to our Latin Monks, whom they oblige to furniſh them with all things neceſſary, both for Diet and Lodging.

The figure of the Virgin and of her Son naturally imprinted on Marble.

The place of the Manger of our Lord.

The place of the Kings Adoration.

The Church of *Bethlehem* ſerves for a lodging to the Turks that paſs that way.

CHAP. XLVI.

Of the Way of making what Marks Men pleaſe upon their Arms.

WE ſpent all *Tueſday*, the Nine and twentieth of *April*, in getting Marks put upon our Arms, as commonly all Pilgrims do; the Chriſtians of *Bethlehem* (who are of the Latin Church) do that. They have ſeveral Wooden Moulds, of which you may chuſe that which pleaſes you beſt, then they fill it with Coal-duſt, and apply it to your Arm, ſo that they leave upon the ſame, the Mark of what is cut in the Mould; after that, with the left hand they take hold of your Arm and ſtretch the ſkin of it, and in the right hand they have a little Cane with two Needles faſtened in it, which from time to time they dip into Ink, mingled with Oxes Gall, and prick your Arm all along the lines that are marked by the Wooden Mould: This without doubt is painful, and commonly cauſes a ſlight Fever, which is ſoon over; the Arm in the mean time for two or three days, continues ſwelled three times as big as it ordinarily

The Pilgrims of *Jeruſalem* marked in the Arm.

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rily is. After they have pricked all along the ſaid lines, they waſh the Arm, and obſerve if there be any thing wanting, then they begin again, and ſometimes do it three times over. When they have done, they wrap up your Arm very ſtreight, and there grows a Cruſt upon it, which falling off three or four days after, the Marks remain Blew, and never wear out, becauſe the Blood mingling with that Tincture of Ink and Oxes Gall, retains the mark under the Skin.

CHAP. XLVII.

Of what is to be ſeen about Bethlehem, *and of the Grott of the Virgin in* Bethlehem.

Boticella.

WEdneſday the Four and twentieth of *April*, we parted from *Bethlehem*, at five a Clock in the Morning, and went to ſee the holy places that are about it. In the firſt place, we ſaw on a little Hill on our right hand *Boticella*, which is a Town wherein none but *Greeks* live; and the Turks cannot live there, for they ſay, that if a Turk offer to live in it, he dies within eight days. Then a League from *Bethlehem*, we ſaw the Church of St. *George*, where there is a great Iron-ring faſtened to a Chain, through which the People of the Country, both *Moors* and Chriſtians paſs, when they are troubled with any Infirmity; and (as they ſay) are immediately cured of it. We went not thither, becauſe the day before, the *Greeks* having been there, met with ſome Turks, who made every one of them pay ſome *Maidins*, though it was not the cuſtom to pay any thing; and our Trucheman would by no means have us go thither, that we might not accuſtome them to a new Impoſition. We left St. *George*'s on the right hand, and went to ſee a Fountain, called in holy Scripture *Fons Signatus*, the Sealed Well, which is in a hole under Ground; where being got down with ſome trouble, and a lighted Candle, we ſaw on the right hand, three Springs one by another, the Water whereof is by an Aqueduct that begins cloſe by the Fountain Heads, conveyed to *Jeruſalem*. Near to that place there is a pretty Caſtle, built ſome fifty or ſixty Years ſince, for taking the *Caffares* of the Caravans of *Hebron*, a little farther are the three Fiſh-Ponds of *Salomon*; they are three great Reſervatories cut in the Rock, the one at the end of the other, the ſecond being a little lower than the firſt, and the third than the ſecond, and ſo communicate the Water from one to another when they are full; near to this place his Concubines lived. Continuing our Journey, we ſaw in a low Valley the Garden of the ſame *Salomon*, called *Hortus Concluſus*, becauſe it is on both ſides ſhut in by two high Hills, that ſerve it for a Wall. Then returning back towards *Bethlehem*, we paſſed the Mount *Anguedy*, where the Cave is in which *David* cut off the Skirt of *Saul*'s Garment: And about half a League from thence, we ſaw a Caſtle upon a high Hill, called *Bethulia*, which the Franks maintained forty Years, after they had loſt the City of *Jeruſalem*; then we came to the Well, where the Virgin deſiring to drink, when ſhe fled from the Perſecution of *Herod*; and the People of the Country refuſing to draw Water for her, it ſwelled of it ſelf up to the Wells mouth. Next we went to the place where the Shepherds were, when the Angel brought them the joyful Tydings, ſaying, *I bring you good Tydings, and Glory be to God on High*, which with great Devotion we ſung there, in an old ruinous Subterranean Church, built by St. *Helen* in that place. All the Inhabitants thereabouts, are to this day Shepherds, becauſe it is a fertile Country. We returned to *Bethlehem* about ten a Clock in the Morning, and in the Evening went into the Grott, where (it is ſaid) the holy Virgin hid her ſelf with the Child *Jeſus*,

A Ring that eures the Sick.

Fons Signatus.

The three Fiſh-ponds of Salomon.

Hortus Concluſus.

The Mount Anguedy.

to

to avoid the Tyranny of *Herod*, when he put to death the innocent Babes. We carried Candles with us thither, for you can ſee nothing, unleſs you have a light with you. This is a round Grott cut in the Rock, and in it there is an Altar, where the Latin Monks ſometimes ſay Maſs. They ſay, that the Virgin having in this place ſhed ſome of her Milk, the Stone became white, (as it is at preſent) and that by Gods permiſſion it obtained this Vertue, *That it makes Womens Milk return to them*; nay the Turks and Arabs give the powder of it in water to their Females which have loſt their Milk, and that makes it return again. About ſixty paces from thence, is the Houſe where St. *Joſeph* was, when the Angel appeared to him, bidding him flee into *Ægypt*, with the Virgin and the Child *Jeſus*.

A Stone become white by the Virgins Milk.

CHAP. XLVIII.

Of the Mountains of Judea, *and of the Convent of Holy-Croſs.*

THurſday the twenty fifth of *April*, we parted from *Bethlehem* about ſeven a Clock in the Morning, and went to the Mountains of *Judea*, paſſing by the Town of *Sennacherib*, ſo called, becauſe the Army of *Sennacherib* was cut to pieces there in the Night-time by an Angel. Then after we had aſcended a little, we paſſed cloſe by *Botirella*, which we left on our left hand, and came to the Fountain where St. *Philip* Baptized the Eunuch of *Candaie* Queen of *Æthiopia*; the Brook which runs from that Fountain is called in holy Scripture the Brook of *Eſhcoll*, *Numb.* 13. That is to ſay, the Brook of Grapes, becauſe it runs near to the Vineyard of *Sorec*. Leaving that Fountain to the left hand, we went near to the ſaid Vineyard of *Sorec*, that is to ſay, Choſen Vineyard, where the Spies whom *Moſes* ſent to view the Land of Promiſe, took a great cluſter of Grapes; then we paſs'd by the Village of *Battir*, and from thence by very bad way came to the Deſart of St. *John Baptiſt*, where after a pretty long Aſcent, we found a very old ruinous Building, which heretofore was a Monaſtery: under theſe ruines there is a Cave, where that Saint lived, and there you ſee the Bed whereon he lay, which is the hard Rock cut in ſhape of a Bed. This Grott is on the ſide of a Hill, at the foot of which, there is a very ſtony Valley or Precipice, then another Mountain, which intercepts the View, ſo that it is encompaſſed round with Hills. There is a Spring of excellent water by the ſide of this Cave, and near to it we Dined. Being gone from thence, we came to the Houſe of St. *Elizabeth* where are the ruines of a fair Church that was built by S. *Helen*; that is the place where the Virgin viſited St. *Elizabeth*, and made the *Magnificat*. which we Sung there: Then going down about five hundred paces, we found on the right hand the Well of St. *John*, where St. *Elizabeth* waſhed his Clouts when he was an Infant: Keeping on our way, we came to a Village, wherein is the Houſe of St. *Zacharias*, the *Father* of St. *John* Baptiſt, which was converted into a Church, wherein on the left hand of the Altar that is at the end of it, as you enter, is the Room where St. *John* was Born, and where his Father at the Birth of that Son (who was bleſſed from the Womb) recovered his Speech, and made the *Benedictus*, which we ſung there; on the other ſide of the Altar, (to wit, on the ſide of the Epiſtle) there is a little hole, where (it is ſaid) St. *Elizabeth* kept St. *John* long hid, to avoid the fury of *Herod*. The *Arabs* lodge their Cattel many times in this Church. When we came out from thence, we paſſed through the Village of St. *John*, Inhabited by *Arabs*: All the ways in the Hilly Country of *Judea*, are very bad. We came next to a Convent of Greeks, called *Holy-Croſs*, built with very ſtrong Walls: we went into the Church, which is fair, very light, and full of the pictures of Saints, after the Moſaical way, and paved alſo in that

Mountains of *Judea*.
The Town of *Sennacherib*.
Brook of *Eſhcoll*.
Vineyard of *Sorec*.
Battir.
The Deſart of St. *John* Baptiſt.
The Bed of St. *John* Baptiſt.
The Houſe of St. *Elizabeth*.
The Houſe of *Zacharias*.
The Village of St. *John*.
The Convent of Holy Croſs

The place where the Olive-Tree was cut down of which the Cos of our Lord was made.

manner. It is covered with a Dome. There is a great hole under the high Altar, where the Olive-Tree grew, that was cut down to make the Cros of our Lord of. When we had seen all these things, we took our way streight to *Jerusalem*, where we arrived about four a clock in the Afternoon. We entered by the Castle-Gate, called also the Gate of *Bethlehem*. This Gate is called the Castle-Gate, because there is a good Castle in that place.

CHAP. XLIX.

Of Bethany, Bethphage, *Mount* Sion, *the Houses of* Caiaphas *and* Annas.

FRiday the twenty sixth of *April*, we went out by the Gate of *Bethlehem*, about seven a Clock in the Morning, and saw first on our right hand at the foot of Mount *Sion*, the two Fish-ponds of *Bathsheba*, where she bathed her self; and very near over against it, (but about fifty paces higher upon the same Mount *Sion*) is the Palace of *David*, from whence he saw, and fell in Love with her; then the Field called in holy Scripture *Aceldama*, that is to say, *The Field of Blood*, because it was bought for the thirty pieces of Silver, which *Judas* got for betraying of our Lord, and afterwards threw them back, being in despair for having sold his Master: They were taken up and laid out in purchasing this Field, which was appointed to be a Burying-place for Strangers, and the *Armenian* Strangers are buried there at present. Afterwards we saw the Grott where the eight Apostles hid themselves, when our Lord was taken; there are some Pictures of the holy Apostles still to be seen there; then the place where the Strangers Greeks are Interred, and the pit where the Jews hid the Fire of the Altar, by orders from the Prophet *Jeremy*, when they were carried away Slaves to *Babylon* by *Nebuchadnezer* King of *Babylon*; and many years after they were delivered, the high priest *Nehemiah* causing search to be made for the Fire in that place, they found nothing but a fat Clay, which being by the said Priest laid upon the Burnt-Offering, it took Fire and was Consumed. Close by this Pit there is a Mosque with a reservatory of Water. We came afterwards to the Pool of *Shiloah*, whither our Lord sent the Blind man to wash, after he had anointed his Eyes with Clay and Spittle, which restored his sight to him. Then we came to the place where the Prophet *Isaiah* was Sawn a live in two by the middle with a wooden Saw, by command of King *Manasses*; then the Fountain of the Virgin, so called, because there, (as it is said) she washed our Saviours Clouts. There are thirty steps to go down to it, and they say that such as are sick of Feavers, by bathing in that water and drinking of it, (it being very good to drink) are presently Cured. From this Well comes the water of the Pool of *Shiloah*. Not far from thence we saw the Mount of *Scandal*, so called, because the Concubines of *Salomon* made him commit Idolatry in that place, by Sacrificing to the Idol *Moloch*, and the Idol of *Chamos*. Not far from thence is the place where *Judas Iscariot* Hanged himself, after he had betrayed our Saviour; then we went to *Bethany*, where we saw the ruines of the House of Simon the Leper, where *Mary Magdalen* poured the precious Ointment upon the Feet of our Lord. Advancing sixty Paces further, we saw the place of the Castle of St. *Lazarus*, nothing remaining but the ruines upon a little Mount, at the foot of which is the Sepulchre that our Saviour raised *Lazarus* out of. when he had been four days Dead, and the very stone that was rolled against the mouth of it; there are twenty uneasie steps down to it, cut in the Rock, and at the bottom of them are six wooden steps, that lead into a little Chappel, out of which you go into the said Sepulchre that is on the left hand. This Sepulchre is a little square Grott, containing a Table, on which all the Priests of the Nations that Inhabit *Jerusalem* say Mass, and the Body of

The Fish-ponds of *Bathsheba*.
Mount *Sion*.
The Palace of *David*.
Aceldama.
The Grott of the Apostles.
The pit where the Fire was laid during the Captivity of *Babylon*.
Pool of *Shiloah*
The place where the Prophet *Isaiah* was Sawn in sunder a live.
The Fountain of the Virgin
The Mount of Scandal.
The place where *Judas* hanged himself.
Bethany
The Castle of St. *Lazarus*.
The Sepulchre of *Lazarus*.

Lazarus

Lazarus was laid upon this Table. Not far from thence, is the ſtone on which our Saviour coming from *Jericho*, ſat down and bewailed the Death of *Lazarus*, when St. *Martha* told him, *Lord if thou hadſt been here, my Brother had not Died.* Within a few paces of that ſtone ſtood the Caſtle of *Mary Magdalen*, called *Magdalon*; and cloſe by it is the place where the houſe of *Martha* ſtood; after that we came to the place of the Fig-Tree, which our Saviour Curſed, becauſe it bore no Fruit, whereupon it inſtantly withered. Then we paſſed through *Bethphage*, where we ſaw the place where the Aſs was when our Saviour ſent for it, to make his entry into *Jeruſalem* on *Palm-Sunday* riding on the Aſs. Next we went to the Grott where St. *Peter* wept bitterly for his Sin, after that the Cock had Crow'd; from thence we came to the place where the *Jews* would have taken the Body of the Virgin from the Apoſtles, as they were carrying it to the Sepulchre, for which they were immediately puniſhed. Then we went to Mount *Sion*, about five or ſix hundred paces diſtant from the City, which is the place where our Lord celebrated his Holy Supper with his Apoſtles, waſhed their Feet, and inſtituted the moſt Auguſt Sacrament; the eighth day after his Reſurrection, he entered into it when the Doors were ſhut, and ſaid to his Diſciples *Pax vobis*, Peace be unto you; the Holy Ghoſt alſo deſcended there upon the Virgin and the Apoſtles, on the day of *Penteceoſt*. In this place are the Sepulchres of *David* and *Salomon*. About an hundred years ſince, that Mountain was within the Town, poſſeſſed by the Religious of the Order of St. *Francis*, but after that Sultan *Solyman* rebuilt the Walls of *Jeruſalem*, it was excluded, and the Friers diſpoſſeſſed of it. The Turks have built a Moſque there, into which the Chriſtians are not ſuffered to enter; cloſe by, we ſaw the place where the holy Virgin died, at preſent there being no building there: a little lower is the Church-yard of the *Roman* Catholicks: On the left hand towards the City, is the place where St. *John* the Evangeliſt many times ſaid Holy Maſs: About an hundred and fifty paces from that Mount, as you go towards the City, there is a Church held by the *Armenians*, in the ſame place where the Houſe of *Caiaphas* ſtood; we went into it, and ſaw upon the Altar, the Stone which ſhut the door of our Saviours Monument, which is near ſeven foot long, three foot broad, and a foot thick. On the right hand is the Priſon, into which our Lord was put, whil'ſt *Caiaphas* (after he had examined him) conſulted with the reſt what ſhould be done with him. As you go out of the Church, on the left hand in a low Court, there is an Orange-Tree, which is the place where St. *Peter* warmed himſelf, when he three times denied his Maſter; ſeven or eight ſteps from thence is the place of the Pillar where the Cock Crew: After that, we entred the City by the Gate of *Sion*, and went to ſee the Houſe of the High Prieſt *Annas*. which now is an *Armenian* Church. In the Court before the Church there is an Olive-Tree, which they affirm for a certain to be the ſame to which our Lord was Bound, till he received the Sentence of the High Prieſt. Going from thence, we went to another very fair Church, called St. *James*, ſtill held by the *Armenians*, which was built by St. *Helen*; in this Church there is a little Chappel on the left hand as you enter, which is the place where St. *James* the Minor, firſt Patriarch of *Jeruſalem* was Beheaded, by command of *Herod Agrippa*. This Church has no light but by the opening in the Dome above, where there is an Iron-Grate very well wrought: Over againſt this Church is the Houſe of St. *Thomas* the Apoſtle, into which the Turks dare not enter, becauſe (they ſay) that in times paſt, ſuch as entered it, died there. Afterwards we entered into the Houſe of St. *Mark*, where there is a Church held by the *Syrians*; it is the firſt that was built by St. *Helen* in *Jeruſalem*; when *Herod* caſt St. *Peter* into Priſon, the other *Apoſtles* with the Diſciples were in that Houſe, praying for his deliverance; near to that we ſaw the Iron-Gate through which the Angel brought St. *Peter*, when he delivered him out of the Priſon, from whence St. *Peter* went to the Houſe of St. *Mark*, and found the other Apoſtles there. We then viſited in order the Houſe of *Zebedee*, the Father of St. *James* the Major, and St. *John* the Evangeliſt, which is alſo the place of their Nativity: at preſent there is a Church there held by the Greeks. Then we came into the Court or open place of the Church of the holy Sepulchre, and on the right hand (where Mount *Calvary* is) we entered a little Door, and aſcending nine and thirty ſteps of a winding ſtair-caſe, we ſaw two Churches held

The Caſtle of *Mary Magdalen*.

The Houſe of *Martha*.

The Grott of St. *Peter*.

Mount *Sion*.

The place of the Lords-Supper.

the Sepulchre of *David* and *Salomon*.

The place where the Virgin died.

The Stone that ſhut the Sepulchre of our Lord.

The Houſe of the High Prieſt *Annas*.

The place where St. *James* was Beheaded.

The Houſe of St. *Thomas*.

The Houſe of St. *Mark*.

Iron-Gate.

The Houſe of *Zebedee*.

held by the *Abyſſins*. And then a Chappel near to the Church of the Holy Sepulchre, with a Dome, and fifteen ſteps up to it, under which St. *Mary* the *Ægyptian* did Penance, when ſhe could not get into the Holy Sepulchre. This Chappel is the place where the Holy Virgin and St. *John* the Evangeliſt were when the Jews Crucified our Lord. Then we went through a place where we ſaw the Ruines of a great Pile of Building, where heretofore the Knights of St. *John* of *Jeruſalem* lived; we went into the Priſon where *Herod* put St. *Peter*, from whence he was delivered by an Angel, as we have ſaid. After we had ſeen all theſe Places, we came back to the Convent about eleven a clock in the Forenoon.

The place where St. *Mary* the *Ægyptian* did Penance.

The Priſon of St. *Peter*.

CHAP. L.

Our third Entry into the Church of the Holy Sepulchre. Of the City of Jeruſalem.

SAturday the ſeven and twentieth of *April*, we entered into the Holy Sepulchre, where we ſtayed till next day, being *Sunday* the eight and twentieth of *April*, that the Pilgrims went to Dinner in the Convent; for my part, I ſtayed ſtill in the holy Sepulchre, where I was honoured with the Order of a Knight of the holy Sepulchre, with the cuſtomary Ceremonies. This Knighthood coſts an hundred Crowns, and has many Privileges, but not acknowledged in many places. That which chiefly made me deſire this Knighthood, was, that that they aſſured me in ſeveral places, that the *Spaniards* did not detain the Knights of *Jeruſalem* Priſoners, though they were *French men*; and ſeeing I was afraid I might meet them at Sea, upon my return into Chriſtendome, I thought my ſelf obliged to take ſhelter under that protection. After I had dined in the Refectory which the Monks have in the Church of the Holy Sepulchre, I went to the Convent, and we prepared to leave that Holy City next day.

Knighthood of *Jeruſalem*.

I ſhall ſay nothing of the Ancient *Jeruſalem*, only give the Reader an account of the preſent State of it. The City of *Jeruſalem* is the Capital of *Judea*: It ſtands on a dry and mountanous ground that bears nothing; ſo that for three or four leagues about, the Land is very barren, but good at a farther diſtance. The Streets of this City are narrow and crooked: It hath ſix Gates, to wit, the Sheep-Gate, at preſent called St. *Stephens* Gate, the Gate of *Ephraim*, that of *Damaſcus*, that of *Jaffa* or *Bethlehem*, that of *Sion* and the Dung-Gate. It hath alſo beſides theſe ſix Gates, the Golden Gate, by which our Lord entered upon the Aſs in Triumph, but it is walled up, becauſe the Turks have a Propheſie, *That the Chriſtians are to take Jeruſalem by that Gate*: And every *Friday* all the other Gates of the City are ſhut at Noon, and not opened till their Noon-Prayers be over, becauſe they have another Prophecy, *That the Chriſtians are to become Maſters of them on a* Friday, *during Noon-Prayer*: The ſame thing they alſo do in many other Cities.

Jeruſalem.

The Gates of *Jeruſalem*.

A Prophecy of the Turks.

Not far from the Golden-Gate, there is on high, on the outſide of the City-Wall, towards the Valley of *Jehoſophat*, a little Pillar peeping out of a nich in the Wall, like a Cannon out of a Port-hole; and the Turks ſay, that at the day of Judgment, *Mahomet* ſhall ſit upon that Pillar, and obſerve whether our Lord Judge the Chriſtians well or not; if he Judge righteouſly, *Mahomet* will give him his Siſter in Marriage with a great deal of Money; that then, the ſame *Mahomet* ſhall change himſelf into a Sheep, and all the Turks ſhall neſtle in his Wool, being all like Flees, and ſo he ſhall flie in the Air, ſhaking himſelf very hard, and that thoſe who ſtick faſt to him, ſhall be happy, and ſuch as fall off, be damned. The Walls are fair and ſtrong, much like to the Walls of *Avignon*, and look as if they were new.

The Valley of *Jehoſophat*.

A Pillar on which *Mahomet* will ſit at the Day of Judgment.

The transformation of *Mahomet*.

CHAP.

CHAP. LI.

Of Emaus *and* Jaffa.

Monday morning, the nine and twentieth of *April*, the R. F. Commiſſary led us to the Church of *St. Saviour*, where having ſung the *Benedictus*, and ſome Prayers he gave us his Bleſſing, and ſo having taken leave of him and of all the Monks of the Convent, after we had given ſome *Piaſtres* to the Truchemen for their pains, and Money to the Procurator or Steward for our diet (which is given by way of Charity, every one according to his liberality, for they ask nothing,) we parted from the ſaid Convent, extremely well ſatisfied with the Entertainment we had received from theſe good Fathers, who certainly are at a loſs how to Treat the Pilgrims, for they ſay, if they treat them well, when they return into their own Countrey, they give it out, that there is no need of ſending any thing to the Monks, becauſe they are too rich; and if they treat them not well, they hinder others from ſending them any Charity, ſaying, that they do not ſo much as entertain Pilgrims with what is given them. In the mean time they need ſupport, conſidering the great ſumms of Money they yearly pay the Turks, without which they would not ſo willingly be tolerated, though indeed, the League betwixt the *Grand Signior* and the *French* King be the real cauſe of their Toleration. For many years theſe Monks have held the Holy Sepulchre and other Holy places: They were given to them in the beginning of the year 1304, by *Sanche* Queen of *Sicily*, whoſe Husband was King of *Jeruſalem*, and ſince that time they have always retained them with the Approbation of all men.

Departure from *Jeruſalem*. *Emaus*.

We parted from *Jeruſalem* on *Monday* the nine and twentieth of *April*, about ſeven a clock in the morning, and went to *Emaus*, two leagues and a half diſtant from *Jeruſalem*. We went out by the Gate of *Bethlehem*, and the firſt thing they made us obſerve, was about half way, the place where our Lord joyned his two Diſciples *Cleophas* and St. *Luke*: Then on the left hand, we found the Well of water where they drank together; and afterwards, about nine of the clock in the morning we arrived at the Caſtle of *Emaus*, which is the place where theſe two Diſciples knew our Lord, *in breaking of Bread*: It is a place quite ruined, where there are ſome marks of an old Caſtle, and a Chappel whereof one half is thrown down; one of our Monks apparelled in an *Alb* and *Stole*, read there in the ſame place where the Houſe of *Cleophas* ſtood, the Goſpel on that Subject. We dined cloſe by on the ſide of a Well, where having taken leave of the Monks who had accompanied us ſo far to ſee that place, we parted about ten of the clock, taking the way of *Ramah* to go to *Jaffa*, and there take water for *Acre*, that from thence we might go to *Nazareth*; we had with us the *Drogoman* of *Ramah*, who for fourteen Piaſtres a piece which we had given him, was obliged to furniſh us with Horſes and Carriages, and to conduct us to *Jaffa*; this is a rate eſtabliſhed long agoe, and all that Travellers have to do, is only to look out for a Paſſage at *Jaffa*, he being obliged by the ſame bargain to find us Diet for three days: The Monks pay only twelve Piaſtres, and there were ſeveral of them going to *Nazareth* with us. There is another way by Land from *Jeruſalem* to *Nazareth*, which I ſhall deſcribe hereafter, but becauſe of the exceſſive *Caffares* which the *Arabs* exact upon the Road, few go that way.

Ramah.

We came to *Ramah* about four in the afternoon, having had bad way from *Jeruſalem* till eleven a clock in the fore-noon, but the way afterwards very good till we arrived there. *Ramah* is eight leagues from *Jeruſalem*. We ſtayed a day there, becauſe there was a Bark at *Jaffa* taking in Goods for the French, and was bound for *Acre*, whither we were going, and therefore we ſtay'd till ſhe ſhould be ready, of which the Merchants having ſent us notice, we parted from *Ramah* on *Wedneſday* the firſt of *May*, about ſix a clock in the morning, and about nine a clock came to *Jaffa*, four leagues diſtant from *Ramah*.

Jaffa

Jaffa, Joppa. *Jaffa* was heretofore called *Joppa*; it is a Town built upon the top of a Rock, whereof there remains no more at preſent but ſome Towers, and the Port of it was at the foot of the ſaid Rock. There it is that the Fables relate how *Andromeda* was bound to a Rock, and expoſed to the Sea-Monſter, but delivered by *Perſeus*, who killed that Monſter. There it was alſo where the Prophet *Jonas* embarked when he fled from the Face of God, who commanded him to go and Preach Repentance to the People of *Nineveh*. Into the ſame Port alſo came the Cedars, which *Salomon* cauſed to be cut upon Mount *Libanus*, for building the Temple of *Jeruſalem*. It was in that Town, where St. *Peter* living in the Houſe of *Simon* the Tanner, raiſed *Tabitha*, *Act.* 9. In the ſame place he ſaw a Sheet full of all ſorts of Animals let down from Heaven, *Act.* 10. It was in the ſame place that *Mary Magdalen*, with her Siſter *Martha*, and Brother *Lazarus*, were by the Jews put on board of an old ſhatter'd Veſſel, without Rudder, Sails or Oars.

The place where *Andromeda* was bound.

Jaffa is at preſent a place of few Inhabitants, and all that is to be ſeen of it, is a little Caſtle with two Towers, one round, and another ſquare, and a great Tower ſeparated from it on one ſide. There are no other Houſes by the Sea-ſide, but five Grotts cut in the Rock, of which the fourth is in a place of retreat for Chriſtians. The Franciſcan Friars had made ſome Rooms there for the convenience of Pilgrims, but they had an *Avanie* put upon them, ſaying, That they would have built a Fort to Command the Countrey, and all was thrown down again. There is a Harbour ſtill in the ſame place where it was formerly, but there is ſo little water in it, that none but ſmall Barks can enter the ſame.

CHAP. LII.

Our Departure from Jaffa. *Our Rancounter with a French Corſair. And our Arrival at* Acre.

WE ſtayed ſome days at *Jaffa*, not only becauſe the Bark had not in as yet all her Lading, but alſo becauſe of the Weather. At length, every thing being in readineſs, we went on board a Bark of the French Nation of *Acre*, *Sunday* the fifth of *May*, about ſeven a clock in the morning, and making all the ſail we could, we ſaw in paſſing, *Antipatris*, *Cæſarea*, *Tortoſa*, called by the Franks *Caſtel Pelegrino*. Then we made Mount *Carmel*, and ſhortly after *Acre*, where we made account to be in two hours time, when we began to make tryal of the misfortunes to which all Sea-faring Men are obnoxious; till that time I had never met with any bad rancounter at Sea, and ſince that, I never made any Voyage without ſuch, though God in his great Mercy hath brought me always ſafely off.

Antipatris. *Cæſarea.* *Tortoſa.* *Caſtel Pelegrino.* Mount *Carmel.*

Being got near then to Mount *Carmel*, which runs out a great way into the Sea, we ſaw on the other ſide of the Point, the top of a Maſt, which at firſt we took to be ſome Bark at anchor near the ſhore, but afterwards ſeeing a *Caique* full of Men making towards us, our *Reys*, (who was a Turk,) told us they were Chriſtians, and preſently went into his *Caique*, and put into ſhoar, where were a great many *Arabs* both on Foot and on Horſe-back, who called to us, and we were ſo near land, that we plainly heard them call in Arabick, *Taala*, *Corſa min Malta*; Come, it is a Corſair of *Malta*; calling all Veſſels in courſe ſuch, becauſe they often receive Viſites from theſe Gentlemen: But at this time they ſaid true, and the ſame *Arabs* fired Small-ſhot briskly at them, which for all that, hindred them not from making up to us: When I knew them to be Chriſtians, I perſwaded a Greek that remained behind, and ſtood by the Helm, to ſteer right towards them, ſince taking them for Friends, I would not go a-ſhoar where we would have been ſtript by the *Arabs*, who left our

Reys

Reys ſtark naked as ſoon as he had landed. We had no Arms, and though we had had, we would not have thought of making any defence againſt thoſe whom we took to be our Friends; nevertheleſs ſeeing their is no boarding, without firing a Volley of ſmall Shot, it was thought fit we ſhould go under Decks, though all ſtanding upon the point of Honour, no body would hide, for fear of being a reckon'd Coward. Within a very little after, theſe Blades came up with us, and though a Capucin of our company called to them at a diſtance, that we were *French*, and that being near, they ſaw no body upon the Deck, nevertheleſs when they were broadſide and broadſide with us, they fired a Petrera, charged with Musket-Bullets, and all their ſmall Shot into our Bark; I ſhall not name that Knight for his Honours ſake. Theſe Raſcals (becauſe of their bad conduct) at that time deſerved to have met with about thirty Turks on board of us, who might eaſily have maſtered them, having diſcharged all their Shot. When they had done this brave act, they made haſte up, and we came out to ſhew ourſelves; but theſe young Villains curſing and ſwearing like Devils, that they might appear more terrible to unarmed men, would not know us, though they themſelves were all French men too, and preſently fell a ſtripping of us; for my ſhare I was better ſerved than a Prince, for though I told them I was a French man, I was beſet by five *Valets de Chambre* with a vengeance, of whom ſome were the Captains Brothers and Kinſmen, who holding a Piſtol to my Breaſt, and a Sword to my Belly, commanded me preſently to ſtrip, then pulling and halling one forwards, another backwards, one at the head, another at the feet, in the twinkling of an eye they left me ſtark naked: I thought then that all was paſt, when they began again to make ſome paſſes at me, and perceiving that it was for a ſorry Ring that I had on my finger, I quickly pull'd it off and threw it to them, for I began now partly to underſtand what theſe Blades were able to do; nay, when we were carried on board their Ship, one of them eſpying an inconſiderable plain Gold Ring on my Man's finger, ſeemed very angry that he had not taken it, and when my Man told him that he himſelf could not get it off, he made him this free anſwer, That with all his heart he would have cut off the Finger for the Ring. When at length they had left me naked to my Shirt, I asked them who was their Commander, but to that they made me no anſwer. In the mean time, after all this din and clutter, (to which I was not at all accuſtomed,) I began to feel it cold, and one of our Monks in pity covered me with his Mantle, for they had not ſtripp'd the Religious, though they ſeemed to have a great mind to rifle them, to ſee if they had got any Money, and in that they had not loſt their labour, for a Spaniard of our company cunningly ſlid his money into the ſleeve of a Monk, and by that means ſaved it. But now, (all being taken from me even to my very Cap,) I felt much cold in my head, becauſe I was ſhaved once a week, as being dreſs'd in the Habit of the Countrey. I prayed them to give me a Cap, and preſently they clapt upon my head one of their Caps, which they had recovered out of the Sea, wherein it was fallen. By that time all the hurly-burly was over, it it was night, and ſo dark, that our Guards loſt ſight of their Ship, which had put under ſail ſo ſoon as they knew that their Men were Maſters of our Bark, and ſtood off to Sea, for fear of danger from the Shore. However the Lieutenant who Commanded the Crew that had taken us, had orders to follow the Ship with the Bark ſo ſoon as he was Maſter of her, and therefore he fired ſeveral Squibs from our Barks head, that the Ship might anſwer, and let him know where ſhe was: I was then extremely afraid they would have ſet our Bark on fire, being full of Cotten, the Bags heaped one upon another; if that had happened, they would have made their eſcape in their Boat, and left us to be burnt alive, but God preſerved us. Their Ship made anſwer with a Squib, and coming up with her a quarter of an hour after, we went on board. Preſently the Captain ſent us to the Poop, intending to make us lye abroad in the cold Air without Supper, and had the Monks into his Cabin, who having told him what I was, he came and called me by my name, and carried me down into his Cabin, where he preſently gave me Cloaths, and made many excuſes for the bad uſage I had met with, aſſuring me that I ſhould loſe none of my Cloaths, and withal telling me that he had ſeen me at *Malta*. Our Supper was but very mean, for he had no Proviſions. In the mean time he

gave me his Bed, the next day, the ſixth of *May*, he took a great deal of pains to make us recover our things again, but all in vain; only he got my *Capot*, a pair of Drawers, and ſome other Trifles, to be reſtored unto me, and at that the Raſcals murmured too, ſaying, That if they had killed us, they would not then be obliged to reſtore any thing. Then the Captain told us, that he muſt needs ſet us aſhoar, becauſe he had not Proviſions enough for us; we thereupon prayed him to let us go in our Bark, which was loaded wholly for *Frenchmen*, but he told me that he was accountable to his Owners for that Bark, ſo that he reſolved to turn us aſhoar, though I told him, that was the way to put us in danger of being burnt alive, if the *Arabs* ſhould but fancy us to be Pirats; he ordered his *Caique* then to be made ready, but ſeeing it could not carry us all at a time, was reſolved ſhe ſhould do it at twice. For my part, I would not go off with the firſt, judging the worſt of every thing.

Caipha. And the truth is, this firſt Voyage ſucceeded as I had imagined; for being pretty near Land, off of a fair Village called *Caipha*, at the foot of Mount *Carmel*, they put out white Colours, but inſtead of anſwering them with the ſame Colour, they fired a Volley of ſmall ſhot at them, ſo that they were forced to come back again. The reaſon why they anſwered not with a white Flag was, that there was a French Merchant in the Village, who came from *Acre* to buy Goods, and he being informed by our *Reys*, that there were French Paſſengers on board of that Bark, he went to him that Commanded in the Village, telling him that if he put out a white Flag, they would ſet us aſhoar, and carry off the Bark and Goods, whereas if he did it not, they would be obliged to let both Bark and Men go, not knowing what to do with us: It happened ſo, indeed, for the Captain finding himſelf in great Perplexity, and not knowing what to reſolve upon, made us give a Certificate under our Hands, atteſting that the Goods belonged to Frenchmen. When we had ſigned this, he let us go in our Bark, giving us three *Greeks*, whom he had taken before he met with us. We left him about Noon, and came to *Acre* about an hour after, being every way in bad Equipage, and much out of Order, not having ſo much as a *Caique* to come aſhoar in. *Monſieur de Bricard*, the French Conſul, ſent us one, and did me the favour to offer me both Money and Cloaths, for I had loſt both Cloaths, Money and all, except a Bill of Exchange for *Acre*, which by good luck they left me in an old Cloak-bag, having torn and thrown overboard ſome Papers, wherein I had written my Obſervations of *Jeruſalem*. All our Relicks were broken, miſlaid, or thrown into the Sea, and the Gourd that I had filled with the Water of *Jordan* was emptied, and then filled with Wine; for when I asked them news of it, they ſhewed it me full of the Wine, which they had taken from us. So ſoon as we came aſhoar, the Baſha fitted out four French-Merchants Ships, that were in the Harbour, to fall upon that Corſeir, for they had ſeen us taken from thence; and all the French Merchants knew their own Bark, having a Sail ſtriped with Blew. He put an hundred Turks on board every one of theſe Ships, but the Conſul (whom it would have troubled to have ſeen ſo many Frenchmen made Slaves) having recommended the matter to the Prayers of the Monks, ordered the Captains of theſe Ships, to uſe all means they could not to take him, and prayed me to diſhearten the Turks that went on board; which I did the beſt way I could. For the Turks having asked me before they went, what number of Men they were? I told them they were betwixt three and four hundred, though they were not ſixſcore; and that they were well Armed, and reſolved to defend themſelves to the laſt. In ſhort, the Baſha himſelf went on board one of the four Ships, and made towards the Corſeir, who was lying at Anchor much about the place where he had taken us. He had a deſign (as we were ſince informed) thinking them to have been French Merchantmen, to have met them, and got Proviſions from them, (for they were all ready to ſtarve) and if the Baſha had had the skill to have put out French Colours, he might have taken them without ſtriking a blow; but the Captains not ſteering right upon them, and firing purpoſely at them at a diſtance, made them know that they were coming to take them, wherefore they quickly cut their Cable, and getting under Sail, ſtood preſently away; and the Baſha being very well ſatisfied that he had made them leave his Coaſt, returned to *Acre*.

CHAP.

CHAP. LIII.

Of Acre.

ACRE is a Town of *Paleſtine*, lying on the Sea; it was anciently called *Acco*, afterwards *Ptolemais*, long held by the Knights of *Malta*, and hath been a very large and ſtrong place, as appears by the marks that remain, but at preſent it is almoſt wholly Ruined, and the Harbour of it (which is very great) now filled up with Rubbiſh. This Town depends on the Baſha of *Sephet*. Hiſtory mentions, that heretofore there were as many Churches in this Town as there are days in the Year; at preſent there are only the Ruines of about thirty to be ſeen; among others there are ſome ſtately remains of one, where (as they ſay) the Knights of *Malta* heretofore had a Treaſure, which they marked with a piece of Marble, and which, not many Years ſince, they brought away in a Ship that came purpoſely to *Acre*, under pretext of buying Goods. The Palace of the Great Maſter is to be ſeen there ſtill, but very Ruinous; there is in this Palace a back Gate towards the Sea, by which the Knights abandoned the Town, and went on Shipboard, when they could no longer defend the place. There remain ſtill a fair Stair-caſe, and ſome Buildings, made there by the *Emir Farr Eddin*, with ſeveral other very lovely Ruines. There is alſo a ſquare Tower in *Acre*, which ſerves for a Caſtle, with a Houſe cloſe by it that ſerves for a *Serraglio* to the Baſha, when he is in that Town, which is not much Inhabited, for there are not fifty Houſes in it, and theſe too rather Huts than Houſes: Nevertheleſs there is a little *Han* there, where the French Company of *Sayde* lodged at that time, but they were ſo ſtreightned in it, that there were no fewer than four of them in one Room. The cauſe of the French Companies removing from *Sayde* to *Acre*, was that he who Commands at *Sayde*, having done them an Injury, and refuſing to make Reparation, *Monſieur de Bricard* the Conſul, reſolved to have Juſtice of him, and having given Orders for all things neceſſary, he pretended one day to go a Hunting, but being abroad in the Fields with all his Merchants, he made all haſte to *Acre*, where he was kindly Welcomed by the Baſha of *Sephet*: The other finding this, ſent to entreat the Conſul to return, promiſing him all Satisfaction, but the Conſul was ſo far from condeſcending to it, that he ſent Deputies to *Conſtantinople* to make his Complaints againſt this Turk of *Sayde*, who ſeeing that he could not prevail with the French by fair mains, gained an *Arab Sebeik*, who promiſed to bring the Conſul and all the Merchants back by force. But the French being informed of this, ſtood upon their Guard, ſo that the *Arab* finding his deſign blow'd upon, durſt not undertake it. In ſhort, this Man of *Sayde* being now at his Witſend, threatned to Plunder their Warehouſes, which were full of Goods at *Sayde*, if they did not return; but that did not at all move them, as knowing he would have a care how he did that, for he would have been forced to reſtore all back again one day, and if they had thought fit, more than he had taken, by pretending that there was ten times as much in them as indeed there was: But at length, ſome Months after, the Conſul and Nation having received all Satisfaction from *Conſtantinople*, returned in Triumph to *Sayde*.

Acre. *Ptolemais.*

CHAP. LIV.

Of Nazareth, *and the Places about.*

From *Acre* to *Nazareth.* WE ſet out from *Acre* on *Wedneſday*, the eighth of *May*, about four in the Afternoon, to go to *Nazareth*, eight Leagues diſtant from *Acre*; we took four Turks with us, each armed with a Muſquet, to defend us from the *Arabs* if we ſhould meet any, and we our ſelves had each of us a Fowling-Piece, and a Caſe of Piſtols, that they had lent us at *Acre*. We ſtopt a little to eat, about ſix a Clock at Night; and then taking Horſe again, continued our Journey through places where there was no Road, but Graſs up to our *Nazareth.* Horſes Bellies, and at ten a Clock at Night arrived at *Nazareth*. *Nazareth* is an ancient Town, ſtanding upon a little height at the end of a large Plain, *Ezdrelon.* called *Ezdrelon*. It is a Town at preſent almoſt deſolate. We lodged in the Convent, which is commodious and neat enough, being new built; for it is but about forty Years ſince that place came into the hands of the Monks of the Holy Land, being given them by the *Emir Farir Eddin*. *Thurſday*, the ninth of *May*, we went into the Church, where we heard Maſs, and ſaid our Pray-The place of the Annunci-ation. ers; this Church is on the ſame place where the Angel *Gabriel* Annunciated the Myſtery of the Incarnation to the Virgin *Mary*, when ſhe was at Prayers, ſo that that Grott was her Oratory; you go down to it by ſeven or eight ſteps in the Court, and by more in the Convent. There are two lovely Pillars of greyiſh Stone in it, which were put there by St. *Helen*, one at the very place (as they ſay) where the Virgin was when ſhe received that Heavenly Meſſage, and the other at the place where the Angel appeared; from the lower part of that where the Virgin was, there is about two Foot broken off by the Turks, ſo that the reſt hangs (as it were) in the Air, ſticking to the Vault to which The Cham-ber of the Virgin. the Capital of it is faſtned. Even with this Grott is the place of the Virgins Chamber, which was by Angels Tranſported to *Loretto*; ſo that there are two *Nefs*, one of the Grott, and another of the Chamber, in the ſpace whereof there is another Rebuilt exactly like that of *Loretto*. It is thirteen paces long, and four broad, the Chamber and Grott together, being alſo thirteen paces in length. We went out of *Nazareth* the ſame day, *May* the ninth, about three in the Afternoon, to go viſit the holy places about it: And in the firſt place, about three quarters of a League South from *Nazareth*, we ſaw a great Hill, The Preci-pice. called the *Précipice*, which is the place where the Jews would have thrown our Saviour down headlong, but He rendering himſelf inviſible to them, retreated (as they ſay) into a little Cell, that looks like a large and deep Nich; this Nich is about the middle of the Precipice, and heretofore the prints of his Body were to be ſeen in it. In this Nich there is an Altar, on which ſometimes they ſay Maſs; and the ruines of a Chappel ſtill to be ſeen by it. From the top of that Precipice, you may ſee the Town of *Naim*, where our Lord raiſed the Widows Son from the Dead; it lies at the foot of the Hill called *Hermon.* *Hermon*, mentioned in the Pſalms. Betwixt the Precipice and *Nazareth*, there are ſome ruines of a Nunnery, where there was a Church, dedicated to Our Lady of fear. our Lady of Fear; becauſe they ſay, the holy Virgin following our Lord, whom the Jews led to precipitate him, and being afraid they might put him to death; as ſhe was going fell down in this place, and her Knee is very well marked in the Rock. The Monks ſay, that they cauſed a piece of the Rock to be cut off, that they might have carried away that Impreſſion; but that after they had gone a few ſteps, they could not carry it away. Then upon a little Mount, about ſix hundred paces from the Convent, they ſhewed us a great Our Saviour's Table. Stone, called our *Lord's Table*; becauſe they have it by Tradition, that our Saviour eat many times upon it with his Apoſtles: Cloſe by it is the Fountain, St. *Peter's* Well. called St. *Peter's Well*, becauſe our Lord returning back to the Town with his Apoſtles, and St. *Peter* being dry, our Saviour made that Well to ſpring out,

out, and the Water is very good: After that, we entered into the Town, which is close by, and about five a Clock at Night, came to the Convent.

CHAP. LV.

Of the House of the Cananean, *the Mount of Beatitudes, the Mount of the two Fishes and five Loaves. the Sea of* Tiberias, *of Mount* Tabor, *and other holy Places.*

NEXT day being *Friday*, the Tenth of *May*, we parted from *Nazareth*, about five a Clock in the Morning, and a little after, found the Fountain where the Blessed Virgin used to draw Water; and there are some steps to go down to it. Then on the left hand we saw the Tomb of *Jonas*, to whom the Turks bear great respect, as they do to all the Prophets: We saw a print of his Foot on the Rock, the same Foot being marked on four places of the Rock, at some paces distance from one another. We came next to the Well where the Water was drawn, which our Lord turned into Wine, at the Marriage of *Cana*. In the Sacristie of the Church of the Eleven Thousand Virgins at *Cologne*, I saw one of the Pots wherein our Saviour wrought that Miracle, changing the Water that was in it, into so good Wine, that the Guests who had not seen the Miracle wrought, complained to the Master of the Feast, that he brought forth the good Wine last; seeing it was the custom to give the good Wine first, and the bad last: then we went into the House where our Lord wrought this Miracle. St. *Helen* built there a Church, with a little Convent where some Monks lived, it is still standing, but the *Moors* have changed it into a Mosque; however we entred into it. Having seen that place, we Travelled a pretty while in the Plain where the Apostles pluck'd the Ears of Corn, and rubbed them in their hands on the Sabbath-Day, then from a little height we discovered the Sea of *Galilee*, from whence we also saw *Bethulia*, where *Judith* killed *Holofernes*. We saw also from that place, pretty near the said Sea, the top of Mount *Libanus*, all white with Snow; and about Ten in the morning we came to the Mount of Beatitudes, so called, because it is the place where our Saviour made to his Apostles the Sermon of Beatitudes; we went up to it, and after we had heard the Gospel on that subject read by one of our Monks, we came down again and continued our Journey, and half an Hour after, we came to the place where our Lord fed Five thousand men, with two Fishes and five Loaves, and twelve Baskets full of Fragments remained. Having the Gospel read to us, we eat in that place upon a Stone, upon which (they say) he blessed the said Fishes and Loaves; from thence we went to the Town of *Tiberias*, which is upon the side of the Sea of *Tiberias*, having been restored by *Herod*, and named *Tiberias* from the name of the Emperour *Tiberius*. We got there about Noon; its Ruines and old Demolished Walls, demonstrate it to have been a very large place. The Walls of it having been ruined, a Jewish Widow afterwards built new ones in form of a Fort, with its Courtines, and Jews lived there, until about fifteen Years ago, that the Tyrannie of the Turks made them abandon it. Among the ruines of the Town, and even within the Precincts of it, a great many Palm-Trees grow; within this last Precinct, there is a Castle upon the Sea-side, which seems to have been a strong place. A hundred paces from thence, within the said Precinct, we saw a Church, five and twenty paces in length, and fifteen broad, dedicated to St. *Peter*, which is still entire. They say, that St. *Helen* caused it to be built

The Tomb of *Jonas*.

The Sea of *Galilee*. *Bethulia*.

The Mount of Beatitudes.

The place and stone upon which our Lord blessed the two fishes and five loaves.

Tiberias.

Mat. c. 16. built in the place where our Lord ſaid to St. *Peter*, *Thou art* Peter, *and upon this Rock will I build my Church*, &c. There we had that Goſpel read to us. Others ſay, it is the place where our Lord eat Fiſh with his Apoſtles after his Reſurrection, when He appeared unto them upon the ſide of this Sea. We Dined in that place, and then waſhed our ſelves in the Lake; the Water whereof is freſh, very good to Drink, and full of Fiſh. It is about twelve or fifteen Miles long, and five or ſix over. It was heretofore called the Sea of *Galilee*, or Lake of *Genezareth*. From thence on the left hand, upon the ſide of that Sea, we ſaw the ruines of the Town of *Capernaum*, where St. *Matthew* left the Cuſtom-Houſe, to follow our Lord, and where our Saviour Cured the Centurion's Servant, and the Son of the Nobleman, and raiſed a Maid from the Dead. About an hundred paces from the Precinct of the Town of *Tiberias*, cloſe by the Sea-ſide, there is a natural Bath of hot Waters, to which they go down by ſome ſteps. The ancient Walls of *Tiberias*, reached as far as this Bath. We parted from *Tiberias* about two in the Afternoon, and about ſeven a Clock at Night, arrived at a Village called *Sabbato*, near to which we lay abroad in the open Fields, for our Monks would by no means have us to Lodge at the uſual place, which is at the Caſtle, called *Aain Ettudgiar*, that is to ſay, the Merchants Well, as being afraid of ſome *Avanie*. Next day, *Saturday* the eleventh of *May*, we left that bad Inn about five a Clock in the Morning, and half an hour after, came to a Caſtle called *Eunegiar*, which is ſquare, having a Tower at each Corner; cloſe by it there is a *Han*, which appears to be pretty enough, and is alſo ſquare: It was at this Caſtle (as they ſay) that *Joſeph* was by his Brethren ſold to an *Iſhmaelite* Merchant; the Pit or Well, whereunto they had put him firſt, is ſtill to be ſeen, but we went not to it, becauſe it was quite out of our Road. This Caſtle is commanded by a Souſ-Baſha; and there we payed a *Piaſtre* of *Caffare* a piece, of which one half goes to the Souſ-Baſha, and the other to the *Arabs*. From thence we went towards Mount *Tabor*, by the *Arabs* called *Gebeltour*, and came an hour after to the foot of it, where alighting from our Horſes, though one may ride up on Horſe-back, as ſome of our Company did, we got up to the top, about nine a Clock: It is eaſie to be mounted, ſeeing one may go up on Horſe-back, but it is alſo very high, being almoſt half a League from the bottom to the top. Having taken a little breath, we entred by a low Door into a little Grott, where we found on the left hand a Chappel, built in memory of the place where our Lord was Transfigured, and of what St. *Peter* ſaid, *It is good for us to be here, let us make three Tabernacles*, &c. This Chappel is made up of four Arches croſsways, one of them is the entry of the Chappel, that which is oppoſite to it, is the place where our Lord was when he was Transfigured; that which is on the right hand of it, but on the left hand of thoſe that enter into the Chappel, is the place where *Moſes* was; becauſe in holy Scripture, *Moſes* is mentioned before *Elias*. The fourth (which is over againſt that of *Moſes*) is the place where *Elias* was; and a Monk read to us there the Goſpel of the Transfiguration. Near to this place there is a little Plain, and a Ciſtern of excellent Water. This Mount is ſhaped like a Sugar-Loaf, and is covered all over with Trees, for moſt part hard Oaks. After we had eaten in that place, we came down about ten a Clock in the Morning, and took our way towards the Convent of *Nazareth*, where we arrived about one of the Clock. In the Evening we went to ſee the Houſe and Shop of St. *Joſeph*, very near to the Convent; there is an old ruinous building there, which appears to have been a Church, wherein were three Altars, built by St. *Helen*, and a few ſteps farther, we ſaw the Synagogue where our Lord taught the Jews, when they had a mind to precipitate him.

Lake of *Genezareth*.
Capernaum.
Mat. 9.
Mat. 8.
John 4.
Aain Ettudgiar.
The place where *Joſeph* was ſold.
Mount *Tabor* or *Gabeltour*.
The Houſe and Shop of St. *Joſeph*.

CHAP.

CHAP. LVI.

The way by Land from Jeruſalem *to* Nazareth.

ONE may Travel by Land from *Jeruſalem* to *Nazareth*, and beſides avoiding the dangers that offer by Sea, ſee a great many other curious places; but, (as I have already ſaid) the *Arabs* exact ſuch unreaſonable Caffares upon the Road, that few go that way at preſent; however I ſhall ſet it down in this Place. The way by Land from *Jeruſalem* to *Nazareth*.

Parting from *Jeruſalem* after Dinner, you come to Lodge at *Elbir*; there there is a very curious Village ſtanding upon a height, and Inhabited by a few People. There is alſo a Church half ruined, which was heretofore a fair Fabrick: The Walls that yet ſtand are of great Flints. They ſay that this was the place where the bleſſed Virgin loſt her dear Son *Jeſus*, and therefore returned to *Jeruſalem*, where ſhe found him in the Temple Diſputing with the Doctors. *Elbir.*

Next day you Lodge at *Naplouſe*, Travelling all the way over Hills and Dales, which are nevertheleſs Fruitful, and in many places bear plenty of Olive-Trees. *Naplouſe* is the Town which in holy Scripture is called *Sichim*, near to which *Jacob* and his Family moſt frequently Lived; it ſtands partly on the ſide, and partly at the foot of a Hill. The Soil about it is fertile, and yields Olives in abundance. The Gardens are full of Orange and Citron-Trees, watered by a River and ſundry Brooks. About one hundred paces from the Town towards the *Eaſt*, there is a ſpring under a Vault, which diſcharges its water into a reſervatory of one entire piece of Marble, ten ſpans long, five broad, and as much in height: in the front there are ſome Foliages amd Roſes cut in Relief upon the Marble. About half a quarter of a League from thence, (upon the Road from *Jeruſalem*) is the Well of the *Samaritan*, as the Chriſtians of the Country ſay who keep it covered with great Stones, leaſt the Turks ſhould fill it up. When theſe Stones are removed, you go down into a Vault by a little hole, oppoſite to the mouth of the Well; and there another great Stone is to be removed, before you come at the Well, which is ſixteen fathom deep, Cimented narrow at the top, and wide at the bottom. Over the aforeſaid Vault, there are ſome ruines of the Buildings of a Village; two little Pillars are to be ſeen ſtill ſtanding, and many Olive-Trees all round. Near to that is the portion of Land which *Jacob* gave to his Son *Joſeph*; it is a very pleaſant place, and his Sepulchre is in it. Mount *Gerezim* (mentioned in holy Scripture) is on the right hand as you go to that Well. There is a Chappel at the foot of this Mountain, where the *Samaritans* heretofore worſhipped an Idol. On the South ſide of the Town there is another Mount, called in Arabick *Elmaida*, that is to ſay Table, where (they ſay) our Lord reſted himſelf being weary upon the Road: There is a Cuſhion of the ſame Stone raiſed upon the Rock ſtill to be ſeen, and ſome prints of Hands and Feet; and they ſay, that in times paſt, the figure of our Lords whole Body was to be diſcerned upon it: This is a pleaſant place, having a full proſpect of the Town. To the Weſt of it there is a Moſque, heretofore a Church, built upon the ſame ground where the Houſe of *Jacob* ſtood; on the other ſide there is a ruinated Church, built in honour of St. *John* Baptiſt. In this Town Travellers pay a *Caffare*. Next day after an hour and an halfs travel, you ſtrike off the high Road to the right, if you would ſee the Town of *Sebaſte* ſtanding upon a little Hill, about half a League wide of the Road, where you ſtill ſee great ruins of Walls, and ſeveral Pillars both ſtanding and lying upon the Ground, with a fair large Church, ſome of it ſtill ſtanding upon lovely Marble-Pillars: The high Altar on the Eaſt end muſt have been very fine, by what may be judged from the Dome which covers it, and is ſtill in order, faced with Marble-Pillars, whoſe Capitals are moſt Artfully faſhioned, and adorned with Moſaick Painting, which was built by St. *Helen* (as the People of the Country ſay). This Church at preſent is divided into two parts, of which the Mahometans hold the one, and the Chriſtians *Naplouſe.* *Sichem.* The Well of the *Samaritane.* Mount *Gerezim.* *Elmaida.* The Houſe of *Jacob.* *Sebaſte.*

Christians the other. That which belongs to the Mahometans is paved with Marble, and has a Chappel under Ground, with three and twenty steps down to it. In this Chappel St. *John* Baptist was Buried, betwixt the Prophets *Elisha* and *Abdias*. The three Tombs are raised four Spans high, and enclosed with Walls, so that they cannot be seen but through three openings a span big, by Lamp-light, (which commonly burns there.) In the same place (as they say) St. *John* was put in Prison, and Beheaded at the desire of *Herodias*. Others say, that it was at *Macherus*, which is a Town and Fort where King *Herod* kept Malefactors in Prison. This Town of *Sebaste*, was also called *Samaria*, from the name of *Simri*, to whom the Ground whereon it is built belonged, or from the name of the Hill on which it stands, which is called *Chomron*. Having pass'd *Sebaste* you are out of *Samaria*, which terminates there, and pursuing your Journey, you come to lodge at *Genny*. They say, that in this place our Saviour cured the ten Lepers. There is a Mosque there still, which was formerly a Church of the Christians; the *Han* where you lodge is great, and serves for a Fort, having close by it a Fountain and a *Bazar* where Provisions are sold. The Soil is fertile enough, and produces plenty of Palm-Trees and Fig-Trees, There is a very great Caffare tobe payed there. Next day, after about two Hours march, you enter into a great Plain, called *Ezdrellon*, about four Leagues in length, at the west end whereof you see the top of Mount *Carmel*, where the Prophet *Elias* lived, of which we shall speak hereafter. At the foot of this Hill are the ruines of the City of *Jezreel*, founded by *Achab*, King of *Israel*, where the Dogs licked the Blood of his Wife *Jezebel*, as the Prophet *Elias* had foretold. In the middle of this Plain is the Brook of *Gison*, where *Jabin* King of *Canaan* and *Sisera* his Lieutenant were slain by *Deborah* the Propheteſs, and Judge of *Israel*, and by *Barak* chief of the Host of Gods People. Many Battels have been fought in this Plain, as may be seen in holy Scripture. After you have passed this Plain, and travelled an hour over Hills, you come to *Nazareth*, of which, and the places that are to be seen about it, I have already said enough. Now I'll set down the way from *Nazareth* to *Damascus*.

The Sepulchre of St. *John Baptist*, *Elisha* and *Abdias*.

Macherus.

Samaria.

Genny.

Ezdrellon.

Jezreel.

Brook *Gison*.

CHAP. LVII.

The Road from Nazareth *to* Damascus.

SUCH as would go to *Damascus*, may lye at *Aain Ettudgiar*, which is a Castle about three Leagues from *Nazareth*, mentioned by me before in the fifty fifth Chapter; and there is a Caffare to be paid there. The next day you lye at *Menia*, by the Sea-side of *Tiberias*. The day following, you see from several places on the Road the Town of *Sephet*, (where Queen *Esther* was Born) standing on a Hill. About four hours Journey from *Menia*, you see the the Pit or Well of *Joseph*, into which he was let down by his Brothers; there is no water in it, the mouth of it being very narrow, but the bottom indifferent wide, and may be six fathom deep. It is covered by a Dome standing on four Arches, to three of which so many little Marble-Pillars are joined, as Buttereſſes for the Dome; the place of the fourth Pillar is still to be seen, and it appears to have been not long agoe removed. Close by this Pit there is a little Mosque adjoining to an old *Han*. Two hours journey from that Pit you cross over *Jacob*'s Bridge, which the *Arabs* call *Dgeser Jacoub*; this is the place where this Patriarch was met by his Brother *Esau*, as he was returning with his Wives and Goods from *Laban* his Father in law: The Bridge consists of three Arches, under which runs the River of *Jordan*, and falls afterwards into the Sea of *Tiberias*, about three hours going from thence. On that side the River runs, there is a great Pond to be seen. When you have passed this Bridge you are out of *Galilee*, and there you pay a great Caffare. Then you come to

Menia.

Sephet.

Joseph's Pit.

Jacobs Bridge.

Dgeseer Jacoub

to Lodge at *Coneitra*, which is a little Village, wherein there is a very old large *Han*, built in form of a Fort, with three Culverines; within the precinct of it there is a Moſque, a *Bazar*, and a Coffee-Houſe; and there alſo you pay a Caffare. Next day you lye at *Saxa*, and have bad way to it, the Countrey being ſo ſtony that it cannot be Cultivated. About mid way you find a *Han* built of black ſtones and called *Raimbe*, over the Gate whereof there is a ſquare Tower with four Windows after the manner of our Steeples. *Saxa* is a pretty *Han*, having a Moſque in the middle, and a Fountain by the ſide of it. Without it you ſee a little Caſtle, near to which runs a River, that divides itſelf into four and thirty Branches, and there you find three Bridges, where there is a Caffare to be paid. The day following you come to *Damaſcus*, ſeven hours traveling from *Saxa*; but firſt, about an hour and a halfs journey from *Saxa*, you croſs over a Bridge upon the River that comes from *Saxa*. For the four firſt hours the way is ſtony, after that, betwixt two little Hills, and on the right hand of a ruined Village, called *Caucab*, that is to ſay, *Star*, is the place where our Lord ſaid to St. *Paul*, *Saul*, *Saul*, *why Perſecuteſt thou me*? The reſt of the way, is over moſt fertile Plains.

Coneitra.

Saxa.

Raimbe.

Caucab, the place of St. *Pauls* Converſion.

CHAP. LVIII.

Of the City of Damaſcus, *and the places that are to be ſeen about it.*

THE firſt thing that may be ſeen at *Damaſcus*, is the *Bezeſtein*, which is Beautiful enough, and hath three Gates; from whence you go to the Caſtle, which is all built of Stones cut in Diamond cut; but it is not eaſie for Franks to enter it. At firſt you come to a Court of Guard with ſeveral Arms hanging upon the Wall, and two pieces of Ordnance, each ſixteen ſpans long. About fifteen ſteps further is the Mint, where the Jews Work. A little beyond that, there is a Dome of no great Workmanſhip, but ſupported by four ſo great Pillars, that three men can hardly fathom one of them round. Fifty paces from thence, you enter through a large Arched Hall into the Divan where the Council is held, painted with Gold and Azure after the Moſaick way; and in it there are three Baſons full of excellent water: When you come out of the Caſtle, you ſee the Ditches half a Pikes depth, and twenty paces over, wherein on the ſide of the Town a little Canal of water runs, which waters the Gardens about, that are full of Orange, Limon, Pomgranet, and ſeveral other Trees. Through the middle of the Caſtle runs a branch of the River, with which they can fill the Ditches, when there is occaſion. On the outſide of the Walls of the ſame Caſtle, hang two Chains of Stone, one of which contains ſixteen Links, and the other fourteen, cut one within another by matchleſs Art, each Link being about two fathom long, and one and a half wide, and the two Chains are of one entire Stone a piece, From thence you come to a fair Moſque about twenty Paces Square, painted all over with Moſaick work in Gold and Azure, and paved with Marble; in the middle of it is the Sepulchre of *Melec Daer*, Sultan of *Ægypt*. After that, you muſt ſee the Houſe of the *Teſterdar*, wherein there is a little Marble Moſque of moſt lovely Architecture, and painted with Gold and Azure. There are ſeveral lovely Rooms in it of the ſame faſhion, at each Window whereof, you have a little Fountain of moſt clear Water, which is artificially brought thither in Pipes. In this Houſe there is a door and ſeveral great Windows, with copper-Lettices which look into the great Moſque, and thence one may ſee without moleſtation, but Chriſtians are forbidden to enter it, upon pain of Death, or turning Turk. From that door and the Windows, one may perceive a great part of the Moſque which may be about three hundred paces long, and threeſcore wide. The

Damaſcus.

Melec Daer.

Court is paved with lovely Stones, moſt part of Marble, ſhining like Looking-glaſſes. Round about this Court there are ſeveral Pillars of Marble, porphyrie and Jaſper, incomparably well wrought, which ſupport an Arch that ranges all round, painted with ſeveral pieces in Moſaick work. The Porch of the Moſque faces this Court, and the entry into it is by twelve large Copper-Doors emboſſed with Figures, with ſeveral Pillars, moſt part of Porphyrie, whoſe Capitals are gilt. The walls are painted with lovely figures in Gold and Azure. The Turks themſelves have ſo great a veneration for this place, that they dare not paſs through the Court without taking off their Pabouches; and certainly 'tis one of the loveliest Moſques in all the Turkiſh Empire. It was heretofore a Chriſtian Church, built by the Emperour *Heraclius*, in Honour of St. *Zacharias*, the Father of St. *John* Baptiſt, and they ſay, there is a Sepulchre in it where the Bones of that holy Prophet reſt. You muſt alſo ſee the Fountain where St. *Paul* recovered his ſight, and was Baptized by *Ananias*, which is in the *Streight-ſtreet*, ſo called in the Acts of the Apoſtles, under a Vault in the *Bazar*, near to a thick Pillar, called the Ancient Pillar; then you go up to the Houſe of that ſame *Judas*, with whom St. *Paul* Sojourned, to be inſtructed in the Chriſtian Religion, and Baptized: there you ſee a great door armed with Iron and huge Nails; within which is the Chamber where the ſaid Saint Faſted three Days and three Nights. After that, you go out of the Town by a Gate called *Bab cherki*, That is to ſay, Eaſt Gate, near to which (in former times) there was a great Church, built in honour of St. *Paul*, but at preſent the Turks have made a *Han* of it; the Steeple remains ſtill, and is very ancient Work. Continuing your way along the Town-Ditches, and about fifty paces Southward, from the ſaid gate, you ſee a great ſquare Tower joining to the walls, in the middle of which there are two Flowers de luce cut in Relief, and well ſhaped, and at the ſide of each of them a Lyon cut in the ſame manner: Betwixt theſe *Flowers de Luce*, there is a great Stone with an Inſcription upon it in Turkiſh Characters. About three hundred paces further, you come to the Gate called *Bab Kſſa*, that is walled up, under which is the place where St. *Paul* was let down in a Basket, to avoid the perſecution of the Jews. Sixty paces from thence over againſt the Gate, is the Sepulchre of St. *George* the Porter, who had his Head ſtruck off upon pretence that he was a Chriſtian, and had made St. *Pauls* eſcape: The Chriſtians of the Countrey reckon him a Saint, and have commonly a Lamp burning upon his Tomb. Returning the ſame way back to the Town, you paſs by the Houſe of *Ananias*, which is betwixt the Eaſt Gate and St. *Thomas* Gate; and there you find fourteen ſteps down to a Grott, which is the place where *Ananias* inſtructed St. *Paul*, and taught him the Chriſtian Doctrine: And on the left hand is the hole, (but now ſtopp'd up) by which *Ananias* went under ground to St. *Paul* in the Houſe of *Judas*. They ſay that the Turks have ſeveral times attempted to build a Moſque over that Grott but that all that they had built in the day-time, was in the Evening thrown down in an inſtant. You may alſo go to a little Hermitage two miles from the City, where *Derviſhes* live; it ſtands upon a little Hill, above a great Village called *Salahia*. There you may ſee the Cave where the ſeven Sleepers hid themſelves when they were Perſecuted by *Decius*, who would have made them renounce the Chriſtian Faith, and where they ſlept till the time of *Theodoſius* the Younger. This is a very pleaſant place, and the more, that from thence one may ſee all the Countrey about *Damaſcus*. Three Leagues from thence towards the way of *Baal bel*, is the place where they ſay, *Cain* ſlew his Brother *Abel*, and where alſo they Sacrificed. You muſt alſo go to a Village called *Jobar*, half a League from the City, inhabited only by Jews, who have a Synagogue there, at the end of which on the right ſide there is a Grott four paces ſquare, with a hole and ſeven ſteps cut in the Rock, to go down to it: They ſay, that this is the place where the Prophet *Elias* hid himſelf, when he fled from the Perſecution of Queen *Jezabel*. The hole by which the Ravens brought him Victuals for the ſpace of forty days, is ſtill to be ſeen there. There are three little Preſſes in this Grott ſerving to ſet three Lamps in. A League and a half from thence is the place where (as they ſay) the Patriarch *Abraham* gave Battel to the five Kings, who carried away his Nephew *Lot*, and overcame them. *Damaſcus* which the Turks call *Cham*, is

Bab Cherki.

Bab Kſſa.

The Porter St. *George.*

The Houſe of *Ananias.*

Salahia.

The Cave of the ſeven Sleepers.

The place where *Cain* ſlew his Brother *Abel.*

Jobar.

Elias's Grott.

The place where *Abraham* Fought.

Cham.

is very well ſituated; ſeven Rivers run by it, and it is encompaſſed all round almoſt with two Walls, and little Ditches. The Houſes are not handſome on the out-ſide being built of Brick and Earth, but within they are moſt Beautiful, and have all generally Fountains. The Moſques, Bagnio's and Coffee-Houſes are very fair and well Built. But let us return to *Nazareth*, which I paſſed not, hoping to ſee *Damaſcus* by another way, as I ſhall relate hereafter.

The Reader may find a more ample deſcription of Damaſcus *in the Second Part Of theſe* TRAVELS.

CHAP. LIX.

Our return to Acre. *A Deſcription of Mount* Carmel.

AFter we had ſeen *Nazareth* and all that is to be ſeen about it, we took leave of the Father Guardian of *Nazareth*, and parted on *Sunday* the twelfth of *May*, about two a Clock in the Afternoon.

Monday the thirteenth of *May* we parted from *Acre* about four a Clock in the Evening in a ſmall Bark, to go to Mount *Carmel* ten miles from *Acre*; we had a fair Wind, but ſo high, that our Rudder broke, which being quickly mended again with ſome Nails, we ſailed only with a fore-Sail, and about ſix a Clock at night, arrived at the Village of *Cayphas*, before which we were taken by the Corſair mentioned before. This Village which was formerly a Town, ſtands at the foot of Mount *Carmel*; we went up the Mount, and about ſeven a Clock came to the Convent, which is held by barefooted *Carmelites*. There we found two French Fathers and an Italian Brother, who had been twenty years there. They obſerve a very ſevere Rule, for beſide that they are removed from all Worldly Converſation, they neither eat Fleſh nor drink Wine, and if they need it, they muſt go to another place, as the Superiour at that time did, for being aſthmatick, and pining away daily, he was forced to go to *Acre*, there to recruit himſelf for ſome days: Nor do they ſuffer Pilgrims to eat Fleſh in their Convent, only they allow them to drink Wine. This Convent is not on the top of the Mount, where they had a lovely one, before the Chriſtians loſt the Holy Land, the ruines whereof are ſtill to be ſeen; but is a very little one ſomewhat lower, and needs no more but three Monks to fill it, who would have much adoe to ſubſiſt, if they had not ſome Alms given them by the French Merchants of *Acre*, that go often thither to their Devotions. They have poſſeſſed this place thirty years, ſince the time they were driven out of it, after that the Chriſtians loſt the Holy Land; it is the place where the Prophet *Elias* lived, and their Church is the very Grott where ſometimes he abode, which is very neatly cut out of the Rock: From this Convent they have an excellent Proſpect, eſpecially upon the Sea, where there is no bounds to their ſight. About their Convent they have a pretty Hermitage very well Cultivated by the Italian Brother, who hath brought all the Earth that is in it thither; and indeed, it is very pleaſant to ſee Flowers and Fruits growing upon a Hill that is nothing but Rock. Theſe good Monks gave us a very neat Collation of nine or ten Diſhes of Fruit, and then we went to reſt in the apartment of the Pilgrims; for though it be a very little place, yet they have made a ſmall, commodious and very neat Lodging for Pilgrims, but they muſt not exceed the number of ſix. Next day the fourteenth of *May*, we

The Village of *Cayphas*.

The Convent on Mount *Carmel*.

performed our Devotions in that holy place, and then left the Convent about eight a Clock in the morning, that we might go visit the places of Devotion about it. Our guide was one of the French Fathers, who fearing we might be Robbed by the *Arabs*, made us carry upon our shoulders sticks in the manner of Musquets. At a good Leagues distance from the Convent, we saw a Well that the Prophet *Elias* made to spring out of the Ground, and a little over it, another no less miraculous, the waters of both are very pleasant and good. The *Arabs* say, that all the while the Monks were absent after they had been Banished from thence, they yielded no Water. Close by this last Fountain are stately ruines of the Convent of St. *Brocard*, who was sent thither by St. *Albert*, Patriarch of *Jerusalem*, to Reform the Hermites, that lived there without rule or community; it hath been a lovely Convent. Not far from thence is the Garden of the Stone-Melons, and they say, that *Elias* passing that way, demanded in Charity a Melon from a man that was gathering some, who in contempt answered *Elias* that they were Stones and not Melons, whereupon all the Melons were immediately turned into Stones; when I prayed them to conduct me to that Garden, They made me answer, that they knew not the way, but after that, they told me privately, that they were unwilling to carry me thither, because we were too many in company, and that there being but few of these Melons there at present, if every one took what he listed, no more would remain; but they made me a present of one. After we had seen these places, we returned to the Convent about eleven of the Clock, and having Dined on good fresh Fish, we went to see the Grotts of the holy Prophets, *Elias* and *Elisha*, that are near to the Convent; there is also a third, but it is full of Earth, and the door walled up. Lower down, towards the foot of the Mountain, is the Cave where the Prophet *Elias* taught the People; it is all cut very smooth in the Rock both above and below; it is about twenty paces in length, fifteen in Breadth, and very high; and I think it is one of the lovliest Grotts that can be seen. The Turks have made a little Mosque there. Mount *Carmel* and all the Country about, is commanded by a Prince named the *Emir Tharabee*, who pays yearly to the *Grand Signior* a Tribute of twelve Horses. Having thanked the Fathers for their Civility, which we acknowledged by a charitable Gratuity, we embarked again about four a clock in the Afternoon, in the same Bark that had brought us, and arrived at *Acre* about seven at Night.

Stone-Melons

Another Grott of *Elias.*

Emir Tharabe.

CHAP. LX.

The way from Acre *to* Soursayde, Baruth, Tripoly *and Mount* Libanus; *and from* Tripoly, *to* Aleppo, *with what is to be seen in these places.*

I shall here make a little digression from my Travels, and observe what is to be seen in those quarters. The first night you leave *Acre*, you Lodge at *Sour*; about half way there is a Tower near the Sea, where a Caffare must be paid. About an hour and a half before you come to *Sour*, a few steps from the Sea-side, you find a Well of an octogone figure, about fifteen foot in diameter, which is so full of Water, that one may reach it with the Hand, and (as they say) they have often attempted to sound the depth of it, with several Camels load of Rope, but could never find the bottom. It is taken to be the Well of Living Waters, mentioned in the *Canticles*.

The Town of *Sour* is upon the Sea-side, and was anciently called *Tyre*; there it was that our Lord Cured the *Canaanitish* Womans Daughter. There are

are lovely Antiquities to be ſeen in this place. From *Sour* you have a days Journey to *Sayde*, and there is a Tower upon this Road alſo, where there is a Caffare to be paid. *Sayde* is a pretty Town upon the Sea-ſide, and the Ancient name of it was *Sydon*. Before the Town there is a little Fort Built in the Sea. The Countrey about *Sayde* is lovely, and full of Gardens; among others, there are two about two Muſquet Shot from the Town, that are full of excellent Orange-Trees, wherein they ſhew the Sepulchre of *Zebulon*, one of the twelve Sons of *Iſrael*. Next day you may go and lye at *Baruth*. About an hours travelling from *Sayde* to *Baruth*, there is to the right hand a Village called *Gie*, with a great deal of Sand about it; and they ſay, that that is the place where the Whale caſt out *Jonas*, after he had been three days in the Belly of it. There are two *Caffares* to be paid on that Road. The Soil about *Baruth* is pleaſant and good, bearing abundance of White Mulberry-Trees, for the Silk-Worms. Having next day travelled half a League from *Baruth*, you ſee a Cave on the right hand, which was heretofore the Den of a huge Dragon. Two hundred paces further, there is a Greek Church upon the ſame Ground, (as they ſay) where St. *George* Killed that Dragon, when it was about to have Devoured the Daughter of the King of *Baruth*. Half an hours travelling from thence, there is a Bridge, called *Baruth*'s Bridge, of ſix Arches; and there is a Caffare to be paid there. About two hours Journey from that Bridge, you find another, under which, runs a River, called in *Arabick Naor el Kelb*, that is to ſay, the Dogs River, without doubt, becauſe there is a Ring cut in the Rock, to which is faſtened a great Dog, cut on the ſame Rock, that is ſtill to be ſeen in the Sea. They ſay, that in times paſt, that Dog Barked by Enchantment, when any Fleet came, and that his Bark was heard four Leagues off. A little above the deſcent where the Dog is, this Inſcription is cut in great Characters upon the Rock. IMP. CÆS. M. AURELIUS. ANTONINUS. PIUS. FELIX. AUGUSTUS. PART. MARI. BRITANNIUS. At the end of this Bridge, there is a Marble-Stone eleven Span long, and five broad, on which is an Inſcription of ſix lines in *Arabick* Characters. From thence you go and lodge at *Abrahim*. The day following, you lye at *Tripoly*; by the way on the Sea-ſide, you ſee the Towns of *Gibel*, *Patron*, and *Amphe*. *Tripoly* is a very pretty Town with a neat Caſtle, at the foot of which, a little River runs; ſeveral Gardens full of Orange-Trees, and White-Mulberries, encompaſs the Town, which is a mile from the Sea, where there are ſeveral Towers planted with Cannon to defend the Coaſt. Here it was that St. *Marina* being accuſed of Incontinence, did Penance in Mans Apparrel. Next day you go to Mount *Libanus*, about five Hours and a halfs travelling from *Tripoly*, you come to Lodge at *Cannobin*, which is a Village where the Patriarch of Mount *Libanus* Lives; there is a Church and Monaſtery in it. The day following, you go to the Cedars, which are an hour and a halfs going from *Cannobin*, and you paſs through a pretty Village, called *Eden*, which is about an hour from *Cannobin*. It is a Foppery to ſay, that if one reckon the Cedars of Mount *Libanus* twice, he ſhall have a different number, for in all, great and ſmall, there is neither more nor leſs, than twenty three of them. All that Inhabit this Mountain, are *Maronite* Chriſtians. Having ſeen Mount *Libanus*, you come back to *Tripoly*; from whence, if you have a mind to go to *Aleppo*, you muſt take the following Road from *Tripoly*, you come to lodge at a Caſtle called the *French Caſtle*, ſtanding upon a high Hill, which was Built in the time of *Godfrey* of *Boulloin*. From thence you have a days Journey to *Ama*, which was heretofore a fair large Town, but at preſent is half ruined, tho' it ſtill contains ſome lovely Moſques, and Houſes Built of black and white Stones intermingled. At the end of the Town, there is a great Caſtle upon a Hill, almoſt all ruined and uninhabited; the Walls of it are very thick and high, built of pretty black and white Stones diſpoſed in ſeveral Figures, and the little of them that remains, ſhews their ancient Beauty. The Gate of the Caſtle is adorned with Inſcriptions in *Arabick* Letters, and the entry into it, is made like a Court of Guard. There is an Oratory on the South ſide of it, like to thoſe wherein the Turks ſay their Prayers. There are ſeveral Grotts well wrought in it, and a great many Magazines, which ſerved formerly to hold

The Sepulchre of *Zebulon*.
Baruth.
Gie.
Tripoly, *Gibel*. *Patron*. *Amphe*.
Mount *Libanus*.
Cannobin.
Eden.
Twenty three Cedars in Mount *Libanus*.
French Caſtle
Ama.

Aſſi, or *Orontes*. hold Proviſions and Amunition. The River *Aſſi*, or *Orontes*, runs by the ſide of this Caſtle, and fills the Ditches about it, that are cut in the Rock, and very deep: It runs alſo through the whole Town, where it turns eighteen great Wheels, which raiſe the Water two Pikes height into Channels that lye upon great Arches, and convey it not only to the Fountains of the Town, but alſo without, into the Gardens. You muſt alſo ſee a Moſque that ſtands near the River, and over againſt the Caſtle, before the door of which there is a Pillar of moſt lovely Marble erected, with the figures of Men, Birds, and other Animals, very well cut in Demy Relief upon it. In this Moſque there is a very pleaſant Garden, full of Orange-Trees, by the River-ſide.

Marra. From *Ama*, you go and lodge at *Marra*, which is a ſorry Town commanded by a *Sangiac*, and there is nothing in it worth the obſerving, but the *Han* you lodge in, which is covered all over with Lead, and is very ſpacious, being capable of Lodging eight hundred Men and their Horſes, with eaſe. In the middle of this *Han* there is a Moſque with a lovely Fountain, and a Well two and forty Fathom deep from the top to the Water, is ſtill to be ſeen there. About ſixſcore Years ago, that *Han* was Built by *Mourab Chelebi*, great *Teſterdar*, when he made the Pilgrimage of *Mecha*. About fifty paces from thence, there is another old *Han* half ruined, having a door of Black Stone, of one entire piece ſeven ſpan long, four and a half broad, and a ſpan thick; on which two Croſſes like thoſe of *Malta*, with Roſes and other Figures, are cut in Demy Relief. From *Marra* you go and lye at *Aleppo*.

CHAP. LXI.

The Road fram Tripoly *to* Aleppo, *by* Damaſcus.

THoſe who have never ſeen *Damaſcus* may go to it from *Tripoly*, in three good days Journey, and from thence to *Aleppo*, by the way following. From *Damaſcus*, the firſt nights Lodging is at *Cotaipha*; one half of the way thither, is over moſt pleaſant and fruitful Plains, abounding with Fruit-Trees, Olive-Trees, and Vines, and watered by ſeven little Rivers, and ſeveral Brooks, where you ſee by the way a great many Villages in the Countrey about, to the number, (as the People of the Countrey ſay) of above three hundred and fifty. The reſt of the way is very Barren and Mountainous.

Cotaipha. A fair great *Han.* There is at *Cotaipha* the lovelyeſt *Han* that is to be ſeen in the whole Countrey. In the middle of this *Han* there is a Fountain that diſcharges its water into a great Pond. There is plenty of all things neceſſary therein, and a thouſand Men and Horſe may be commodiouſly lodged in it. About fourſcore years ſince, *Sinan Baſha* the *Grand Viſier*, paſſing through that Countrey upon his way to *Mecha* and *Hyemen*, cauſed it to be Built; as you go into it, you muſt paſs through a great Square Court, walled in like a Caſtle. It hath two Gates, one to the South, and the other to the North, upon each of which, there are three Culverines mounted, to defend the Place. There is a Caffare to be paid there. From *Cotaipha*, the next Nights Lodging is at *Nebk*; and upon the Road, five hours travelling from *Cotaipha* you ſee an old Caſtle, called *Caſtel*, or *Han el Arous*, that is to ſay, the Brides *Han*, ſtanding in a very Barren place, and environed by Mountains. *Nebk* is Situated upon a little Hill, at the foot of which are Gardens full of Fruit-Trees, and watered by a ſmall River, over which there is a handſom Bridge of four Arches. Next day when you have Travelled two Hours, you paſs by a Village called *Cara*, which contains two *Hans* and a Greek Church, Dedicated to the Honour of St. *George*. For half a League round this Village there is nothing but Gardens full of Fruit-Trees, watered by little Brooks. Two Leagues from thence, you find a Caſtle called *Coſſeitel*, and without the

the walls of it, is a Fountain that runs into a Pond twenty paces long; then you come to Lodge at *Aſſia*, which is a *Han* for lodging of Travellers. As you go to it, you paſs through a large Court, walled in like a Fort, having a very lovely Fountain in the middle, which diſcharges its Water by four Pipes, and at the Back of the *Han* there is a Spring of Water that fills a Pond. From *Aſſia* you go next day to *Hems*: About mid way, you find a ſorry *Han*, called *Chempſi*. *Hems.*

Hems is a pretty Town indifferently big, the Walls whereof are of black and white Stones, and half a Pikes height almoſt all round, fortified with little round Towers, to the number of ſix and twenty; formerly they were begirt with Ditches, which at preſent are for the moſt part filled up with ruines. This Town hath ſix Gates, and there are five Churches in it. The firſt is very great, and is ſupported with four and thirty Marble-pillars, moſt part *Jaſpirs*, it is threeſcore and ten paces long, and eighteen broad: Within on the South-ſide, there is a little Chappel, where you may ſee a Stone-Cheſt or Caſe ſet in the Wall, five ſpans in length, and three in breadth, wherein the people of the Country, (not only Chriſtians, but Moors) believe the head of St. *John* Baptiſt to be, and therefore the *Moors* make great account of it, and have commonly a Lamp burning before it. They ſay, that on certain days of the year, ſome drops of Blood diſtill from that Caſe. There are alſo many other long and round pieces of Marble built in the Wall, inſcribed with Greek Characters, and very artfully engraven with Roſes and other Figures. St. *Helen* built that Church, which was long poſſeſſed by the Chriſtians of the Countrey, but, at length, about an hundred and ſixty years ago, was uſurped by the Turks, and ſerves them at preſent for their chief Moſque; the Roof that is ſupported by theſe Pillars, has been lately renewed, and is only of Wood ill put together. Chriſtians are ſuffered to enter into it. By the ſide of it without, there is a great Pond where the Turks make their Ablutions before they go into it. At the door of this Moſque, there are two Marble-Pillars twenty ſpan long, lying along upon the Ground. From thence, you go to another Church held by the Moors, called St. *George*'s; the Chriſtians of the Country may perform their Devotions there, paying for half the Oyl that is conſumed in it. The third is dedicated to the Honour of our Lady, and is poſſeſſed by the Chriſtians of the Countrey. The fourth is held by the Greeks, and is called *Arbaine Chouade*, which is to ſay, forty Martyrs; it is very neat, ſupported by five Pillars, whereof four are Marble, and the fifth Porphyrie, wrought and cut in the form of a Screw. The fifth Church is called St. *Merlian*, alias St. *Julian*; the People of the Countrey ſay, that his Body is there, in a Sepulchre of moſt excellent Marble, ſtanding behind the Altar, made like a Beer or Coffin, with a high ridged cover: At the four Corners there are four Balls of the ſame Marble, and twelve Croſſes round it in Demy Relief. This Sepulchre is ten Spans long, five broad, and as much in height, ſeeming to be all of one entire piece. Six hundred paces Weſt-ward from the Gate, called *Bab Jeoundy*, that is to ſay, the Jews Gate, there is a Pretty big Pyramid, wherein the People of the Countrey believe, that *Caius Cæſar* the Nephew of *Auguſtus*, is buried. Upon a Hill to the South of the Town, there is a Caſtle built like that of *Ama*, which I mentioned in the foregoing Chapter, but it is not ſo ruinous, though it be uninhabited, as well as the other. They ſay, that heretofore both of them were held by the Chriſtians, who endured long and hard Sieges, before they ſurrendred them to the Turks; and that's the reaſon that the *Grand Signior* has commanded that they ſhould not be Repaired nor Inhabited. The *Han* where Travellers lodge, is fifteen paces without the Walls of the Town, on the North-ſide from *Hemps*. The next Lodging is at *Ama*. About half way there is a little Oratory, which they ſay, was built by the Franks; it is at preſent Inhabited by a Mooriſh *Scheik*. A little further there is a ruined Village upon a Hill. Near to that is the *Han* where Travellers (that have a mind to ſtop there) may Lodge. After that, you paſs over a Bridge of ten Arches, called *Dgeſer Ruſtan*, that is to ſay *Ruſtans* Bridge, which is very neat, and has the River *Aſſi* running underneath it. I have ſaid enough of *Ama* in the Chapter before. Betwixt *Hemps* and *Ama* is the Countrey, which the People that live there ſay,

The Caſe wherein is the Head of St. *John* Baptiſt.

Arbain Chouade.

The Sepulchre of St. *Julian.*

The Sepulchre of *Caius Cæſar*, the Nephew of *Auguſtus.*

The Country of *Job*

ſay, was inhabited by *Job* and his Family, but half of it is not Cultivated. The day following you Lodge at *Scheicon Han*, that is to ſay, the *Han Scheick*; it is a very old *Han*, having on the Gate a Marble-Stone, ſix ſpans long, and four ſpans broad, upon which are engraven ſix lines in Arabick Characters, and on the two ſides there are alſo two round ſtones of Marble, upon each whereof there is a Chalice with its Paten, very well Engraven. From *Scheicon Hani* you go to *Marra*; of which I have ſpoken in the preceeding Chapter. Next day you go to *Han Serakib*. Upon the Road you ſee ſome ruinous Villages, whereof that which is moſt entire, is called *Han Merey*, built in form of a Caſtle, having four Towers in the four Corners, three ſquare, and one round; this *Han* is four Hours going from *Marra*, and about twenty paces ſhort of it on the left hand, you ſee five great Sepulchres, in one whereof a Baſha is Interred, having his Turban cut in Marble, at one end of his Tomb. In an old Building fifteen paces diſtant from the Gate of that *Han Serakib*, there is a Well almoſt ſquare, which is two and forty Fathom deep before you come at the Water, as well as that of *Marra*; about fourſcore paces from thence, there is a pitiful Village little Inhabited, though there be good Land about it. From *Han Serakib*, you have a days Journey to *Han Touman*: Upon the Road to the left hand, you ſee a pretty handſome Town, called *Sermin*, and three or four ruinous Villages, having been forſaken becauſe of the Robberies of the *Arabs*. About forty Years ſince, *Han Touman* was rebuilt by a Baſha of *Aleppo*, called *Hiſouf Baſha*, who put into it an *Aga* with fifty Soldiers, and ten little Culverines, to keep it againſt the *Arabs*, who formerly committed frequent Robberies thereabouts. The River of *Aleppo*, called *Singa*, runs hard by it, and turns two Mills not far from thence. From *Han Touman*, you go to *Aleppo*, in three or four Hours time.

Scheicon Hani.

Han Touman.

Sermin.

Singa.

CHAP. LXII.

Our ſetting out from Acre *to* Damiette, *and our meeting with Italian Corſairs.*

From *Acre* to *Damiette.*

WE ſtaid at *Acre* four days, expecting a paſſage for *Damiette*, but at length, finding two *Sanbiquers* of *Cyprus*, which were both bound for *Damiette*, we reſolved to go along with them; and having ſent for the *Reys* of that *Sanbiquer* that was a Greek, *Monſieur de Bricard* the Conſul, took the pains to make a Bargain for us, and recommended us to him. *Sanbiquers* are Veſſels made like Galliotts, but longer; the Stern and Stem of them, are made much alike, only in the Poop, there is a broad Room under Deck; there are ſeveral Banks for Rowers, according to the length of the *Sanbiquer*, and each Oar is managed by two Men. Ours had twelve Oars on each ſide; but beſides, it had a great Maſt with a very large Sail; ſo that being light Loaded, no Galley could be too hard for one of them, if their Oars were long enough, but they have them very ſhort. The Wind offering fair for us, we took our Proviſions and went on board our *Sanbiquer*, *Sunday* the nineteenth of *May*, about three a Clock in the Afternoon, the other *Sanbiquer* being in company with us. We were much afraid of Corſairs ſtill, and eſpecially of him who had taken us before; not only becauſe his Men had ſaid, That if they had killed us, they would not have been obliged to make Reſtitution of any thing, but alſo leaſt they might have accuſed us of being the cauſe that the Turks had come out againſt them, and ſo uſed us the worſe for that. However we met with nothing conſiderable till next day, being *Monday* the twentieth of *May*, that about Sunſetting we paſſed by a Tower, about twelve Miles from *Jaffa*; when we were come near to that Tower, they fired ſome great and Small-ſhot at us, which much

Sanbiquer.

much ſurpriſed us, but more when we ſaw that they made great Fires all along the Coaſt, and eſpecially upon the Towers. We knew not the cauſe of this; (which I ſhall tell hereafter) only we concluded that they took us for Pirats. When we came near to *Jaffa*, we perceived a great Fire upon the Tower, and then about nine a Clock at Night, offering to put into the Harbour to take in Wood and Water, they fired at us both great and ſmall Shot: Then our *Reys* went upon the Poop, and called out as loud as he could, that he was ſuch a Man, *Reys* of a *Sanbiquer*, calling by Name thoſe whom he knew at *Jaffa*; but we had no other anſwer from within but *Alarga*, that is to ſay, that we ſhould ſtand off, and with that another Volley of great and ſmall Shot: When this Muſick had laſted about an Hour, they continually Firing, and our *Reys* calling to them and making a heavy Noiſe, the other *Sanbiquer* ſtood in nearer than we, and the *Reys* calling as loud as ever he could, made them at length hear him, and the Greeks who were at *Jaffa* to know him: Then in ſtead of *Alarga*, they called to us *Taala*, which exceedingly rejoyced us; and the meaning of that was, that we ſhould come in, ſo that we entered the Port about ten a Clock at Night. For my part, I was afraid it might have been a Trick, that ſo they might have eaſily ſunk us when we were got nearer. But it proved otherwiſe, for we were received as Friends. We found all the People in Arms, ready to flie, and the Women and Children were already gone from *Jaffa*. Here we had the comfort to be pittied, that we ſhould have been Rifled even by Chriſtians, for they knew us as having been once before at *Jaffa*, and had had intelligence of our being taken. We ſtayed at *Jaffa* for fair Weather until *Friday*, the four and twentieth of *May*, when the Wind preſenting, we ſet out about Noon, and within two or three Hours after, were got out of ſight of Land; the Wind calming in the Evening, we came to an Anchor, and next Morning, *Saturday* the five and twentieth of *May*, by break of day we weighed, and ſailed upon a Wind; about three or four a Clock in the Afternoon we made Land, and ſtanding in to it, came to an Anchor at Sun-ſetting, not being able to weather a Cape on head of us, becauſe the Wind was contrary. Next day being *Sunday*, the ſix and twentieth of *May*, we weighed by break of day, and preſently made two Sail, whereof the one ſeemed to be a Ship, and the other a Galliot; we rowed off from them as much as we could, and at length (after ſome hours) loſt ſight of them, but about Noon again we ſaw the Galliot a ſtern of us. Our Conſort ran preſently aſhoar, and inſtead of doing the like, we rowed and made all the ſail we could, ſo that in a ſhort time we loſt ſight of the Galliot once more; but making her again a little after, we rowed again a little, and ſo loſt ſight of her the third time. At firſt when we made thoſe Sails, my mind miſgave me that ſome Misfortune attended us; and indeed I was an unlucky Prophet, for I told the reſt, that as yet we were too far from *Damiette* to be taken, and that as we had been already taken within ten Miles of *Acre*, ſo we ſhould be taken within ten Miles of *Damiette*. Having then loſt ſight of that Galliot once more, about ſix a Clock at Night we came to an Anchor at a place, from whence we could ſee three Veſſels riding at an Anchor alſo. Our deſign was, ſo ſoon as it ſhould be Night and calm, to endeavour to double a point of Land that we were not far ſhort of, and then we would have been pretty near *Damiette*, and avoided that which befel us, but our Company ſlept too long; for *Monday*, the ſeven and twentieth of *May*, they turned out about two hours before day, and having weighed Anchor, made all the way they could with Sails and Oars, but at break of day when we were not twenty miles from *Damiette*, we ſaw two *Cayques* full of Men coming againſt us; then would our Company have ſtood back again, but it was too late. And the *Cayques* making up with all ſpeed, a Turk who was a Paſſenger with us, tied his bundle about his Neck, and jumping over-board, got quickly aſhoar without the loſs of any thing; the reſt, whether it was that they could not Swim ſo well, or that they hoped we might gain ſhoar before they could board us, did not imitate him. I had then ſome apprehenſions, that they as well as the Corſairs, might diſcharge their choler upon us who were Franks. But at length the *Cayques* being come within Muſquet-ſhot of us, all the Turks who were Paſſengers in our *Sanbiquer*, leaped over-board to ſave themſelves on ſhoar, and the Greeks having fired the two

Petreras they had, did the ſame. It pitied me much to ſee theſe poor People flie from their own Houſe (for ſo I call their *Sanbiquer*) and to leave all their Goods to the Plunder and Diſcretion of thoſe Mad-men, carrying nothing with them but a Chaplet or two of certain Bisket, which they ſell ſtrung upon Chaplets. Preſently one of the Caiques fired a Cros-bar Shot out of a Blunderbuſs into our Poop, which had it hit but a hands breadth lower, would have killed us all, and ſunk the Sanbiquer to rights; but ſeeing no body appear on board of us, they made after thoſe who were making their eſcape to ſhoar, for being near land, the water was very ſhallow, which made the Soldiers (finding ground) to jump into the Sea, with a Sword in one hand and a Piſtol in the other, and purſue the poor Wretches, firing at thoſe whom they could not overtake: In the *interim*, I prayed our Capucin and another French Monk that was with us, to go up upon the Deck, and put out a white Flag, which they did; and putting up a Handkerchief upon the end of a ſtick, called in French to thoſe who remained in the Caiques, that we were French; they bid us lower our Sail, which we eaſily did, but it was ſo great that we could not furl it. In the mean time, it covered all our Sanbiquer, and they fearing there might be more ſtill hid underneath, durſt not come; but having told them, that without their aſſiſtance they could not furl it, and that they need not fear any thing, they came on board, where knowing us to be Franks, they offered us not the leaſt injury as the former had done, only took of our baggage and things what they found here and there in the Veſſel, though we ourſelves kept ſtill a good ſhare of them.

Corſairs that were Franks.

It was then a ſad ſpectacle to ſee the Soldiers return loaded with Spoyl, leading by the hand thoſe whom they had taken a-ſhoar, and who were all ſtript to the ſhirt as ſoon as they had been taken. When they were come on board our Sanbiquir, they ſearch'd in all places to ſee if they could find any thing worth the taking, and made Captive ſeven Turks in all: Being all on board our Sanbiquer or in their own Caiques, they carried us to their Ships; and by the way, told us, how they had made us the evening before, but that not having ſeen a Galliot which they had in company, for two days, they took our Sanbiquer for her, till next morning, when we ſtood cloſe in by the ſhoar, they were convinced it was not ſhe, and that if they had not taken us for their Galliot, they would have given us a viſite the ſame evening that they ſaw us.

CHAP. LXIII.

Of what happened on Board the Corſairs ſo long as we were with them, and our Arrival at Damiette.

WIthin an hour, we came on board the Corſairs, being two Ships, the one Commanded by Captain *Santi*, called otherwiſe *Ripuerto* of *Legorn*, and the other by Captain *Nicolo* of *Zante*. We were made very welcome by theſe Captains, who divided us betwixt them: Our Monks went on board of Captain *Santi*, and we who were Seculars were taken into the Ship of Captain *Nicolo*. Theſe two Ships were Conſorts, and had on board each an hundred and forty Men, with fourteen Oars aſide, which they could uſe in caſe of neceſſity, ſetting two Men to each Oar. The Ship we were in had four and twenty Petreras, and two great Guns all of Braſs, beſides a great number of Muskets and Blunderbuſſes; and the other was as well armed: They had beſides a Galliot which they had made of a Sanbiquer they had taken near to *Scandaroon*, and armed with ſix brazen Petreras, and a fair braſs chaſe-Gun, having manned her with eighty of their Men, forty a piece, and that was the ſame Galliot which had given us the chaſe the day before: One of theſe Corſairs had been ſix and thirty, and the other forty Months out at Sea.

I wondred to ſee on board the Ship where we were, ſeveral Slaves, Men, Women and Children, and they told me that they had taken moſt of them at *Caſtel Peregrino* ſome days before, having ſurpriſed the Caſtle in this manner. When they had took this Sanbiquer, which (as I ſaid) they turned into a Galliot, a Turk about *Scandaroon* who was taken in her, made a Propoſal to them, that if they would give him his liberty, he would put them in a way of taking many Slaves: They preſently made him a Promiſe, but he not truſting to their Word (for all he was a Turk) made them Swear it before an Image of our Bleſſed Lady, and another of St. *Francis*. When they had given their Oath, he made them ſteer their courſe toward *Caſtel Peregrino*, which is a pitiful little open Caſtle betwixt *Acre* and *Jaffa*, ten miles below Mount *Carmel*, on the way to *Jaffa*. They took their meaſures ſo well, that they were not at all perceived, and having immediately landed, they went without any noiſe to the Habitation, where being come, they began to appear in their Colours, carrying away all living Creatures, Men, Women and Children, and killing all, without regard to Age or Sex, that would not willingly go along with them; inſomuch that ſome Soldiers told me, that they had killed young Maids, who notwithſtanding they had ſeen others that would not follow, killed before their faces, choſe rather to be put to Death, than to be made Slaves. They ſhewed me one of their Officers, to whom a Soldier brought a Child four months old, telling him, Here is a Slave for you; who in a barbarous manner taking the innocent Infant by one foot, and ſaying, What would you have me to do with this, threw it from him (as if it had been a ſtone) as far as he could on the ground. They made on this occaſion above fifty Slaves, Men, Women and Children.

The Surpriſal of an Habitation by Italian Corſairs.

The Turk who was their Guide, having brought them on board, they took off his Chain, and he went to look for more, never thinking of making his eſcape, either becauſe he truſted to their Oath, or elſe perhaps, becauſe he was afraid to have met in that Countrey with the reward of his Treachery. They killed more than they took, and left not ſo much as a living Soul in the place; and that was the cauſe of the great allarm they were put into on that Coaſt, when we ſailed along it from *Acre* to *Jaffa*.

It was a ſad ſpectacle to ſee on board this Ship ſo many poor Women, with their Children at their breaſts, having no greater allowance than a little mouldy Bisket and two glaſſes of ſtinking Water a day, which was all the Men had alſo; but among others, there was one Woman Slave on board, with her Husband, Brother, ſeven Children, and one in her Womb: All this together cauſed a great clutter and naſtineſs in the Ship; nay, there was one little Child ill of the Small-pox, which made me afraid of catching the ſame Diſeaſe.

We were no better treated than the Slaves, for they were in great want of Proviſions, and had ſo little Water, that they were obliged to diſtribute it by meaſure, giving every one two glaſſes a day. Our Diet then, conſiſted of two meals a day, both alike, one at noon, and the other at night, and theſe were a little mouldy Bisket of all colours, which, to ſeaſon and ſoften it, was ſteep'd in Water that ſtunck ſo horridly, that it ſmelt all over the Cabin, and getting into our throat as we broke the Bisket with our teeth, was like to have turned our ſtomacks: A little Cheeſe we had alſo that might have kept along time, for it needed a Hatchet to cut it: Our Drink was the ſame ſtinking Water, with a very little coat of Wine upon it; and in the night-time we lay upon the deck, amidſt the Vermine and filth of the poor Wretches; our Monks were better accommodated, as they told us afterwards. However I was not altogether diſheartned by this adverſity, on the contrary, was fain to encourage the reſt, who thought themſelves half dead already, and apply'd my ſelf to conſider what way we might be delivered out of this miſery. With their two Ships they had a great Saique, which they had taken a few days before, and ſome Greeks coming to redeem her, had offered a thouſand Piaſtres for her; but theſe Gentlemen demanding fifteen hundred, the Greeks went away, promiſing however to come back again; which I having underſtood from the Captain (who was as willing to be rid of us as we were to be gone, becauſe we leſſened his ſtinking Proviſions,) we prepared to go to *Damiette* with them: The Corſairs would willingly have ſet us aſhoar, if we had pleaſed, but we would by no means

Entertainment on board the Corſairs.

means accept of that offer, for fear of having been taken for Corſairs, and ſo immediately burnt alive; and it was too freſh in my memory what I had been told of other Franks, who having eſcaped from Shipwreck, and coming a-ſhore, thought they came very well off when they were only made Slaves. In the mean time, the Galliot came up with the Ships, *Tueſday* morning, the eight and twentieth of *May*; ſhe had taken a Saycot, which was the ſail we had ſeen with her, but ſhe let it go, as not worth their while to ſtay for it.

On *Wedneſday* the nine and twentieth of *May*, about an hour before day, a Polaque fell in among us, and running foul of our Sanbiquer that was towed at the ſtern of one of the Ships, made a hole in her ſide: The Corſairs were immediately allarmed, and firing ſome ſmall Shot into the Polaque, manned their Boats to take her. On the other hand, thoſe on board the Polaque, who were either drunk or aſleep, awaking at the knock which their Polaque gave in ſtriking againſt the Sanbiquer, and being ſenſible of their fault, betook themſelves in all haſte to their Caique, and endeavoured to make their eſcape by rowing, but being cloſely purſued, they were ſoon come up with, and of one and twenty Turks that were in it, twelve leaped into the Sea to ſwim, though the neareſt land was above ſix miles off, and the nine that remained, were brought on board the Ship: I asked them how they came to be ſo negligent in looking after their Veſſel, and they told me, that thinking themſelves to have been near the mouth of the *Nile* before *Damiette*, they were fallen aſleep, which was the worſt excuſe they could have made, ſeeing they ought to have been afraid that their Polaque might have run a-ground. There were ſome Bales of Soap in that Polaque.

The ſame day, the Corſairs finding that the Greeks (to whom the Saique that they had taken belonged,) came not again, reſolved to burn her; but knowing that the more miſchief they did, the harder it would be for us to get a-ſhore, I prayed the Captain not to burn her, and at my requeſt, having taken away all her Sails and Rigging, they let her go a drift, and not long after, we ſaw her run a-ſhore. In the ſame manner they unrigg'd our Sanbiquer, and having ſet her a drift alſo, ſhe was caſt away in our ſight.

After that, we ſteered our courſe toward *Damiette*, to take in freſh water at the mouth of the *Nile*: This reſolution made us greatly rejoyce, for good freſh water would have been (at that time) a great Treat for us, beſides that, being near to the place where we deſired to be, we hoped ſtill to find ſome expedient of getting ſafe a-ſhore: We ſtood in as near as we could, and next day, being *Thurſday* the thirtieth of *May*, about ten a clock in the morning, we were got before the mouth of the *Nile*, and the Galliot went in to take freſh water, in ſpight of the Guns of the Fort: Our Ships had a mind to do the like, and put out a white Flag, that they might ſee whether they would let us come a-ſhore, or ranſome any of the Slaves they had on board: We expected with great impatience that they ſhould have put out a white Flag on the Caſtle, and were making ready to go quickly to *Damiette* with all ſafety, when (as ill luck would have it) he that look'd out from the main top-maſt head, made four Sail: Immediately they changed their white Flag into a red, though I offered to tell them, that it was ill done to fall foul of thoſe Sails, which perhaps, only ſtood in becauſe they had ſeen white Colours abroad; but they made anſwer, that ſeeing the Caſtle had not put out a white Flag, they were no ways obliged; ſo that they gave chaſe to thoſe four Veſſels, and the Caſtle fired ſeveral Shot at us, without any effect, unleſs perhaps they ſerved to give warning to thoſe Saiques to make away as faſt as they could: Three of them made their eſcape, and the fourth (wich was a Saycot) run a-ſhore, and all that were on board, got to land and ſaved themſelves: Our Caiques were manned out, who finding in her nothing but Wood, wherewith ſhe was loaded, and the *Reys* all alone (who was a Greek) they left her there, and him in her, and ſo came back to the Ships.

Next day, being *Friday* the laſt of *May*, having by break of day made a Saique, we gave her the chaſe alſo till about noon: While we were in purſuit of her, we heard four Guns, and our Corſairs thinking it might be ſome other Corſair come upon the Coaſt, who was in chaſe of ſome Saycot, made all the ſpeed they could with Sails and Oars after the Saique; for our parts, our wiſhes were

were contrary to theirs, for we always prayed to God, that they might not come up with her; ſtill reckoning, that the leſs miſchief they did, the better it would be for us; however they laboured ſo hard, that they gained ground on her, and manned out their *Cayque* to Board her; then they who were in the *Sayque*, (finding that they could not make their Eſcape) ſurrendred themſelves; and another *Saycot* ſeeing this, though ſhe was above ſix miles off of us, came without being purſued, and Surrendred of her own accord, in hopes of better uſage; and both theſe two, were only loaded with *Carob* Beans. Towards the Evening, the Galliot, which had been out a Cruiſing, (as ſhe daily did) came up with our Ships, and told us that they had met with a Turkiſh Galliot, and having laid her a thwart the *Haſe*, they met with ſtout reſiſtance; the Turks who were on board of her, having a naked Sword between their Teeth, and a Muſquet in their hands; ſo that finding they could do no good on her that way, they left the Head, and ſet upon her on the Stern, but they found as hot ſervice there, as they had done before, and were even in danger of having been taken by the Turks: They Boarded her again the third time, but could make nothing on't; on the contrary, the Turks were like to have maſtered them; ſo that having three of their Men Killed, and ſeven wounded, they were fain to come off with Diſgrace. During that Engagement, they had fired ſome ſhot with their Chaſe-Gun, which were the Guns we had heard in the Morning, and if the Ships had ſtood that way, from whence they heard the Guns, as the Maximes of their trade required, they would have eaſily taken that Galliot; but being unwilling to ſave a certain for an uncertain Booty, they miſſed of that fair hit.

This Engagement afflicted us, becauſe it made our condition worſe and worſe, nevertheleſs, we prayed our Captain to let go that *Saycot*, which had voluntarily ſurrendred, to the end, that ſhe going to *Damiette*, we might go with her, and that theſe men might tell a-ſhoar, that they had been obliged to us for having begged their *Saycot* for them. This *Saycot* being of ſmall value, they eaſily granted our deſires, and having taken out of her ten Sacks of *Carobs*, they ſet us on board and let her go, on *Saturday* the firſt of *June*. We entreated the Captain alſo to give us that Turk who had put them upon the exploit of *Caſtel Peregrino*; for ſeeing they had promiſed him his Liberty, before an Image of the Virgin, as their Soldiers told us, he might tell all People at *Damiette*, that we had procured him his freedom; not daring to tell the real cauſe of it, and ſo would have put us out of all danger; but they made us anſwer, that they would carry him back to his own Countrey; which made ſome of the Soldiers murmur a little, ſaying they could not fail of falling into ſome miſchance, ſeeing they falſified their Promiſe made before the Image of the Bleſſed Virgin. We went then in that *Saycot* which came from *Cyprus*, and was bound for *Damiette*, and were not as yet out of danger; for if theſe Greeks had been malicious Rogues, they might have taken an opportunity to throw us over Board; not only to make themſelves ſatisfaction for the ſmall matter that was taken from them, by the little Goods we had, but alſo in revenge of the wrongs which the Franks daily do to the Greeks their Countrey men; and indeed, we took that reſolution only that we might be delivered out of the miſeries that we endured a Board of theſe Ships; for beſides the bad entertainment we had there, (which we could not have born with much longer,) we were daily in danger of being taken and burn'd a live, or at leaſt made Slaves if theſe Corſairs had been taken; as indeed it was to me a great wonder, that the Turks ſhould ſuffer theſe Blades to ſtop the entry into *Damiette*, ſeeing they needed do no more but man out five or ſix good *Sayques*, with an hundred and fifty or two hundred men a piece, and fall upon theſe Corſairs, whom they might eaſily have taken. Beſides that, we were hourly in danger of being wounded, if the Ships came to an Engagement, and durſt not defend our ſelves, for if we had once taken Arms, we muſt have laid aſide all thoughts of ſetting Foot on Turkiſh Ground, where we might be known by one or other that had Eſcaped, or been Ranſom'd out of the hands of the Corſairs. In reality, the life of a Corſair is a moſt wretched life, both for this World and the next; and certainly, there is nothing but I could do, rather than be engaged in it. When we left our Corſairs,

Corſairs, we were fifteen miles from *Damiette*, where we arrived in three hours time; and ſo ſoon as we came to the place where the water of the *Nile* mingles with the Sea, which is a good mile out at Sea from the mouth of the River, for the different colours of the River-water and Sea-water may eaſily be ſeen. There came out ſome *Germes* to unload our *Saycot*, becauſe at this place, loaded Veſſels cannot come in, for want of Water. Theſe *Germes* are great Boats with high ſides and very light; they are Lighters open fore and aft, having no Deck, that they may take in the more Goods. They came about us in ſuch numbers, every one ſtriving to be the firſt, that ſome of them were like to have run down our *Saycot*. When they had lightened us a little, and we were got into the mouth of the *Nile*, we took our Goods in again out of the *Germes*, and in half an hours time, went up the River to *Damiette*, about two miles from the mouth of it. For defence of this entry, there is only a ſorry tower, in form of a Caſtle, wherein are ſome Guns mounted, which were thoſe that Fired at the Corſairs. Being upon the *Nile*, we drank our Bellies full of good Water, thinking our ſelves to be come out of Hell into Paradice, as we came from Sea into a River; however we were ſtill fearful of going a-ſhoar at *Damiette*; where being come, we quickly diſpatched a Monk to find out the Houſe of a French Man whom we knew to be there, the danger not being ſo great for a Religious Perſon, as for us: He ſpeedily came back to us again, and having given ſome Crowns which we had ſaved from the Corſairs, to the Greeks of the *Saycot*, for they would needs be paid for our Paſſage, and that at a dear rate too, without calling to mind that we had begg'd their *Saycot* for them. We ſtep'd a-ſhoar over the Galliot which had been the day before attacked by our Corſairs. We went to that French Merchants Houſe, who made us very welcome, and told us, that that Galliot came from *Satabia*, and that they on Board were three hundred Men, having with them fifteen thouſand *Piaſtres*, wherewith they were going to Trafick at *Mecha*, and that they had had one Man Killed, and three Wounded. Had our Corſairs minded their buſineſs as they ſhould, they would have enriched themſelves, for all theſe Turks were well Cloathed, and able to pay Ranſoms, being all Rich; after we had reſted our ſelves a little, we went to the Biſhop of the Greeks, to acquaint him with our Diſaſter, and to deſire his Protection and Certificate, that we were not Corſairs. Afterward we kept very private within doors, but the People of the Countrey were ſo far from abuſing us, that they pitied our misfortune, and three Turks came to ſee us, and told us that they were of thoſe that were on Board that *Polaque*, which ran foul of our *Sanbiquer* in the night-time, and had ſwam a-ſhoar. They asked us news of their Comrades that were made Slaves; and we deſired to know of them what was become of the other nine, who jump'd into the Sea with them, but they told us that they could not tell what was become of them, they were certainly Drowned; and indeed, it requires a very good Heart to ſwim above two Leagues. We had no ſight of *Damiette*, but upon our Arrival, not daring to walk abroad in the Streets; all we could obſerve was, that it is a very handſome well built long Town, yet not ſo long as *Roſſetto*. It was anciently called *Peluſium*, and lyes upon a Branch of the River of *Nile*, which diſcharges it ſelf into the Sea, two miles below this Town, that makes one Angle of the *Delta*.

Damiette.

CHAP.

CHAP. LXIV.

Our Departure from Damiette, *and Arrival at* Caire.

Tueſday the fourth of *June*, we Embarked in a little Bark that we had hired for our ſelves, but the Wind not being good, we made but little way, till *Thurſday* the ſixth of *June*, when a fair Wind preſenting, we paſt by *Manſoura* on the left hand. This is a pretty neat long Town, but we ſtopt not at it. *Friday* the ſeventh of *June*, we paſſed by *Sammennd*, on our right hand, which appears to be a Handſome Town, but it is ancient and ruinous. *Saturday* the eighth of *June*, we left *Metegamr* to the left hand, a pretty neat Town, half way betwixt *Damiette* and *Caire*. *Monday* the tenth of *June*, in the Morning, we paſſed by that place, where the River divides it ſelf into two Channels, one whereof goes to *Damiette*, and the other to *Roſſetto*, and at length, about eleven a Clock in the Forenoon, we arrived at *Boulac*, where we paid a *Piaſtre* a piece, and from thence we took Aſſes and rode to *Caire*, where the Merchants wondered to ſee us in ſo bad plight; for I had not ſo much as a pair of *Pabouches*, having loſt them on board the Corſairs, and all the Cloathes I had were a Waſt-coat, a pair of Drawers, and my Capot. However they had been informed that we had been twice taken by Corſairs, for it was known all along the Coaſt. And they thought we had been carried to *Malta*, and ſo many times I thought we ſhould; for the Corſairs told us, that if they could but take a Prize that might be worth the pains, ſuch as a good *Sayque* loaded with Rice, they would ſtand away for *Malta*.

Departure from *Damiette* for *Caire*.

Manſoura.

Sammennd.

Metegamr.

CHAP. LXV.

Of the Publication of the Growth of the Nile.

THE publication of the wonderful growth of the *Nile*, begins to be made on St. *Peter* and St. *Paul*'s day, or the day before, that is to ſay, the eight and twentieth, or nine and twentieth day of *June*, and though that River begin almoſt always to encreaſe from the ſixteenth or twentieth day of *May*, yet they publiſh it not before one of the days aforementioned, when it is already pretty well encreaſed; that is to ſay, betwixt ſix and a half, and eight *Pics*. The *Pic* is a Meaſure of twenty four fingers breadth. The Year before, the day when they begin to cry the growth of the *Nile*, it had encreaſed ſeven *Pics* and a half, according to what the Criers ſaid; who nevertheleſs, though the *Nile* encreaſes ſeven, eight, or ten fingers a day, yet they never cry commonly more than two, three, or four, according as they agree about it among themſelves, and keep the overplus till towards the end, when the Bank is near to be cut: They then add every day part of that which they have reſerved to the real growth of that day they cry it on; and though it have not encreaſed above five or ſix fingers breadth, they'll cry that it is riſen 23 or 24 fingers, to the end they may make the People joyful with the hopes of a good Year, and gain the more to themſelves; ſo that at the end, their account is always juſt. They have another reaſon alſo why they reſerve ſome fingers till the end,

The growth of the *Nile*.

end, and that is, If they cried all, ſome malicious perſon would look upon the Water with a bad eye (as they call it). For if a Man look upon a pretty Child, or any thing elſe, and ſaying it is lovely, if he add not preſently, God grant it long life, or ſome ſuch Benediction; they call that to look upon it with an evil eye, and believe that misfortune will befal the Child. It is the ſame with Beaſts, and every thing elſe, as with Children: Wherefore they apply Garlick, and ſuch other ſtuff, to their Children, to make them look ugly. And in the ſame manner, if they ſhould declare all the growth of the *Nile*, they would be afraid ſome body might ſay, the Water is bravely increaſed in a ſhort time, without wiſhing a bleſſing to it, and by ſuch words occaſion the decreaſe of the *Nile*, which (as they believe) would bring a Famin all over the Land of *Ægypt*. They began then on the 28. of *June*, the Eve of St. *Peter* and St. *Paul*, to publiſh the growth of the *Nile*, which was encreaſed according to the *Grand Signior*'s Meaſure, 8. *Pics*. The 29. it roſe two fingers, the 30. 2. f. The firſt of *July*, 3. f. the 2. two f. the 3. 2. f. the 4. 3. f. the 5. 2. f. the 6. 3. f. the 7. 4. f. the 8. 2. f. the 9. 3. f. the 10. 4. f. the 11. 3. f. the 12. 3. f. the 13. 5. f. the 14. 4. f. the 15. 4. f. the 16. 5. f. the 17. 4. f. the 18. 4. f. the 19. 3. f. the 20. 3. f. the 21. 3. f. the 22. 4. f. the 23. 3. f. the 24. 4. f. the 25. 3. f. the 26. 3. f. the 27. 4. f. the 28. 5. f. the 29. 7. f. the 30. 8. f. the 31. 6; f. The firſt of *Auguſt*, 7. f. the 2. 4. f. the 3. 4. f. the 4. 3. f. the 5. 3. f. the 6. 4. f. the 7. 3. f. the 8. 3. f. the 9. 3. f. the 10. 4. f. the 11. 5. f. the 12. 10. f. the 13. 15. f. the 14. *Ouff allah*, which is to ſay, Abundance from God; and thereby it is underſtood, that the River is riſen 16. *Pics*, of which if there wanted but one fingers breadth, they would not cut and open the *Khalis*. For if the Baſha ſhould open it before it were encreaſed 16. whole *Pics*, and the Year not prove good, the *Grand Signior*'s Farmers in *Ægypt*, would not be obliged to pay any thing to the *Grand Signior*, and the Baſha muſt anſwer for it; and opening it after it hath encreaſed 18. *Pics*, he is not reſponſable for the plentifulneſs or ſcarcity of the Year, but if being riſen 16. *Pics*, he did not open it, and that afterwards it ſhould diminiſh, he is anſwerable, as if he had opened it too ſoon. That day they cried 12. fingers. The 15. day the *Khalis* was opened (as I ſhall ſay hereafter) and they cried nothing but *Ouff allah*, and next day the ſixteenth, how much more it was encreaſed, ſaying ſo many fingers upon the following *Pic*, to wit, The 16. 8. f. which are 14. f. of the 17. *Pic*. the 17. 4. f. which are 18. f. of the 17. *Pic*. the 18. 3. f. which are 21. f. of the 17. *Pic*. the 19. 2. f. which are 23. f. of the 17. *P*. the 20. 2. f. which are one finger of the 18. *P*. the 21. 2. f. which are 3. f. of the 18. *P*. the 22. the *Nile* grew none at all, and nothing was cried; the 23. 2. f. which are 5. f. of the 18. *P*. the 24. 3. f. which are 8. f. of the 18. *P*. the 25. 1. f. which makes 9. f. of the 18. *P*. the 26. 2. f. which are 11. f. of the 18. *P*. the 27. 4. f. which are 15. f. of the 18. *P*. the 28. 7. f. which are 22. f. of the 18. *P*. the 29. 6. f. which are 4. f. of the 19. *P*. the 30. 4. f. which are 8. f. of the 19. *P*. the 31. 4. f. which are 12. f. of the 19. *P*. The firſt of *September* 6. f. which are 18. f. of the 19. *P*. the 2. 5. f. which are 23. f. of the 19. *P*. the 3. 6. f. which are 5. f. of the 20. *P*. the 4. 4. f. which are 9. f. of the 20. *P*. the 5. 5. f. which are 14. f. of the 20. *P*. the 6. 4. f. which are 18. f. of the 20. *P*. the 7. 4. f. which are 22. f. of the 20. *P*. the 8. 5. f. which are 3. f. of the 21. *P*. the 9. 3. f. which are 6. f. of the 21. *P*. the 10. 3. f. which are 9. f. of the 21. *P*. the 11. 4. f. which are 13. f. of the 21. *P*. the 12. 3. f. which are 16. f. of the 21. *P*. the 13. 2. f. which are 18. f. of the 21. *P*. the 14. 3. f. which are 21. f. of the 21. *P*. the 15. 2. f. which are 23. f. of the 21 *P*. the 16. 3. f. which are 2. f. of the 22. P. the 17. 2. f. which are 4. f. of the 22. P. the 18. 2. f. which are 6. f. of the 22. P. the 19. 3. f. which are 9. f. of the 22. P. the 20. 2. f. which are 11. f. of the 22. P. the 21. 2. f. which are 13. f. of the 22. P. the 22. 3. f. which are 16. f. of the 22. P. the three and twentieth nothing, becauſe it began to decreaſe. And the four and twentieth, which is Holy-Croſs-Day, according to the Calender of the Greeks, they neither reckon nor cry any more, though it ſhould encreaſe, as ſometimes it does till *October*; and it is to be obſerved, that it decreaſes gently, and much in the ſame manner as it encreaſed, until the Month of *May* following.

A Superſtition in *Ægypt* concerning the *Nile*.

The publication of the growth of the *Nile*.

CHAP.

CHAP. LXVI.

Of the Ceremonies and Publick Rejoycings at the Opening of the Khalis.

Ceremonies and publick rejoycings at the opening of the *Khalis*.

WEdneſday the fourteenth of *Auguſt*, he that daily meaſures the encreaſe of the *Nile*, receives a *Caftan* from the Baſha, becauſe the Water was riſen 16. *Pics*; and *Thurſday* the fifteenth of *Auguſt*, we went to *Boulac*, to ſee the preparations that were making for the cutting of the *Khalis*; there we ſaw all the *Acabas* ranked in order. *Acaba*, they call great Barges or Barks, in the ſtern whereof they make a Hall or Divan of Timber, Painted, Gilt, and contrived like the Rooms of their Houſes. This Hall may be fourteen or fifteen good Paces broad, and about the ſame in length, with Rails and Baliſters of Joyners Work all round them; all this is Gilt, and full of Arabick Characters in Gold, and within they have ſeveral lovely Carpets and Cuſhions, after their way, Embroidered with Gold, and a Lanthorn; but in the Baſha's, there are three Lanthorns. Beſides that, they make a large Blaze or Flame aloft upon the Yard, and in the Head have ſeveral pieces of Cannon; upon the Baſha's there were ten, and on the Snout of the ſtem, there is a Wooden Figure of ſome Animal, Gilt, as a Lyon, Tygre, Eagle, or the like; on the Baſha's there was a Hydra. All the ſeveral *Beys*, the Sousbaſha, and many other Officers have alſo each of them one, beſides ſeveral other ſmaller made like Galliots. About ſeven or eight a Clock in the Morning, the Baſha arrived with the uſual Cavalcade. When he goes to any ſuch Solemnity, he is mounted on a ſtately Horſe, in rich Trappings; and at this time he wore on his Head a lovely Flower of Diamonds. As he paſſed they killed Sheep in three or four places, and when he was about to enter into his Bark, three or four more were killed upon the River-ſide. Being with all the *Beys* entred into his Barge or *Acaba*, he went towards old *Caire*, and then all the *Acabas* ſaluted him with their Guns, and followed him in order. The Baſha's *Acaba*, beſides that it was Towed by three Barges, ſpread a Sail of many Colours, with a ſet of five great Red-Roſes upon it, and after it came a little Galliot all covered over with Flags and Streamers, wherein were ſeveral Drums, Flutes, Trumpets, and ſuch like Inſtruments, many others alſo had the like Galliots full of Muſicians. And in ſhort, all that Fleet together, made a very pleaſant ſhew; for it was a delightful ſight to ſee upon the *Nile* all theſe *Acabas*, which were above forty in number, and all theſe pretty party-coloured Sails, with their ſets of Flowers, all the Flags and ſtreaming Flames, which look'd very fine. Nor did the noiſe of Cannon, the ſound of infinite numbers of Inſtruments, and the ſhouts and acclamations of the People, contribute a little to the Magnificence of the Solemnity. In this manner they went gently along, firing now and then their Guns, till they came to the Bank which keeps out the Water from the *Khalis*. We could not ſee the opening made, becauſe of the great crowd and confuſion, but it ſignifies no great matter; for all that is to be ſeen, is a vaſt number of Rabble, who wait till the Baſha paſs; and on each ſide of the Dyke a Paper-Tower, with Walls of the ſame reaching to the Dyke, and ſtuck full of Squibs and Serpents, which as ſoon as the Baſha paſſes are fired, and ſet one another on fire, whilſt the People break down the Dyke with Pick-axes, Shovels, and ſuch like Inſtruments, and removing the Earth make way for the Water. There are Boats loaded with Fruit and Sweet-meats (ſuch as they make) which are thrown among the People, and one may have the pleaſure to ſee them jump in, and ſwim for a ſhare. In the mean time the Baſha goes forward to his *Serraglio*, which is in the middle of the *Nile* hard by, and over againſt old *Caire*, and there ſtays during the three days that the Bonfires laſt. So ſoon as they have begun to break down the Bank, the Sousbaſha, or his Lieutenant (as it happened this

Year) comes on Horſe-back along the *Khalis*, and about eleven a Clock in the Forenoon, ſtops before the Houſe of the French Conſul, where he orders two Rockets to be played; and the Conſul gives him five or ſix Piaſtres, which are his due every Year at that Ceremony; the like he does to all the other Conſuls. About Noon the Water paſſes by the Quarters of the French, and advances with pretty much Rapidity, being full of Rabble. (As I related in the Deſcription of the opening of the *Khalis* the Year before.) Much about the ſame time the *Khalis* of *Alexandria*, that fills the Ciſterns of that Town, and all the other *Khalis* are opened. The ſame day in the Evening, we took a *Cayque* and went to old *Caire*, and as ſoon as we came near it, we began to ſee on all hands a ſhoar, and upon the Water a vaſt number of large Figures made of Lamps, placed in ſuch and ſuch order, as of Croſſes, Moſques, Stars, Croſſes of *Malta*, Trees, and an infinite number of the like, from one end of old *Caire* to the other. There were two Statues of Fire, repreſenting a Man and a Woman; which at the farther diſtance they were ſeen, the more lovely they appeared: Theſe Figures were two ſquare Machines of Wood, two Pikes length high, each in a Boat, and both were placed before the Palace where they meaſure the Water, and where the Baſha tarries during the three days of Rejoycing. One of them is on the one ſide of the Water, and the other on the other ſide, each ten paces from Land, leaving a broad paſſage betwixt them for Boats and Barges. Theſe Machines are filled with Lamps from top to bottom, which are lighted as ſoon as it is Night. In each of theſe Figures there are above two thouſand Lamps, which are ſo placed, that on all ſides you ſee a Man and a Woman of Fire. Beſides that, all the *Acabas*, or Barks of the Baſha and *Beys*, are alſo full of Lamps, and their Muſick of Trumpets, Flutes, and Drums, which keep almoſt a continual Noiſe, mingled with that of Squibs, Crackers, Fire-Lances, great and ſmall Shot; ſo that the vaſt number of Lamps, with the cracking of the Gun-powder, and noiſe of Muſick, make a kind of agreeable Confuſion, that without doubt, chears up the moſt Dejected and Melancholick. This laſts till Midnight, and then all retire; the Lamps burning all Night, unleſs they be put out by the Wind and Squibs.

The cuſtome of the ancient Ægyptians at the opening of the *Khalis*.

This Solemnity continues for three Nights. The opening of the *Khalis*, hath in all times been very famous, even among the Ancient Egyptians, as being that which nouriſhes the Country; and at that Solemnity, they yearly Sacrificed a Boy and a Girl, upon whom the Lot fell, firſt cutting their Throat, and then throwing them into the *Nile*. In memory whereof, the Turks at this day, make the above-mentioned Figures of a Man and a Woman, which they fill with Fire; and in this manner they divert themſelves, during the three Nights allotted for that rejoycing, and when the Water is very high, there are Men

A Swimmer loaded with Chains.

who Swim in the *Khalis*, with Iron-Chains. One of theſe Swimmers I ſaw paſs by, and not without Ceremony: Before him went a great Boat full of People, of whom ſome beat the Drum, others had Fire-locks to ſhoot at thoſe who ſhould throw ſtones, and then he came in the middle of twenty Perſons that Swam about him. His Hands were tied behind his Back, and his Feet bound with a Chain of Iron, that weighed ten pound weight, he ſtood upright in the Water, and diſcourſed with thoſe that were about him, not ſeeming in the leaſt to move. He was followed by five or ſix Boats full of People, ready to take him up if he chanced to ſink: In this manner he came in the Water from old *Caire* where the *Khalis* begins, to the place where it ends, which is a long League. For a reward he has from the Baſha, a Veſt, and a thouſand *Maidins*; and beſides that, he goes about the Town with a Box, and gets ſomewhat more. In this manner he goes twice, on two ſeveral days. There is another alſo who Swims in Chains, ſurrounded as the other, from end to end of the *Khalis*, and holds in each hand a diſh of Coffee, with a Pipe of Tobacco in his Mouth, without ſpilling the Coffee. He performs this twice, and has the ſame reward as the other had. Theſe Swimmers ſhew only on *Fridays*, ſo that one may ſee them once a Week, during four Weeks.

CHAP.

CHAP. LXVII.

Of the Arrival of the Bey of Girge *at* Caire.

WEdneſday the fourth of *September*, *Mehmet Bey*, who was then Bey of *Girge*, arrived near to *Caire*, and Lodged at *Bezeten* beyond old *Caire*, in Tents. This Bey had been a Slave to one *Haley Bey*, who died very Rich, in the year One thouſand ſix hundred fifty five, when he was Bey of *Girge*, which is fourteen or fifteen days Journey from *Caire*, up the *Nile*. In his Life-time he had made four of his Slaves Beys, of whom this was one; and after his death Bey of *Girge*. When *Haley Bey* died, he left behind him Fourſcore thouſand Camels, and about as many Aſſes; and beſides that, a vaſt Treaſure of Coyned Money and Jewels, among which there was a Cup made of a Turkeis, worth above an Hundred thouſand Crowns. This Man lived at a very high Rate, and there was not a day but he ſpent a thouſand Crowns in his Houſe at *Caire*, though he were not there, but much more when he was. His Succeſſor (*Mehmet Bey* I ſpeak of) was ſent for by two *Agas*, one after another, and commanded in name of the Baſha, (who had no kindneſs for him) to come to *Caire*, and account for what he was in Arrear to the Baſha, for that is a Beyſhip depending on the Baſſaſhip of *Caire*. The deſign of the Baſha was to draw him to *Caire*, under this pretext, then to deprive him of his Beyſhip, and give it to another; which was a ſecret he had diſcovered to no Man living. The Bey who ſuſpected the Baſha's deſign, having at firſt ſlighted his Commands, reſolved at length to come; but ſeeing the Baſha knew that he came with a great Retinue, he ſent an *Aga* to command him back. This *Aga* found him at three days Journey from *Caire*, and acquainted him with his Orders, which the other ſlighted, and proceeded on his Journey till he came near to *Caire*. *Thurſday* the fifth of *September*, all the Beys and other Perſons of Quality, went out to viſit him, as alſo all the Militia of the Country. The Beys, and the *Cadileſquer*, (who was no friend to this Baſha) had laid their Heads together to make the Baſha *Manſoul*, in caſe he gave bad Reception to this Bey, becauſe, beſides that they were all his friends, they always ſtick together againſt the Baſha. He made his entry into *Caire*, on *Saturday* the ſeventh of *September*, and that I might have a full view of that entry, I went to *Cara Meidan*, which is a great Court or Square in the Baſha's Palace, at the end whereof the Stables are. This is a large and ſpacious place, but longer than broad. The Baſha came down, and went into a *Kieuſk*, which is about the middle of the length of this place, on the right hand as you enter it from the *Romeille*: The Baſha ſtaid for him here, becauſe the Bey would not go to his Appartment, fearing he might not be ſtrong enough for him there. Thither came all the Men of the Beys, and all the *Spahis*, *Chiaoux*, *Muteferacas*, and in a word, all the Militia, ready to fight: For ſeeing they knew not the Baſha's deſign, and ſaw on the other hand that the Bey was well accompanied, they doubted it might come to blows. Theſe Men of the Beys played for the matter of two Hours with the *Dgerit*, or *Zagaye*, which was a great Diverſion to me; for there I ſaw them at near diſtance with ſafety and eaſe, whereas when they ſee a Chriſtian abroad in the Fields, they many times dart their *Dgerit* at him. After that, they drew neatly up into very cloſe Order: And at the ſame time, by the Gate oppoſite to that which goes into the *Romeille*, the *Arabs* of this Bey entred the place, armed with Pikes, and Shables four fingers broad, every one with his Iron-Hook a finger broad, and as big as ones Hand, with a Wooden Handle, to take up their Pikes without alighting from Horſe-back as they run, after they have darted them at any Body; as they who make uſe of Arrows, have ſuch another Iron-Inſtrument, wherewith they hook up their Arrows from the Ground; and both are very dextrous at it. Theſe Hooks they carried

The arrival of the Bey of *Girge*.

ried in their Sleeves; and were all very well Mounted, and not ill Clad for *Arabs*. They were in number above Three thouſand, and among them marched the ſixteen *Caſchefs* or Bailiffs, who are Subjects of this Bey, and his *Souſbaſha*. After theſe came the *Toug* of the Bey, which is a Horſes Tail at the end of a Pike, and a large fair pair of Colours: Then came above Two thouſand Harquebuſiers on Horſe-back well clad, carrying all their Harquebuſes before them, and their Shables by their ſides; and of theſe the laſt forty had on Coats of Mail, Vambraces, Steel-Caps, Neck-pieces, and in a word, they were all in Mail, and followed by the Beys foot, who are called *Semhin*, or *Serban*. Theſe are Men who have no Pay but from him, receiving none from the *Grand Signior*. They were about four hundred in Number, all in good Order, every one with a large Muſquet on his Shoulder, well Gilt; nay, ſome of them carried Blunderbuſſes as big as little Faulcons, with their Shables by their ſide: After them came ſix led Horſes, as if it had been before the Baſha himſelf, then many of the *Chiaoux* of *Caire*, *Agas* and Janizaries, all with their Caps of Ceremony; then the two Pages of the ſaid Bey of *Girge*, and the eight of the Baſha, with their Gilt Silver-Cap, and lovely Plumes of Feathers, and at length, came the Bey of *Girge*. He was a Man of good preſence, about forty Years of Age; after him came his Houſehold, to the number of three hundred Men, all in good Order. The ten firſt were cloathed in Green Velvet, with a large Collar of the ſame Stuff, covered over with Plates of Gold, having neat Bows and Quivers full of pretty Arrows, with Shables by their ſides: The ten that came next were Apparelled in Yellow Satin, carrying each a Pike, a Shield and a Shable. The reſt were all well Cloathed too, every one carrying a Carbine and Shable, and in the Rear of them, ten played on Timbrels, and as many on Trumpets and Flutes; beſides all theſe, there were above ſixty Men playing on Timbrels, every one mounted on a Camel, who being diſperſed here and there through the Cavalcade, made a great Noiſe. They drew all up in the *Cara Meidan*, but though it be a large place, yet it could not contain both them and the Militia of *Caire*, ſo that a good many of them were forced to March out into the *Romeille*, to make room for the reſt. When the Bey came near the *Kieuſk*, he alighted from his Horſe, and went unto it, where the Baſha expected him; and treated him with Coffee, Sorbet, and a Perfume, preſenting him and every one of his Officers with a Caftan a piece. Whilſt he was there, I went to a narrow Avenue at the end of the *Romeille*, through which he was to paſs; ſoon after, we ſaw him and all his Men paſs that way in File. I reckoned all thoſe of his Retinue who had *Caftans*, and found them to be an hundred and eight, and they marched in the ſame Order as they came. The *Kiaya* of the Baſha waited upon the Bey back to his Houſe, which was not far diſtant: However that was a thing extraordinary, for it is not the cuſtome for the *Kiaya* of a Baſha to wait upon a Bey; he ſaluted all the People on both hands as he went, who all ſhouted, and wiſhed him a thouſand Bleſſings. The Turks and People of the Country, were much ſurpriſed to ſee ſo many Men, ſaying, That there was no King ſo powerful as he. The truth is, the Bey of *Girge* is a very mighty Prince when he is beloved of his Subjects, who are all Warlike, ſo that when he is at *Girge*, he values not the *Grand Signior* himſelf. And nevertheleſs, a Year after this ſolemn entry, the Baſha of *Caire* having made War with him (who ſeemed to be very well beloved of his Subjects) he took him, and cauſed him immediately to be Strangled. His *Arabs*, who were his greateſt ſtrength, and in whom he put moſt Confidence, having forſaken him; but it was thought they were corrupted by the Baſha. This Bey kept in his Houſe about him a Guard of Two thouſand Men, and the reſt of his Forces returned to *Bezeten*, and the *Rode*, which is a Country-houſe belonging to him, over againſt old *Caire*, but they came daily to the City to know how the Affaires of their Maſter ſtood, becauſe he miſtruſted ſome bad deſign againſt him; and therefore when he went abroad in the Town, he took always Three thouſand Horſe along with him. This Bey preſented the Baſha in Money and Horſes, to the value of eighty Purſes, and it was judged, that that Journey would coſt him Three hundred Purſes; and indeed, he had brought Two thouſand Purſes with him, which amount to fifty Millions of *Maidins*, or

Caſchefs. The *Toug* of the Bey.

Semhin, or *Serban.*

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a Hundred and fifteen thouſand an hundred and one *Piaſtres*, ſeventeen *Maidins*. When this Bey was at *Girge*, they killed an hundred and fifty Sheep a day for his Family.

CHAP. LXVIII.

The arrival of an Ambaſſadour of Æthiopia *at* Caire, *With the Preſents he brought for the* Grand Signior.

IN the month of *October* an Ambaſſadour of *Æthiopia* came to *Caire*, with ſeveral Preſents for the *Grand Signior*, and among others an Aſs that had a moſt delicate Skin, if it was Natural, for I will not vouch for that, ſince I did not examine it. This Aſs had a black Liſt down the Back, and the reſt of its Body was all begirt with White and Tawny ſtreaks, a finger broad a piece; the Head of it was extraordinarily long, ſtriped and partly coloured as the reſt of the Body: its Ears like a Buffles, were very wide at the end, and black, yellow and white; its Legs ſtreaked juſt like the Body, not long ways, but round the Leg in faſhion of a Garter down to the Foot, and all in ſo good proportion and Symmetry, that no Lynx could be more exactly ſpotted, nor any Skin of a Tygre ſo pretty. The Ambaſſadour had two more ſuch Aſſes, which died by the way, but he brought their Skins with him, to be preſented to the *Grand Signior*, with the live one. He had alſo ſeveral little black Slaves of *Nubia*, and other Countreys, confining on *Æthiopia*, *Civet*, and other coſtly things for his Preſent. Theſe little Blacks, (as I ſaid before) ſerve to look after the Women in the *Serraglio*, after that they are Gelded. The Ambaſſadour was an Old Man, and had the end of his Noſe, part of the upper and under Lip cut off, but was otherwiſe a ſhapely Man, and of a very good Preſence: He was Cloathed after the Cophtiſh faſhion, wearing a Turban like them, and ſpoke very good Italian, which gave me the opportunity of converſing with him: He told me his name was *Michael*, that he was a Native of *Tripoly*, in *Syria*, and that he had made three or four Voyages into *Chriſtendom*; he even confeſſed to me, that he was a *Roman Catholick*, but that he durſt not make profeſſion of it in *Æthiopia*, but only of the *Abyſſin*, that is to ſay, the Religion of the *Cophtes*. That eighteen months before, he had parted from *Gontar*, the Capital City of *Æthiopia*, and was ſo long retarded by the way, becauſe of the contrary Winds he met with on the *Red Sea*, by which he came. That of an hundred Perſons whom he had brought with him, of his own Servants and the Slaves he was to preſent to the *Grand Signior*, thirty or forty were Dead. If he had come by Land, he had not been ſo long by the way; for from *Gontar* to *Schouaquen*, it is about ſix weeks Journey, and from *Schouaquen* to *Caire*, forty or fifty days by Camels; but he could not take that way becauſe of his Train. He told me many things relating to the Kingdom of *Æthiopia*, which I ſhall here give the Reader an account of.

The arrival of an Ambaſſadour of *Æthiopia* at *Caire*.

An Aſs of extraordinary Beauty.

Gontar.

CHAP.

CHAP. LXIX.

Of Æthiopia.

Æthiopia.

ÆThiopia or the Countrey of the *Abyſſins*, called in Arabick *Abeſch*, from whence comes the word *Abyſſin*, is a great Empire, being above ſeven months travel in Circuit; on the East-ſide it is bordered by the *Red-Sea* and *Zanguebar*, on the South, with *Zeila*, *Avouſa*, *Naria*, &c. On the Weſt by the Countrey of the *Negros* and *Nubia*, and on the North with the Countrey of *Nubia* and *Bugia*; becauſe to come from *Æthiopia* into *Ægypt*, one muſt croſs *Nubia* down the *Nile*. About an hundred years ago, *Greyn Mahomet*, King of *Zeila*, of which the Inhabitants are all *Moors*, Invaded *Æthiopia*, and forced the King to ſave himſelf on a Mountain, from whence he ſent to demand aſſiſtance of the King of *Portugal*, who immediately ſent it him; but hardly was he who commanded theſe Auxiliaries entered the Countrey, when he reſolved to return back again, finding that they ate raw Fleſh there: However his brother *Don Chriſtopher* had more Courage, and would not return without doing ſome Exploit; he marched up into the Countrey with about three hundred Muſqueteers, Fought, Vanquiſhed, and killed the Moorish King, and then Re-eſtabliſhed the lawful King of *Æthiopia*. For reward of which Service, the king of *Æthiopia*, gave Lands and Eſtates to all the *Portugueſe* that ſtayed within his Dominions, and their Off-ſpring are ſtill in that Countrey. The Father of this preſent King was a good *Catholick*, but he dying ſome thirty odd years agoe, the Queen his Wife, who was a great Enemy to the Jeſuits, and no Catholick, and who ſuffered impatiently that they ſhould govern (as they pleaſed) the late King her Husband, wrought upon her Son that ſucceeded him, to Perſecute all the *Roman Catholicks*, in ſuch a manner that the Jeſuits were obliged to make their Eſcape, and he put to Death all the Capucins whom he found. Since that time, three Capucins more were put to Death at *Schouaken*; for the King of *Æthiopia* knowing that they had a mind to come into his Kingdom, ſent to the Governour of *Schouaken*, praying him to put to death thoſe three Religious Franks. The Governour of *Schouaken* cauſed their Heads to be immediately ſtruck off, and ſent them to the King of *Æthiopia*, who as a reward, made him a Preſent of three Bags of Gold-Duſt, promiſing him as many Baggs of Gold-Duſt, as he ſhould ſend him Heads of Franks; and fifteen or ſixteen years ſince, two others have been put to Death, in the Province of *Oinadaga*, whoſe names were *Father Fioravanti*, and Father *Franceſco*. In ſhort, this King is a declared Enemy to all Franks, whom he accuſes of being Hereticks, and of having conſpired to put the Crown upon the Head of one of his Enemies; ſo that a Frank who would go into that Countrey, muſt paſs for an *Armenian* or *Cophte*; for the King and all his People, are of the *Cophtiſh* Religion. They believe but one Nature in *Jeſus Chriſt*: At the end of eight days they Circumciſe, as the Jews do, and Baptiſe a Fortnight after. Before the *Jeſuits* went thither, they Baptiſed none before they were thirty or forty years of Age. They ſay Maſs as the *Cophtes* do, but their Church-Books are in the Æthiopick Language. Their Patriarch depends on the Patriarch of *Alexandria*, and when the Patriarch of the *Abyſſins* dies, they ſend Deputies to *Alexandria*, to entreat the Patriarch to ſend them another; and he Convocating his Clergy, chuſes out the fitteſt among them, whom he ſends, but is never any more heard of in *Ægypt*, till he be Dead. After all, the Ambaſſadour told us that moſt of the People of the Countrey are Catholicks in their Heart.

Greyn Mahomet.

The King of *Portugal* aſſiſts the King of *Æthiopia.*

A perſecution of the Roman Catholicks in *Æthiopia.*

The belief of the *Æthiopians.*

The Patriarch of *Æthiopia* depends on the Patriarch of *Alexandria.*

Sennar.
Naria.

There are four Kings that pay Tribute to the King of *Æthiopia*, to wit, The King of *Sennar*, who pays his Tribute in Horſes. *Sennar* is a very hot Countrey. The King of *Naria*, who pays his Tribute in Gold. The King of *Bugia*, and King of *Dangala*. *Naria* is a good Countrey; and in that

that Countrey are the Mines out of which, they have the Gold that paſſes on the Coaſts of *Soffala* and *Guiney*. Theſe Mines are not deep, as in many other Countreys. From that Countrey alſo comes the Civet. I think it will not be amiſs, here to ſay ſomewhat of Civets, which are ſo rare in our Countrey, as that they deſerve to be taken notice of where one can find them. They are called *Civet-Cats*, come from *Naria*, (as I juſt now ſaid) and are taken in Snares. The Jews in *Caire* keep many of them in their Houſes, where for buying a few drachms of Civet, one may ſee them. It is a Beaſt almoſt as big as a good Dog; it hath a ſharp Snout, ſmall Eyes, little Ears, and muſtachios like a Cat; the Skin of it is all ſpotted black and white, with ſome yellowiſh ſpecks, and hath a long buſhy Tail, almoſt like a Fox. It is a very wild Creature; and I believe the bite of it would put a body to no ſmall pain, The Jews keep them in great ſquare wooden Cages, where they feed them with raw Mutton and Beaf, cut into ſmall Pieces. When they would get from them that which is called Civet, (and is the Sweat of this Beaſt, that ſmells ſo ſweet) they make him go back with a ſtick which they thruſt in betwixt the Bars of the Cage and catch hold of his Tail; when they have that faſt, they take hold alſo of his two hind Legs, pulling him half out of the Cage by the Door, which falls down upon his Back, and keeps him faſt there, then another opens a certain Cod of Fleſh that theſe Beaſts have, which is ſhaped like a ſplit Gyſerne, and with an Iron-Spatula ſcrapes all the Sweat off of it within. The Males have that piece of Fleſh betwixt their Stones and Yard, which is like a Cats. The Females have it betwixt their Fundament and Privities; and it is emptied of the Sweat but twice a Week, each Beaſt yielding about a drachm at a time, by what I could diſcern. When that Sweat or Excrement is taken out, it is of a whitiſh grey, but by little and little in ſome ſhort ſpace it turns to a very brown colour. It ſmells very ſweet at a diſtance, but near hand it ſtinks and cauſes a Head-ach. There are as many kinds of Civet-Sweat, as there are of Civet-Cats, for it is more whitiſh, greyiſh, or yellowiſh, and dryer in ſome than in others, and yet they mingle all together. After all, it is in vain to think to have pure Civet, for the Jews falſifie it; and if a Man imagine it to be pure becauſe he has ſeen it taken from the Beaſt, he is miſtaken, for before People come to their Houſes, they rub the inſide of that piece of Fleſh, with a little Oyl or ſome ſuch ſtuff, that ſo the Sweat and it together may make more weight, but when no body is preſent, they take it out pure, and mingle it afterwards. To find out the truth of this, I went one day to the Houſe of a Jew that kept Civet Cats, without giving him notice before, (for becauſe I had bought a little of him, and promiſed to come again another time, he asked me as often as he ſaw me, what day I would come) and having deſired him to get me ſome freſh Civet, he told me that it was not the day he uſed to take it out; and having returned without acquainting him before, upon one of the days when he ſaid he was accuſtomed to gather it, he refuſed then alſo to do it, pretending buſineſs, which confirmed all that had been told me of that maitter. In the mean time, they hold theſe Beaſts very dear, for having aſked that Jew, and others alſo, how much they would have of me, for a *Civet* Cat, they all told me, an hundred *Chequins*. *Dangala*, is the Capital City of *Nubia*, the King of *Dangala*, is King of the *Barberins*, who are a kind of Blacks, of the Muſulman Religion, that came in crouds to *Caire* to get Services; they are ſomewhat ſilly, but very faithful, and ſerve for a ſmall matter; for two *Maidins* a day, or a *Maidin* and their Diet; you may make them do whatſoever you pleaſe. They wear a blew-Shirt, plat all their Hair in Treſſes, and then rub it over with a certain Oyl, to keep their Head from being Louſie. At *Caire* when they have any falling out, they go before the *Scheiks* of their own Nation, who make them Friends, and if they think it convenient, adjudge them to pay a Fine, with which they Feaſt and make merry together. They are great lovers of Crocodiles Fleſh; and when any Frank has got one for the Skin, they come and beg the Fleſh, which they dreſs with a pretty good Sawce. When theſe blades have ſcraped together ten or twelve *Piaſtres*, they return home again wealthy to their own Countrey, provided they eſcape being Robbed by the *Arabs* upon the way, who many times ſerve them ſo, therefore they commonly

Civet.

The way of getting Civet

There is no pure Civet to be had.

Dangala. Baberins.

commonly return in companies, as they came. The King of *Dangala* pays his Tribute to the King of *Æthiopia*, in Cloath. The Provinces of *Æthiopia*, are *Gouyan*, (where the King keeps a Vice-Roy.) *Beghandir*, *Dambia*, *Amara*, (which is a great Province full of Mountains and good Caſtles) *Damoud Tegre*, and *Barnegas*. Beſides, there are ſeveral Provinces Governed by Princes, who are Vaſſals to the King of *Æthiopia*. In ſhort, the Kingdom of *Æthiopia*, comprehends twenty four *Tambours* or Vice Roys. The Capital City is called *Gonthar*, and is in the Province of *Dambia*. *Æthiopia*, (as the Ambaſſadour told me) is as cold as *Aleppo* or *Damaſcus*, only the Countries near the *Red-Sea*, and the Countrey of *Sennar* are hot. The King of *Æthiopia* has above an hundred Wives, and keeps no Eunuchs to look after them, becauſe they look upon it as a Sin to Geld a Man; ſo that the Women have the ſame liberty there as in Chriſtendom. He is a King of very eaſie acceſs, and the pooreſt have the freedom to come and ſpeak to him when they pleaſe. He keeps all his Children on a Mountain, called *Ouohhni*, in the Province of *Oinadaga*, which is a Mountain two days Journey diſtant from *Gonthar*; there is a place like a Ciſtern on the top of the Mountain, into which they are let down every night, and taken up again in the day-time, and ſuffered to play and walk about. When the King dies, they chuſe out one of the wittieſt of them, and make him King, without any regard to Birth-right: and when he comes to have Children, he ſends his Brothers Priſoners to ſome other place, and places his Children at *Ouohhni*. The place where the Kings are Buried, is called *Ayeſus*, and is a kind of Grott; where the Aged are laid in one ſide, and the young in the other. Heretofore there was a Church there of the ſame name, in time of the Jeſuits; and in the ſame place, there is an excellent Library, where are all ſorts of Books in all kinds of Languages in great plenty, and may be ſeen by thoſe who have the Curioſity. The Ambaſſadour aſſured me, that he had been in that Library, and I fancy it is the old Library of the Ancient *Æthiopians*. *Æthiopia* is a good and fertile Countrey, producing Wheat, Barley, *&c.* The greateſt Deſarts of it, are not above three or four days Journey over; and nevertheleſs, when the King makes any progreſs, he always lodges in Tents. The Houſes of the great Lords, are like thoſe of *Caire*, that is to ſay, very mean in reſpect of the Houſes of Europe, and the reſt are only of Mud. The Countrey affords men of all Trades, except Watch-makers. They have no Camels there, but Mules, Aſſes, Oxen and Horſes. All the people of this Countrey eat raw Fleſh, except the King, who has it dreſs'd, and drinks Wine of Grapes; the reſt drink only Wine made of Millet or Saraſin wheat, but as ſtrong as ours, and Brandy made of the ſame Grain. They are Cloathed after the faſhion of the Franks, and wear Cloath, Velvet and other Stuffs imported to them by the *Red-Sea*. They have Harquebuſſes from the Turks, and of thoſe People, there are not above three or four hundred, who ſerve in the Wars with Harquebuſſes. In Trading they make no uſe of Coined Money, as the Europeans do, but their money are pieces of ſifteen or twenty *Pics* of Cloath, Gold, which they give by weight, and a kind of Salt, which they reduce into little ſquare pieces like pieces of Soap, and theſe paſs for Money. They cut out that Salt upon the ſide of the *Red-Sea*, five or ſix days Journey from *Dangala*, as you go from *Caire*, and the places where they make it, are called *Arho*. Among them is the Nation of the *Gaules*, whom in Æthiopick they call *Chava*, and are a Vagabond people in *Æthiopia*, as the *Arabs* are in *Ægypt*; theſe *Gaules* are rich in Cattel, and are always at Wars with the *Æthiopians*, They have no Harquebuſſes, nor other Fire-Arms, but make uſe of Lances and Targets. After all, they ſpeak ſo many different Languages in *Æthiopia*, that the Ambaſſadour ſaid to me, *If God hath made ſeventy two Languages, they are all ſpoken in* Æthiopia. I asked his Excellency if he knew any thing of the Source of the *Nile*, and this he told me concerning it. The head of *Nile* is a Well that ſprings out of the Ground in a large Plain, where many Trees grow; this Fountain is called, *Ouembromma*, and is in a Province called *Ago*. It makes that a very delightful place, caſting up Water very High in ſeveral places: And this Ambaſſadour of *Æthiopia* aſſured me, that he had been above twelve times with the King of *Æthiopia* to ſpend ſeveral days about that Fountain, which is twelve days Journey from *Gonthar*, the

the Capital City of *Æthiopia*. This Spring ſends its Water Northwards through a long tract of Land, which having paſſed ſeven Cataracts or Falls, that are very high places, from which it falls plumb down, making a roaring noiſe at every one of theſe Caſcades, and having run through all *Ægypt*, it diſcharges itſelf into the Mediterranean Sea, by the two mouths of *Roſſetto* and *Damiette*. Now the cauſe why *Nile* overflows ſo regularly in the Summer-time, is only becauſe when they have Summer in *Ægypt*, it is Winter in *Æthiopia*, where for three months time, the Rain that continually falls running by Torrents into the main River, makes it to ſwell extraordinarily, and nevertheleſs, there are no Mountains near to that Spring head; for the Mountains that are neareſt to it, are the Jews Mountains, whereof I ſhall make ſome mention hereafter, and theſe are three Weeks Journey from it. It is a Vulgar errour then, that this River has its Source from an unknown place; as alſo that thoſe who live near the Cataracts of *Nile*, are deaf; and a greater ſtill what ſome ſay, that the *Grand Signior* pays Tribute to the King of *Æthiopia* to let the *Nile* run in its uſual Channel; for it is not in his power to divert it. The Mountains of the Jews are but two in number, of which the one is called *Semain*; and the other, *Sallemt*. They were heretofore Inhabited by Jews, who became powerful under the command of one called *Ghidhon*, which the King of *Æthiopia* perceiving, marched out againſt them, reduced them to duty; and at length that they might attempt no Innovation for the future, he diſpoſſeſſed them of the Mountains, and brought them down into a Plain Inhabited by Chriſtians, whom he ſent into their Mountains; on which there always lyes a great deal of Snow.

The ſource of the Nile is not unknown.

Semain. Sallemt

Ghidhon chief of the Jews.

CHAP. LXX.

Of the Eſine that was kept at Caire *in my time.*

IN the month of *November* there was an *Eſine* kept at *Caire*, that is to ſay, a publick Rejoicing, becauſe the Turks had taken two Caſtles in *Hungary*. It was proclaim'd on the eighth of *November* after noon, there being a man who cried it in every Quarter; and the chief Cryer went in a *Caftan* to adverſe the Beys and Conſuls, and got money in the Streets: They Cried it for ſeven days, to begin on *Saturday* the ninth of *November*, at the hour of Evening Prayers, though it uſed not to laſt above three days. This *Saturday* morning the Guns were fired from the Caſtle, which continued to be done every morning as long as the *Eſine* laſted, and then all fell to work before their doors, the pooreſt Man that is, being ready on ſuch occaſions to lay out ſomewhat on Lamps and Stuffs: It is a very pleaſant thing to be ſeen, eſpecially in the Night-time, when one may go abroad with greater ſafety and freedom than in the day at any other time; for by Lamp-light they cannot tell whether your Turban be white or of any other Colour, and ſo they know not whether you be Chriſtian or Turk. All the ſtreets are full of Lamp-lights, but eſpecially ſome, wherein there are a vaſt number of Lights, not only before the Gates, but within the Houſes of the Beys, and other Perſons of Quality. Beſides that, the ſtreets are hung with lovely Hangings of Cloath of Gold, and other rich ſtuffs; among others, there are ſome Streets wherein all the Shops are hung with Cloath of Gold, and rich ſilk Stuffs flowered with Gold. In many places alſo, you may ſee pleaſant figures of Chriſtian Franks, which to them is a great Diverſion. Beſides the Tapiſtery and Lamps which are to be ſeen in the Houſes of the Beys, they make a ſhew alſo in the entry of all ſorts of Arms and Armour; as Head-pieces, Corſlets, Coats of Mail, Muſquets, Swords and Targets, *&c.* which are ranked in very good order. The Conſuls are likwiſe obliged to act their parts in the Solemnity,

Eſine.

though it were even a rejoycing for a Victory obtained by the Turks over their own Country, else they would have an *Avanie* put upon them, and therefore when they keep an *Esinie* for a Victory over the Venetians, the Consul of *Venice* is obliged to do as others do, if he had not rather pay the next day a swinging *Avanie*. There they expose, besides Lamps and Tapistry, several excellent Pictures, which the Turks look upon with a great deal of pleasure, especially when it is some good Face; thinking it impossible that we should have such Beauties in Christendom, nay, that there can be any such in the World. The Women came also, being allowed then, as at *Bairam*, to go abroad and see the Festival, yet not the great Ladies, as those of the Basha's, Beys, and others of higher Quality, but only those of an inferiour Condition. This is very expensive to the Consuls, and to all that would make any shew; for besides some hundreds of Lamps, and the Tapistry which must be hired; it is the custom to treat all those who come to see what is before the House with Coffee, and if they be People of Honour and Fashion, they must give them Sorbet also, nay, and Sweet-meats too. And for that end, every Consul had before his House a piece of Tapistry, hung out on each side of the Street, and Hangings all round, leaving only a Passage between; under these kind of Pavillions on each side of the Street, there were some hundreds of Lamps, and a great many Pictures, as likewise at the Avenues of the Street, with Chairs and rich Cushions for those that come to see, to sit on. And no sooner did any come, how mean soever he was, but he had Coffee and Tobacco brought to him, so that the Expence went high; for betwixt morning early, and three a Clock after Midnight, many thousands of People came. This Festival ended on *Friday* Morning, the fifteenth of *November*, so that the *Esine* lasted but six days, though it had been cried for seven, because the Inferiour sort of People were at too great Charges, and got nothing, for during that time, no Man was suffered to Work.

CHAP. LXXI.

Of the Desarts of St. Macharius.

The Journey to the Desarts of St. *Macharius.*

ONE should also see the Desarts of St. *Macharius*, where there are four Monasteries, to wit, of St. *Macharius*, the *Syrians*, *Balsarion*, and of our *Lady*. I did not see them, having still put it off from day to day: However, I will here give you a Relation of them, which I got. You must take Water at *Boulac*, with a Janizary or two, and fall down as far as a Village called *Terrana*, where there is a *Cachef*, to whom it will not be a miss to make some small present of Sweet-meats, or the like, that you may be the better protected by him. Then the Janizaries wait upon the said *Cachef*, and inform him that their Company have a desire to go to the Desarts of St. *Macharius*: Immediately the *Cachef* gives orders to two of his Men, and to *Arab Scheiks*, to make ready to attend the Travellers, and provides Beasts to carry them. For the price, you must endeavour to agree as cheap as you can, and it must be made in presence of the *Cachef*, before you set out, for if you delay till you come back, they'll exact the more. The hire commonly for going and coming is two *Piastres* for each Horse or Camel, and one *Piastre* for each Ass, besides three or four *Piastres* for every Horse-man that accompanies you, which pays both for Man and Horse. Such as would spare Charges, should at *Caire* strike in with one of the Monks of some of the Monasteries of the said Desart, who will oblige himself to Conduct them thither and back again to *Caire*, and they are to go down the River with him, to a Village called *Dris*, where these Monks have a House. There the Monk will do well to take with him an *Arab* that is known in the Mountain, and every one being mounted on an Ass, they may begin their Journey.

Dris.

First,

First, They go to the Manaſtery of St. *Macharius*, a days Journey from *Terrana*, and lies right Weſt. This is a very ancient Monaſtery, the Walls are very high, but it is much decaied. There are many holy bodies in it, but only one of theſe approved of by the Church of *Rome*; to wit, that of St. *Macharius*, as alſo five or ſix Altar-Tables of lovely Marble. Within the Precinct of this Monaſtery, there is a kind of a big ſquare Tower, into which you enter by a Draw-bridge; and wherein there is a Church, a Well, and all that is neceſſary for the Service of the Church, and the ſorry ſuſtenance of the Religious, who ſometimes retreat into it. For when they find themſelve abuſed, and purſued by ſtranger *Arabs*, they betake themſelves to this kind of ſtrong Hold, and pull up the Draw-bridge after them, keeping there whatever they have of Value in the Monaſtery, eſpecially all their Books which they ſo eſteem, that no Monk dares to Sell, or put out of the way any of them, under the pain of *Anathema*. In this manner, all the three other Monaſteries, (of which we ſhall ſpeak hereafter) have Towers in them. This Monaſtery is the greateſt, but alſo the moſt ruinous, and eſpecially the Church that ſeems to have been very fair in times paſt. There is no Garden belonging to it, and the Water which the Monks drink is ſomewhat brackiſh. Monaſtery of St. *Macharius*.

From St. *Macharius*, you go to another, called *Ambabichoye*, lying Northward of the former, three or four Hours journey only. Upon the way thither, you ſee a great many little Eminences, or Riſings, about a ſtep over, which cut the way, and reach far into the Weſtern Deſart: The Religious ſay, and find it Recorded in their Books (which are very ancient,) that this Riſing was made by Angels, to ſerve for a path to the Hermites, who many times loſt their way, when on Sundays they were coming to Maſs in the Monaſtery, and therefore they call it *Tarik el Melaike*, that is to ſay, the Angels Way. By the way alſo you ſee many old Walls, which are the ruines of ſeveral Monaſteries that heretofore have been there, and as the Monks ſay, to the number of three hundred, round that Mountain; but the Ruines which remain at preſent, make it not appear that the number has been ſo great. It is true, one muſt not think, that they have been perfect Monaſteries, but only little Houſes built by Seculars, who had a mind to retire into the Deſart, and lead a Religious Life there; being obliged on Sundays and all Holy Days, to come to Maſs in the next Monaſtery, there to aſſiſt at Divine Service. And in that Monaſtery there was an Abbot, with a certain number of reſiding Monks, who when they had a mind to lead a more auſtere Life, and were found to be ſufficiently qualified for that, by their Superiour, were ſuffered by him to leave the Convent, and go live more ſolitary further off in the Mountain, where they built little Hermitages, and there ſpent their lives in great Auſterity, Silence, and continual Meditation; and this is the account the Religious give. It is not good to follow that Angels way, nor to be too curious in asking queſtions of the *Arabs* about it, for then they would preſently conclude, that you were come to the Mountain to ſearch for ſome Treaſure hid in it, which they fancy the Franks know of. Among theſe old buildings, you ſee the ruines of a Monaſtery, built in honour of St. *John the Little*, and is called *Juhhanna el Kaſir*, where there is ſtill a Dome, and the dry Rod, which being watered by that good Hermite, at the command of his Superiour, was changed into a fair Tree, which is to be ſeen at this day, as a monument of the merit of Obedience. The Monks call this Tree *Chadgeret el Taa*, that is to ſay, the Tree of Obedience. The Monaſtery of *Ambabichoye*, is the pleaſanteſt of all the four, for it has a fair Church, a lovely Garden, and good Water, with a big Tower in it, as in that of St. *Macharius*. There were a great many holy bodies therein, which on Palm-Sunday, in the Year 1656. were burnt by a ſpark that fell from a Taper that had been left burning there; whereupon the Monks being vexed that they had loſt their Saints, gave it out that they had been carried away by a French Merchant, who came into thoſe Quarters to buy *Natron*. But finding that the device would not take, though it coſt the Merchant Money, (for the Turks would not let ſlip that occaſion,) they raiſed ſome dead bodies and brought them into their Church, publiſhing that they were the bodies of their Saints, which had eſcaped out of the French Ships, and were come back to their Church. From *Ambabichoye* you go to another

Ambabichoye.

Tarik el Melaike.

Chadgeret el Taa.

The Monaſtery of the *Syrians* in the Deſart of *Macharius*.

another Monaſtery, called the Monaſtery of the *Syrians*, a quarter of a League diſtant from *Ambabichoye*; it is but ſmall, but very pleaſant, has good Water, and is the beſt in order of all. There you ſee two fair Churches, one for the *Syrians*, and another for the *Cophtes*, in which are many Relicks. In this laſt

The Staff of St. *Ephrem*.

is the Staff of St. *Ephrem*, who being come to viſit another Hermite, and having left his Staff at the Door, whilſt he was in diſcourſe with the other whom he came to ſee, his Staff took root and bloſſomed, and is now a lovely great Tree, and the only in *Ægypt* of its kind. From the Monaſtery of the *Syrians*, you go to the Mountain of the Eagles Stones, and by the way you ſee the dry Sea, which was dried up (as the Monks ſay) at the Prayers of the Hermites who at that time lived by it, and chiefly of St. *Macharius*; becauſe the Pirats

Bahr el Malame.

of that Sea much infeſted them, it is called *Bahr el Malame*, that is to ſay, *Mare Convicii*. There you may find a great many petrifications of Wood, and ſome Bones converted into Stone, which are pretty curious. On the ſide of

The Mountain of Eagles Stones. *Dgebel el Maſque.*

that Sea to the Weſt, is the Mountain of Eagles Stones, called *Dgebel el Maſque*; where digging in the Earth, and eſpecially in time of heat and drought, they find ſeveral Eagles Stones of different bigneſs, ſo called, becauſe the Eagles carry them to their Neſts, to preſerve their young ones from Serpents; they have many Vertues, and the Monks ſay, that there are commonly many Eagles to be ſeen there. You muſt make as ſhort a ſtay there as you can, for fear of the *Arabs*. From the Mountain of Eagles Stones, you go (making a Triangle) to the fourth Monaſtery, and all the Journey from *Ambabichoye* to this Mona-

Dir el Saylet.

ſtery, is performed in one day: This Monaſtery is called *Dir el Saydet*, that is to ſay, the Monaſtery of our Lady; it is very ſpacious, but a little ruinous. It hath a fair Church and Garden, but the Water is brackiſh, and nevertheleſs, there are more Monks in this Monaſtery than in the other three, becauſe the Revenue of it is greater, and they have ſome Relicks alſo. From this Mona-

Birquet el Natroun.

ſtery you go to the Lake of *Natron*, called *Birquet el Natroun*, only two Leagues diſtant from it; this Lake is worth ones Curioſity to ſee, and it looks like a large Pond frozen over, upon the Ice whereof, a little Snow had fallen: It is divided into two, the more Northern is made by a Spring that riſes out of the Ground, though the place of it cannot be obſerved; and the Southern proceeds from a great bubbling Spring, the Water being at leaſt a Knee deep, which immediately as it ſprings out of the Earth congeals, and makes as it were great pieces of Ice; and generally the *Natron* is made and perfected in a Year by that Water, which is reddiſh. There is a red Salt upon it ſix or ſeven

Natron.

Fingers thick, then a black *Natron*, which is made uſe of in *Ægypt* for Lye, and laſt is the *Natron* much like the firſt Salt, but more ſolid. Higher up there is a little Well of Freſh-water, which is called *Aain el Goz*; and a great many Camels come dayly to the Lake, to be loaded with that *Natron*. From this Lake you go to another, where there is Salt at *Whitſontide*, made in form

Pyramidal Salt. *Melh el Mactaoum.*

of a Pyramide, and therefore is called Pyramidal Salt, and in Arabick *Melh el Mactaoum*. From the ſaid Lake you return and Lodge in one of the Monaſteries, and next day come back to the *Nile*, where you muſt ſtay for a paſſage to *Caire*, or *Roſſetto*, if you have not retained the Boat that brought you.

CHAP.

CHAP. LXXII.

Of Ægypt, *the* Nile, *Crocodiles, and Sea-Horſes.*

ÆGypt called by the Hebrews *Mis Raim*, and by the *Arabs* at preſent *Maſr*, and in Turkiſh *Miſr*, is bounded on the Eaſt by the Red Sea, and the Deſarts of *Arabia*; on the South by the Kingdoms of *Bugia* and *Nubia*; on the Weſt by the Deſarts of *Lybia*; and on the North by the Mediterranean Sea. This Country lies ſo low, that the Land cannot be ſeen till one be juſt upon it; and therefore thoſe that ſail to it, ought to be upon their Guard. *Ægypt* has no Ports on the Mediteranean fit for Ships, except *Alexandria* and the *Bouquer*, which is rather a Road than a Port: The River of *Nile* runs through the length of it, and having its Courſe from South to North, diſcharges it ſelf into the Mediterranean by two mouths, upon the ſides of which, ſtand two fair Towns, to wit, *Roſſetto* to the Weſt, and *Damiette* to the Eaſt, two miles below which, it mingles its Waters with the Sea, and by that diviſion makes a Triangular Iſle in *Ægypt*: This Triangular Iſland was by the ancient Greeks called *Delta*, becauſe in Figure it reſembles the Character △. One ſide of that Triangle is beat by the Mediterranean Sea on the North, and the other two are bounded by the two branches of the *Nile*, which divide at the point of this Triangle; ſo that the three points or angles of this Triangle are, the firſt at the place where the *Nile* divides it ſelf into two; the ſecond at *Roſſetto*, and the third at *Damiette*: The firſt Angle is at an equal diſtance from the other two, to wit, from *Roſſetto* and *Damiette*, and from that Angle it is five or ſix Leagues to *Caire*, ſo that the *Nile* has only thoſe two mouths which are Navigable for great Veſſels; for though there be ſome others, yet they are no more but Rivulets. This River is broader than the broadeſt part of the *Seine*, but it is not very Rapid, unleſs it be at its Cataracts, where it falls from ſo great a height, that (as they ſay) the noiſe of it is heard at a very great diſtance. When it overflows, it ſeems to be a little Sea. The water of it is very thick and muddy, but they have an Invention to clarifie it: For in that Country, they make uſe of great Veſſels of white Earth, holding about four Buckets full of Water; when they are full of Water, they rub the inſide of the Veſſels with three or four Almonds at moſt, until they be diſſolved, and in the ſpace of a quarter of an Hour, the Water becomes very clear; and for that end, moſt of thoſe who bring Water to Houſes, have a Paſte of Almonds, wherewith they rub the Veſſels, as I have ſaid. After all, this Water is ſo wholeſome, that it never does any harm, though one drink never ſo much of it, becauſe it comes a great way over Land, to wit, from *Ethiopia*. So that in ſo long a courſe, and through ſo hot a Country, the Sun has time to Correct it, and cleanſe it from all Crudities, and indeed, it is ſweated out as faſt as one drinks it. In ſhort, they have no other Water to drink in *Ægypt*, and therefore moſt of the Cities, Towns, and Villages are upon the ſides of the River, and there are ſo many Villages, that you no ſooner leave one, but you find another, and all the Houſes in them are built of Earth. This River abounds not much in Fiſh, and we had but one good Fiſh of the *Nile* at *Caire*, which they call *Variole*, and that is rare too; but there are a vaſt number of Crocodiles in it, which perhaps is the cauſe of the ſcarcity of the Fiſh. Crocodiles are Amphibious Animals, for they live both in the Water, and upon Land: They have a Head flat above and below, the Eyes indifferently big and very darkiſh, which has made many ſay, that they always weep after once they are taken, but it is a fable. They have a long ſharp Snout, full of long and ſharp Teeth, but no Tongue. The Body is large and all of a bigneſs, the Back covered with high Scales like the heads of the Nails in a Court-Gate, of a greeniſh Colour, and ſo hard, that they are

Ægypt. Maſr.

The borders of *Ægypt.*

The courſe of the *Nile* in *Ægypt.*

The *Delta* of *Ægypt.*

The breadth of the *Nile.*

An invention for clarifying the water of the *Nile.*

The number of Villages upon the Banks of the *Nile.*

Variole.

Crocodiles.

are proof againſt a Halbard; they have a long Tail, covered over with Scales like the Body, their Belly below is white and pretty tender. They have four ſhort thick Legs, there being five Claws in each of the Fore-feet, and only four in the Hind-feet. In a word, a Crocodile reſembles very much a Lizard, and grows as long as it lives; ſome of them are above twenty Foot in length, but I have ſeen little ones half a Foot long. This and the *Hippopotamus* are the only Animals, who in eating move the upper Jaw, and move not at all the under. The Crocodile is very ſtrong, and one day as I cauſed one of them, which was eight Foot long, to be skinned, four Men ſtood upon it, whilſt they were ſlitting up his Belly, but it ſtirred and ſtrugled with ſo much force, that it threw them all four off; it is alſo very ſtrong liv'd, for when they skin it, after they have cut the Throat and opened the Belly of it, if it catch hold of any thing in its mouth, it will never part from it. As it happened once to a *Moor* whom I knew, who having skinned one for a French-man, (who had a mind to keep the Skin) and cutting the Throat, had ſeparated the Head from the Body, ſo that there remained no more but the Head ſticking to the Skin, all the fleſh being taken out; he untied the Snout, but immediately thereupon the Jaws opening, caught hold of one of his Fingers, which with its Teeth, it cut clear off. The fleſh of a Crocodile is not bad, but it is ſomewhat inſipid, and not at all poyſonous, as many believe, for I have taſted of it, and found it to be good; the *Barbarians* eat heartily, and make a great Feaſt of it. Theſe Creatures are great lovers of Mens fleſh, and therefore they are very terrible all along the *Nile*, not only to little Boys, whom they frequently devour when they come to the River-ſide to do their Needs, for theſe cunning creatures hide themſelves; but alſo to Men, whom they ſurpriſe ſometimes in their Boats. For in the Night-time they riſe upright, and thruſting their Snout into the Boat, endeavour to catch hold of a Man, and if they can but pull him into the Water, they quickly maſter him; and that is the reaſon that no Body will willingly venture to Swim in the *Nile*. It is another moſt erroneous fable alſo, that a Crocodile will weep like a young Child, to draw People about it whom it may devour; it is a thing altogether unknown in that Country. To catch theſe Creatures, they make a great many Pits by the River-ſide, which they cover over with Sticks, and ſuch other things, and ſo when they come to paſs over theſe Ditches, (eſpecially when the Water encreaſes, which is the time when moſt of them are taken, becauſe then they venture fartheſt out) they fall into them, and cannot get out again. They let them faſt there for ſeveral days, then let down ſome Gins with running Nooſes, wherewith they muzzle their Snout, and ſo pull them up, and carry them to the Quarters of the Franks. The *Moors* ſay, That at old *Caire* there is a *Taliſman* againſt the Crocodiles, which makes that they never paſs beyond old *Caire*; but that is falſe, for there are of them at *Roſſetto* and *Damiette*, and they are to be ſeen upon the way to *Caire*, not indeed, in any great number, becauſe commonly they keep off from the Sea; but there ſome at leaſt to be found there. They never come into the *Khalis*, becauſe (as I think) it is narrow; but if they did, they might do a great deal of miſchief, for when the Water runs in it, it is full of Swimmers.

How Crocodiles are taken.

Hippopotamus. There are *Hippopotamuſes*, or Sea-Horſes, alſo in this River, and there was one taken at *Girge*, in the Year 1658. which was immediately brought to *Caire*, where I ſaw it in the Month of *February*, the ſame Year. This Creature was of a kind of Tawny Colour, the hinder part of it was much like to a Buffler, however its Legs were ſhorter and bigger; it was about the bigneſs of a Camel, and had a Muzzle like an Ox. The Head of it is like to a Horſes, and very great, but its Eyes ſmall. It had a very thick Neck, a little Ear, wide and open Noſtrils, thick large Feet, and almoſt round, with four Toes in each, like a Crocodile, a little Tail like an Elephant, and little or no Hair upon the Skin, no more than an Elephant. In the lower Jaw it had four great Teeth half a Foot long, two whereof were crooked, and as big as the Horns of an Ox, and one on each ſide of the Jaw; the other two were ſtreight, and of the ſame bigneſs as the crooked, but ſtanding out in length. Many ſaid at firſt, that it was a Sea-Buffler, but ſome others and I, knew it to be a Sea-Horſe, becauſe of the deſcription that is given of it by Writers. It was brought dead

Dead to *Caire*, by ſome *Janizaries*, who ſhot it on Land, where it was come to feed; they fired ſeveral ſhot at it, before it fell, for the Bullets hardly pierced through its Skin, as I obſerved, but they fired one ſhot which hit it on the Jaw, and made it fall. For many years before, ſuch an Animal had not been ſeen at *Caire*.

But to return to the *Nile*, this River cauſes all the fruitfulneſs of *Ægypt*, and if it failed to overflow one year, there would be a Famine in the Land; nay if it did not riſe ſixteen foot, there would be great Scarcity; as alſo if it grew four and twenty foot, it would likewiſe occaſion a Dearth; becauſe the water covering all the Land too long, Seed-time would be loſt, when it ebbs off; it leaves a fat nitrous ſlime upon the ground, which ſo fattens the Land, that it would produce nothing, through too much Fatneſs, if they did not ſow Sand upon it, before they plant or ſow any thing therein; ſo that they are at the ſame pains to put Sand on their Land to unfatten it, as we are to Dung ours. Not that it never rains there, as many Dreamers would have us believe in Chriſtendom, ſqueezing their Brains to give a reaſon for that which is not in Nature, for it rains much at *Alexandria*, and *Roſſetto* alſo; but at *Caire*, which ſtands higher, it rains leſs; and yet I have ſeen it rain very hard every year for two days together in the Month of *December*, and at the ſame time, it Thundered ſo much, that the eleventh or twelfth night of the ſaid month, a man in the Caſtle was killed by Thunder, (though it had never been heard before that Thunder had killed any body at *Caire*. It is cold weather alſo in *December*, which I found by experience, but it is never ſo cold that one ſtands in need of a Fire. In the other Seaſons it is extream hot, but eſpecially in Summer. From *January* till *March*, they catch Snipes in *Ægypt*, in *May*, yellow Birds or Nitrials, which are nothing but a lump of Fat, and wild-Turtles, which are very good, but for the houſe-Pigeons they are good for nothing: In *September* alſo yellow Birds and Turtles, which come again, and at the ſame time Larks, that laſt till the years end. This Countrey indeed, is not only moſt fertile, but alſo very pleaſant; and it is not without reaſon that I ſaid elſewhere that *Ægypt* is an Earthly Paradiſe, inhabited by Devils: but certainly, the oppreſſion the people lye under from their Governours, abates much of their Pleaſure, as I ſhall ſay hereafter.

Fowling in *Ægypt*.

This Countrey produces a great deal of Corn, and Herbs of all ſorts, but no Fruits nor Wine, for it yields but very few Grapes, which are of thoſe great red Grapes, that have a very thick Skin, and little Juice in them. Many fair Trees grow there, which we have not in this Countrey, and eſpecially Palm-Trees, and the Sycamores or Fig-Trees of *Pharaoh*, which differ from thoſe Trees we call Sycamores, for thoſe of *Ægypt* are the true Sycamores; they bear Figgs that ſtick to the ſtock, which are not good, and yet the Moors for all that eat them; there are alſo Caſſia-Trees there, which are very lovely; they bear always both Bloſſoms and Fruit, the Bloſſoms of them being yellow, and having a very pleaſant Scent, which may be ſmell'd at a great diſtance.

Trees of *Ægypt*.

I wave many other plants, as the *Colocaſſe* and *Papyrus*, &c. which are deſcribed in *Proſper Alpinus*.

CHAP.

CHAP. LXXIII.

Of the Manners of the Ægyptians; *the Woman who pulls Worms out of Childrens Ears, and of the Arabick Language.*

Caire. *Maſr* or *Miſr.* CAire the chief City of *Ægypt*, called in Arabick *Maſr*, and in Turkiſh *Miſr*, as the whole Province of *Ægypt* is, (whereof it is the Capital) is

The Nations that Inhabit *Caire.* peopled by ſeveral different Nations, who may be reduced into ſome kinds, for there are the people of the Countrey, who are either Muſulmans or Chriſtians; the Muſulmans of the Countrey, are the Moors the Chriſtians, and the Cophtes. Beſides theſe, there are the Stranger Chriſtians, Turks and Jews; the ſtranger Chriſtians are either Franks or Greeks. I ſhall here ſpeak firſt of the Moors, after I have ſaid a word or two of the *Ægyptians* in general. The

The manners of the *Ægyptians.* People of the Countrey, (generally ſpeaking) both Muſulmans and Chriſtians are all ſwarthy, they are exceeding wicked, great Rogues, Cowardly, lazy, Hypocrites, Buggerers, Robbers, treacherous, very greedy of Money, and will kill a man for a *Maidin*; in ſhort, no vice comes a miſs to them: they are Cowards to the higheſt degree, and are very loath to fight, but when they fall out, they huff, ſcold, and make a terrible noiſe, as if they would cut one anothers Throats, and nevertheleſs, they refer their controverſie to the next man they meet, who makes them good Friends again; then Spectators and all together, (for they ſoon gather to a croud) lifting up their Hands, ſay the prayer which they call *Fatha*, (I mean when they are Moors) and then they are better Friends than ever they were before. Theſe wretches are uſed by the Turks like ſlaves, or rather like Dogs, for they govern them with a Cudgel, and a Turk will knock a Moor on the head, and he not dare to reſiſt, and indeed, when they ſpeak to a Turk, they do it with great reſpect. They labour and cultivate all the Land, and yet the Bread they eat, is very bad, and have not their Bellies full of that neither, though it be a moſt plentiful Countrey; and indead, they are of ſo bad a nature, that they want to be well beaten, and love thoſe the better for it, who beat them like Dogs, ſerving very well when they are ſoundly drubbed, whereas they are inſupportable, and will do nothing when they are gently uſed. They live a wretched life, their

Dgibn Halum moſt ordinary Diet being ſalt Cheeſe, which they call *Dgibn Halum*, with very courſe Bread; their Bread is as broad as our Plates, made like thin Buns, and conſiſts only of two round pieces of paſte, and as thin as Parchment, clap'd together and ſhewed to the Fire, ſo that one of them may very well be eaten at three mouthfuls; but it is ſo bad, not only for the blackneſs of it, but as being ill kned, worſe bak'd, and full of Coals and Aſhes, that I could never accuſtome my ſelf to it: It is cheap enough indeed, for you may have eight of theſe Cakes for a *Maidin*, which is worth about three half pence. For their Deſert or after-courſe, they ſuck Sugar-Canes; they are alſo great eaters of ordinary Melons, water-Melons and the like, whereof they have great plenty, and many ſorts which we have not, yet all cannot attain to them, though they be extraordinarily cheap. They are Apparrelled like the Turks when they are able; I mean the Moors, (for the Chriſtians wear neither any green, nor the white Turban) but moſt part of them are half naked, and many have no more but a blew ſhirt upon their body. They are a very ignorant ſort of people, and yet have Secrets which ſurprize the moſt knowing, many thinking them to be knacks of Magick; for to ſee a man take up a Viper in the Fields, handle and ſtroak it, open the mouth of it, and put his Finger therein, without the leaſt hurt, ſeems very ſtrange to me. They bring whole Sacks full of them into the City, and ſell them to the Apothecaries: They come often to the Quarter of the French, and boldly thruſting their hand into their Sacks, pull

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out a whole handful of them. One day one of theſe blades handling his Vipers in this manner in the quarter of the French, they brought a Pullet and made one of the Vipers bite it, which immediately thereupon died; ſo that it evidently appeared, that the Moor had ſomething about him which preſerved him againſt their Poyſon. But I cannot tell what to ſay of a Mooriſh Woman who lives in a corner cloſe by the quarter of France, and pulls worms out of Childrens Ears. When a Child does nothing but cry, and that they know it is ill, they carry it to that Woman, who laying the Child on its ſide upon her knee, ſcratches the Ear of it, and then Worms like thoſe which breed in muſty weevely Flower, ſeem to fall out of the Childs Ear; then turning it on the other ſide, ſhe ſcratches the other Ear, out of which the like Worms drop alſo; and in all there may come out ten or twelve, which ſhe wraps up in a Linnen-Rag, and gives them to thoſe that brought the Child to her, who keep them in that Rag at home in their Houſe; and when ſhe has done ſo, ſhe gives them back the Child, which in reality cries no more. She once told me that ſhe performed this by means of ſome words, that ſhe ſpake. There was a French Phyſician and a great Naturaliſt there, who attentively beheld this, and told me that he could not conceive how it could be done; but that he knew very well, that if a child had any of theſe Worms in its head, it would quickly die. In ſo much, that the Moors and other Inhabitants of *Caire*, look upon this as a great Vertue, and give her every time a great many *Maidins*. They ſay, that it is a ſecret which hath been long in the Family. There are children every day carried to her, roaring and crying, and ſuch as would ſee the thing done, need only to follow them, provided they be not Muſulman Women who carry them, for then it would coſt an *Avanie*; but when they are Chriſtian or Jewiſh Women, one may eaſily enter, and give a few *Maidins* to that Worm-drawer. The Language that is ſpoken in *Ægypt* is the Arabick, which is a dialect of the Hebrew, but very copious, and the moſt ample Language that ever I heard ſpoken, and is indeed uſed in a great many Countreys; it is very difficult to be pronounced, becauſe it has many guttural words; and therefore when the Turks at *Conſtantinople* would make themſelves merry, they make Arabs ſpeak that Language before them, and yet it is their holy Language for their *Alcoran*, and all their Prayers are in Arabick; it is a common ſaying with them, *That the Turkiſh Language ſerves in this World; the Arabick ſhall be ſpoken in Paradiſe, and in Hell the Perſian*, which nevertheleſs is a fine Tongue, and makes the greateſt part of the Turkiſh Poems and Songs; but ſeeing they extreamly hate the *Perſians*, they revile every thing that concerns them.

A Mooriſh Woman that pulls Worms out of Childrens Ears.

The Arabick Language.

CHAP. LXXVI.

Of the Circumciſion of the Mooriſh Females; and of the Santo's of Ægypt.

THE Moors are *Mahometans*, but they have ſome Superſtitions, which the Turks have not, for the Moors Circumciſe their Daughters, cutting off a little bit of that which is called the *Nymphæ*, and that Circumciſion is performed by Women. The Turks do not do ſo, they only Circumciſe their Boys. As the Moors are great Hypocrites, ſo have they many ſorts of *Santo*'s among them. They have dancing *Derviſhes*, of whom I wrote when I was at *Conſtantinople*, but they have a great many others beſides theſe, whom they much honour; among the reſt, there are ſome as horrible as the Dancers are pleaſant; I ſaw none of them at *Conſtantinople*, becauſe they perform

Circumciſion of Mooriſh Girls.

their Ceremonies too late, (though there be ſome of them towards *Tophana*) but at *Caire* I have often ſeen them very eaſily, becauſe they have a little Moſque in the quarter of France. They are cloathed much in the ſame manner as the Dancers, and have felt-caps after the ſame faſhion. Theſe men ſay their prayers much oftener than the other Muſulmans do, but chiefly on *Tueſdays* and *Thurſdays* about ten or eleven a clock at night. They all meet at the Moſque at the call of him who goes up to the top of the Tower, then they fall a ſinging ſome verſes of the *Alcoran*, which they often repeat, ſo that they have enough to laſt them till day, clapping their hands now and then againſt one anothers, playing on certain Drums and ſuch like Inſtruments; but about the middle, after they have long ſung the *Alcoran*, they all riſe upright and put themſelves into a Ring one behind another; then he who is the chief, ſings ſome prayers very loud; and in the mean time the reſt inſtantly ſay over and over, almoſt without fetching breath, *Allah*, which is to ſay God, making at every time a very low bow: ſo that their ſtraining to pronounce that word, which they draw out from the depth of their Breaſt, without intermiſſion or taking breath, with the frequent bending of their Body in theſe inclinations, make them look like men poſſeſſed, and eſpecially towards the end, when being quite out of Breath, one of them beats his Drum as faſt as he can and the reſt pronounce the word *Allah* as faſt, and almoſt as often as he ſtrikes upon his Drum; ſo that they foam like mad Dogs, and ſome with the violence of ſtraining, void Blood at the Mouth. This laſts about half an hour; but towards the end, they ſay no more but *Hau*, that is to ſay, he, which is as good as if they had ſaid God, becauſe they want ſtrength to pronounce *Allah*; inſomuch that to hear them about the end, one would think he heard ſo many Hogs grunting, when that is done, they ſit down as before, and take a little reſt, ſinging other Prayers; then towards the end they ſtart up and begin their ſweet Muſick again, which they do three times, and then continue on ſinging as before. I have often been ſtun'd with this at *Roſſetto*, where I fancy they do it more than in any other place, for my Chamber-Window looked into their Moſque: I lodged in a *Han* becauſe I would not part from the *Chiot* Gentleman, with whom I came from *Chio*. But at *Caire* they have a little Moſque in the quarter of the French, in which every *Tueſday* and *Thurſday* they fall to that Catterwouling about ten a Clock at Night; there they may eaſily be ſeen from the ſtreet, ſtanding over againſt the door of their Moſque, for one muſt have a ſpecial care not to enter into it, nor indeed to ſet foot upon the threſhold of the door. Theſe are a ſort of men that take a great deal of pains to damn themſelves. In their Proceſſions you always ſee ſome of theſe fools, who foam at the mouth like mad Men, and with ſhut eyes pronounce the word *Hou*, having a man on each ſide, to ſupport them for fear of falling; and they who can keep longeſt in that Extaſie, (for they think they are in an Extaſie) are the greateſt Saints. There are *Santo*'s alſo in *Ægypt* who go ſtark naked, many of whom I have ſeen without the leaſt rag to cover their Nakedneſs, either in Winter or Summer, but it is not very cold there, and they ſuffer all their Hair to grow as long as it can, for greater Mortification. Theſe men are highly honoured, and going to the Houſes of the chief Perſons of the City at dinner-time, they ſit down at Table, dine, and ſo go their way, and that is look'd upon as a bleſſing to the Houſe, they are very laſcivious Rogues, and that for both Sexes; and it is no fiction, that many Women who cannot be got with Child, kiſs their *Priapus* with great veneration, nay ſometimes they procure a Great-Belly by them. There was one of theſe blades heretofore carried a great Stone hanging at his *Glans*, and the Women heartily kiſſed it for a Big Belly. Others eat Serpents, and in my time there was one of them at *Caire*, whom they called the *Scheik* of the Serpents; this Man had always a great train of *Scheiks* and other people after him, when he went out, or returned home to his Houſe. I did not ſee him eat Serpents, but ſeveral who have ſeen him aſſured me of it, and it is a thing no body doubts of. I ſaw alſo at *Caire* a *Santo* who had a Turban as broad as a Mill-ſtone,

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and weighed above half a hundred weight; it was all patched up of ſeveral little pieces of different colours: Every one came and kiſs'd his hand with great reſpect, the weight of his Turban making him walk very ſoftly, and with a great deal of Gravity. There are many other ſorts of *Santo*'s, and in a word, enough in *Ægypt* to man out ſeveral Galleys. The Turks who are nothing near ſo ſuperſtitious as the Arabs, have no ſuch eſteem for them; and formerly there was a Baſha who ſent as many of theſe lazy Lubbards as he could find to the Galleys. They have alſo dead *Santo*'s to whoſe memory they bear a ſingular Reverence; ſome of them are Interr'd upon the High-ways and upon Bridges, and when the Moors find any of theſe Sepulchres, they aſk leave of the *Santo* who is within, to go that way, or croſs over that Bridge. But I think the chief of the dead *Santo*'s whom they reverence in *Ægypt*, is *Sidi Ahmet el bedoui*; for being at *Caire* on the ninth of *July*, I ſaw a great many people go to a certain Fair that is kept at a Village called *Menitegamr* in the Iſle or Delta of *Ægypt*, on the ſide of the Channel of *Roſſetto*. That Fair is held there, becauſe the ſaid *Scheik* is Interr'd in that place, where they pray at his Grave, and from all parts of *Ægypt* People come to this Fair and Devotion. They ſay that at that time, this *Sidi Ahmet el Bedoui*, yearly delivers three Slaves out of *Malta*, and three Moors fail not to be there, and affirm that the night before, they were brought from *Malta*, where they had been Slaves. One day a Turk of Quality, who had been a Slave in *Malta*, went thither, and finding theſe Rogues to aſſert a Lie with ſo much boldneſs, put ſo many queſtions to them, that he convicted them of the Cheat. They relate a great many vertues of this Helliſh Saint, of which it was none of the leaſt, that he never knew Woman, only lay with his own ſhe-Aſs They alſo tell how this *Santo* having ſome priviledge granted him by a Baſha, and that another Baſha offering to take it from him, he went on a time to the appartment of that Baſha, and being brought in before him, told him that he had had that priviledge a long time, and prayed him to let him enjoy it; but finding after much entreaty, that the Baſha was inexorable, he turned up his cap a little that the point of it might encline to one ſide, and ſaid to the Baſha, thou wilt not then ſuffer me to enjoy my priviledge? and the Baſha anſwered him no; then turning his Cap a little more to one ſide, thou wilt not then, (ſaid he to the Baſha) let me enjoy my priviledge; who replied no; then turning his Cap a great deal to one ſide, the Baſha perceived that the Caſtle leaned all to one ſide, and was ready to fall, for the Caſtle turned ſide-ways proportionally as he had turned his Cap, whereupon the Baſha in a great fright aſſured him that he would preſerve his Priviledge unto him, and prayed him to ſet the Caſtle upright as it was before, which he did, by ſetting his Cap by little and little to rights again. They have ſo much Devotion for that Saint, that when the Caravan of *Mecha* ſets out in time of that Fair, many leave the Caravan and Pilgrimage of *Mecha*, and pay their Viſits to that Saint. This devotion laſts a fortnight, and all Perſons Moors, Chriſtians and Jews, are ſuffered to go to that Fair. When they have viſited that Saint, they go to another not far diſtant, then to another, and ſo to four or five; in ſhort, they ſpend a Month in theſe Devotions.

Sidi Ahmet el bedoui. Menitegamr.

CHAP. LXXV.

Of the Cophtes.

Cophtes. THE *Cophtes* are Chriſtians, but *Jacobites*, that is to ſay, who follow the Hereſie of *Eutyches* and *Dioſcorus*, though ſome however among them be Orthodox, and are called *Melchites*. They have a Patriarch in *Alexandria*, whoſe Authority reaches very far, for he chuſes one of his Clergy and ſends him to be Patriarch to the *Abyſſins* in *Æthiopia*, as I ſaid before. The *Cophtes* are ſo very ignorant and unpoliſhed, that they have much ado to find a man among them fit to be their Patriarch, and ſo in my time, the Patriarchate had been vacant for ſome years; the truth is, there was another reaſon for it alſo, for they could not raiſe a ſum of Money that muſt be given to the Baſha, for the admiſſion of every new Patriarch. They retain a great many Fabulous ſtories taken out of Apocryphal Books, which they have ſtill among them. We have no Hiſtory of our Saviours life during his Minority, but they have a great many relations of it; for they ſay, that every day an Angel brought him Victuals down from Heaven, and that he ſpent his time, in making little Birds of Clay, which afterwards he breathed upon, and ſo throwing them up into the Air, they flew away. They ſay, that at our Lords Supper a roaſted Cock was ſerved up, and that then *Judas* being gone out to ſell and betray our Lord, he commanded the Roaſted Cock to riſe and go after *Judas*; which the Cock did, and afterwards brought back word to our Lord, that *Judas* had ſold him, and that therefore that Cock was admitted into Paradiſe. They ſay Maſs in the Cophtick and Arabick Tongues, and when they ſing the Paſſion, and come to the place where it is ſaid that *Judas* betrayed our Lord, all the people cry *Arſat*, that is to ſay, Horned Beaſt, (Cuckold) in this manner avenging our Lord, by reviling of *Judas*. And when they read that St. *Peter* cut off the ear of the High-Prieſt's Servant, all the People cry *Aſia Boutros*, that is to ſay, well fair you for that, *Peter*, as if they would encourage St. *Peter* by their Applauſe. The *Cophtes* ſerve for Clerks to the *Divan* of the *Beys* and Villages.

CHAP. LXXVI.

Of the Franks that live in Ægypt, and the Avanies which are put upon them.

Of the Franks in *Caire*. THere are Franks who live in ſeveral places of *Ægypt*, to wit, in *Caire*, *Roſſetto*, and *Alexandria*; but the Conſuls live at *Caire*, becauſe the Baſha reſides in that City; they have Vice-Conſuls in *Roſſetto* and *Alexandria*, and ſometimes in *Damiette*. There is in *Caire* a French Conſul, a Venetian, an Engliſh, and a Dutch; all other Nations that Traffick in that Countrey, or in any part of the Turkiſh Empire, go under the Banner of France, as the *Meſſines*, *Geneoſe*, &c. and the French Conſul protects them.

Conſuls of Franks at *Caire*. The Conſuls in *Ægypt* have from the *Grand Signior* a yearly Penſion of ſix thouſand *Maidins*, which amount to two hundred *Piaſtres*; but the Conſul of *Venice*, has only two thouſand *Maidins*, and yet is obliged to make a Preſent of about two thouſand *Piaſtres* to every new Baſha, whereas the reſt are excuſed for

for about a thouſand; for it is the cuſtome when a new Baſha comes, or a new Conſul enters into Office, to ſend the Baſha a preſent of ſo many Veſts, and ſo many beſides to ſome other Officers, which are rated at above a thouſand *Piaſtres*, not reckoning a great many other Vails that are to be given every day almoſt to the Souſ-Baſha and ſeveral other Knaves. When the Conſul hath ſent his Preſent, he demands Audience of the Baſha, who having aſſigned him a day, he goes to wait upon him, and the Baſha makes him to ſit down over againſt him in a Chair or Couch, or elſe near to himſelf upon a Divan, and when the Conſul takes his leave, the Baſha gives him a Veſt of Cloath of Tiſſue to put on, and one to the chief Trucheman, on whom alſo he beſtows a ſmall Penſion, and raiſes the pay of the Conſuls *Janizaries*. Herteofore the Conſuls had the honour of Beys, but at preſent they are pulled down very low, and ſo little regarded, eſpecially in *Ægypt*; that a Baſha makes no ſcruple to put Avanies upon them when he pleaſes; and while I was in *Ægypt* I knew the Turks and Jews ſqueeze from the French Nation above fourſcore or an hundred thouſand *Piaſtres* in one year, becauſe the Jews are very powerful in *Ægypt*, and govern all the affairs of that Kingdom; the Cuſtomes being in their hands, and they being the only *Serats* or Bankers. Beſides that, they enjoy ſome Offices about the Baſha, which make them have his Ear; and they daily put new inventions into his Head, for raiſing of *Avanies*: He has three principal Officers, to wit, the Baſha's *Schelebi*, which is an Office inſtituted within theſe few years; the Saraf Baſha, and the Saraf of the Baſha, who ſet their Wits continually a deviſing, and think of nothing elſe but of ways how to perſecute the poor Franks. A Turk told me one day, that the Jews were the Turks Hounds for catching Money from the Franks; for the Turks of themſelves are neither malicious nor cunning enough, to chaſe the Prey; but when once the Jews have made ſure of the Game, the Turks come in and carry all away. I have known the Conſuls ſeveral times put in Priſon, and always moſt unjuſtly. An Engliſh Merchant-man bound for *Ægypt* was met and purſued by ſix Turkiſh Ships coming from *Candie*; in the Chaſe he fired ſeveral Guns. and killed three *Janizaries*; but ſo ſoon as the Ships arrived in *Ægypt*, and this was known, the Engliſh Conſul was put into Priſon, and for ſome days kept there; but this is nothing, in reſpect of what happened ſome time after:

The Conſuls expence towards the Baſha.

An Avanie upon the Engliſh Conſul.

The Turks having freighted two French Ships with goods in *Alexandria*, the one commanded by Captain *Durbequi*, and the other by Captain *Civilliers*, and one Engliſh Ship, to all which they gave a good Freight; Captain *Durbequi* inſtead of going to *Conſtantinople*, (as he ought to have done) went to *Legorn*, with a deſign to make the beſt of his Cargoe; Captain *Civilliers* and the Engliſh Captain followed the Example; upon this, Ships durſt not come from Chriſtendom to Ægypt, fearing the loſs might be revenged upon them; but in the mean time, the Jews having had advice from *Legorn* that the Ships were arrived in that Port, preſently acquainted the Baſha with it, who at that time diſſembling his Indignation, ſent an *Aga* to aſſure the Conſuls that the Ships of their Countrey were in no Danger, and that they might come as freely and with as much ſafety as they did before, entreating the Conſuls to ſend this advice into Chriſtendom; each Conſul preſented the *Aga* with a Veſt to the value of fifty Piaſtres; for it is a general rule that *Aga*'s never come in Meſſage to any perſon whatſoever, Conſul or private man, Chriſtian or Turk, but they muſt be preſented according to the merit of the buſineſs, whether good or bad. A few days after, when they thought that the Conſuls had ſent Letters into Chriſtendom, according to the orders ſent to them, on which the Conſuls did really rely; one morning an *Aga* with a *Chiaoux* and ſuch other Rogues, came to their ſeveral Houſes, and halling them out like Thieves and Robbers by force, put them upon ugly Horſes without allowing them time to dreſs themſelves, one being in his Slippers, and another in his Night-Cap, and with all imaginable rigour carried them Priſoners to the Caſtle, being even in danger of being knocked on the Head in the Streets, for the Villains ſpead about a report that the Franks had robbed the *Grand Signior*'s Money, which much incenſed the People. The Dutch and Venetian Conſuls were carried away in the ſame manner, though they were not at all concerned

An unlucky buſineſs for the Franks in *Ægypt*.

concerned in the buſineſs, but they were no ſooner come into the Caſtle, when they were ſent home again to their Houſes; though for all that, it coſt them an hundred *Piaſtres* a piece to the *Aga*'s and *Chiaoux*, as a reward for the pains they had been at. The other two Conſuls lay ſeveral days in Priſon, nay, and were for the firſt day put in Chains, and at length were not releaſed, till their Nations paid great ſums for their liberty, and promiſed the Baſha to pay within a few Months, the value of the Ships Loadings; for which all the Merchants were obliged under hand and Seal. If the Capitulations made by *Monſieur de Breves*, were obſerved, ſuch violences would not be uſed, as I my ſelf have ſeen practiced by the *Souſ-Baſha*, who ſent his Officers one night into the quarter of the French, ſome Merchants walking then in the open place, which is at the end of their Quarter, having perceived them coming, retired to their homes, but the Villains purſuing them to the very tops of their Houſes, halled them out, and with all the ſpeed they could dragged them to a naſty Priſon, upon pretext that they had found them abroad at unſeaſonable hours, for it is prohibited to walk abroad in the ſtreets in the Night-time; but the French are excepted by the Capitulations, which ſpecifie that the *Souſ-baſha* is not to enter into their Quarter: They ran away with them in all haſte, for fear they might be taken from them; and to make them run the faſter, each of them was led by two *Cowas*, one holding one Arm and the other the other. Theſe *Cowas* are Mooriſh *Recors* or Officers, tall ſtrong fellows, who wear no other Cloaths but blew-Shirts, ſewed cloſe like Womens Smocks; they carry ſtaves as long as themſelves, and as big as a Mans Arm; and when they carry any man to Priſon, they give him now and then a blow with their Cudgel, which they hold in both hands by the end, that they may lay on the better. Thus were theſe Gentlemen dragg'd away, each of them by two of theſe great Devils, who emptied their pockets by the way, and pulled even the Rings off of their Fingers: but what was worſt of all, other *Cowas* followed them at the back, who ſo banged their ſides with their poles, that they were forced to keep their Beds for ſome days after. In the mean time the other Merchants, who thought that if they let them alone till next day, the Charges would be the greater, went immediately with the Conſul, (though it was eleven a clock at night) to the *Souſ-Baſha*, and preſented him with a Purſe, in conſideration whereof he releaſed the Priſoners, and let them go home with the reſt. Two days after, the Baſha threatened to Impriſon the ſame Merchants, under pretext that the Souſ-Baſha's Officers had found them with Women, though it was falſe, and though they could draw no evidence of the matter from ſome *Barberins* whom the Souſ-Baſha's men found at the ſame time in the French Quarter, and purpoſely clap'd into Priſon when they apprehended the French Merchants; however it coſt them three Purſes more to take up that affair. *Monſieur Honore de Bermond*, in whoſe Family the Conſulſhip of *Egypt* continued for many years, had a deſign to remedy all theſe Diſorders, who being a man of Reſolution and very well beloved in that Countrey, purpoſed to raiſe his Office to as high a pitch as ever it had been, and for that end, ſent his Chief Trucheman to *Conſtantinople*, with inſtructions to ſollicite the *Grand Signior* for ſeveral Orders, and among the reſt, for one to have two or three of the chief Jews Hanged before their own Doors in *Caire*, thereby to terrify the reſt from putting their tricks upon the French: and another of no leſs importance, to wit, that the Jews ſhould not demand from the French, repayment of the money they had lent them, becauſe they had received double the principal in Intereſt, (for they take one *per cent* Uſury a month, adding the Intereſt to the Principal every month, which amounts to conſiderable gains, doubling almoſt the debt in twenty ſix months time.) He ſpared not Money to accompliſh theſe things, and would eaſily have obtained them, if *Monſieur de Begue* had not come at that time, for his coming broke all the others meaſures, bred a confuſion among the Nation, and coſt them above threeſcore thouſand *Piaſtres*, for he promiſed the Baſha great ſums of Money to admit of him to be Conſul, and to ſend off *Monſieur de Bermond*, who for ſome time was obliged to give way to that violence. Had he obtained theſe orders from the Port, they might have contributed ſomewhat to the prevent-

Cowas.

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ing of ſo many Avanies; but the beſt courſe that could be taken, would be, to have the Capitulations made by *Monſieur de Breves* with *Sultan Amurat*, at that time *Grand Signior*, renewed at *Conſtantinople*: It is true, that would coſt a round ſum of Money, for the Turks do nothing *gratis*, but then it would exempt from Indignities, ſuch as go into thoſe Countries, that are remote from *Conſtantinople*, as *Caire* in *Egypt* is.

When a Frank goes along the ſtreets, you ſhall have one raſcally *Moor* ſpit in his face, another give him a blow with a Cudgel, and in the mean time he dares not ſo much as look them in the face, for fear of a preſent *Avanie*; for many times after they have beaten a Chriſtian, or it may be, given him a ſtab with a knife, though the Chriſtian hath not revenged himſelf, they'll go and complain to the *Cady*, ſaying that the ſame Chriſtian hath beaten them, and to lift the hand againſt a Turk, is a Crime that deſerves (with them) the cutting off of the hand; but the matter muſt preſently be compounded for Money, and the longer it is delayed, the more it will coſt; nay, you ſhall ſee a Turk, who having killed a Chriſtian that did him no hurt, go and complain to the *Cady*, that that Chriſtian had beaten him, or blaſphemed againſt the Law of *Mahomet*, which is a Crime for which a Chriſtian muſt be burnt, or turn Turk; and though commonly the *Cady* knows very well that all is falſe, yet he ſtill Condemns the Chriſtians, that he may get money; and if the party who is ſo unhappy, have nothing to give, they Charge the Nation with it, and exact it from them by force.

I ſaw alſo a Woman, who paſſing by a French man, purpoſely joſled him, and then went and complained that he ſtruck her a blow on the breaſt, and that ſhe had a big Belly, which coſt him an hundred Piaſtres. Diverſe ſorts of Avanies.

There are likewiſe Raſcals, who will inform againſt a Chriſtian, that they ſaw him with a Woman, but that they could not apprehend him, becauſe he made his eſcape, and they want not falſe Witneſſes for that; if it be a Turkiſh Woman with whom he is accuſed to have been, he muſt turn Turk, or Burn for it; if it be a Chriſtian or Jewiſh Woman, the rigour is not ſo great; but whether Turk, Chriſtian, or Jew, that (as any other *Vanie*) is compounded for Money.

In ſhort, they'll do any thing to ſuck Money from the poor Franks, obliging thoſe who live near to them, even to keep their Windows always ſhut, pretending that they would not have them look upon their Wives, but in reality, to get ſome Preſent from them.

I could make a whole Book of the *Avanies*, which I have ſeen practiſed when I was in that Countrey, but it is ſufficient to have mentioned ſome, to ſhew how much theſe Raſcals deſpiſe and inſult over us. I wave this among others, that all Chriſtians (whether they be Franks or not) muſt have a care to alight from their Aſſes, not only when they paſs by the *Mehkieme* (which is the Hall of Juſtice,) but alſo when the chief of the Scherifs paſſes, or when they meet ſeveral Perſons of Quality, and eſpecially the Black Eunuchs coming from the *Grand Signior's Serraglio*, who are Men of Power; now ſeeing theſe Devils are very proud, they have always a great Train with them, and make the Chriſtians render them that teſtimony of Reſpect, which nevertheleſs is not their due, but a Cuſtome abuſively introduced; but if a Chriſtian did not alight as they paſſed by, their *Cowas* would diſmount him, and drub him ſoundly with their Cudgels. *Mehkieme.*

CHAP.

CHAP. LXXVII.

Of the Veſtments which the Greek Patriarch of Alexandria *wears when he Celebrates.*

A Greek Patriarch in *Alexandria.*

I Have but little to ſay of the *Greeks* in this place, having ſpoken of them elſewhere. There are many of them in *Ægypt*, and have a Patriarch there, who (aſwel as the Primate of the *Cophtes*) carries the Title of Patriarch of *Alexandria*, but he reſides commonly at *Caire*. I ſaw him Celebrate *Maſs* at *Caire* on a *Holy-Thurſday*, and ſhall here relate in few words, what I obſerved of that Ceremony. This Patriarch, when he Celebrates, is cloathed in the ſame Veſtments as the other Patriarchs are, except that he has a Stole over theſe Veſtments, which the others have not, and which was given to a Patriarch of *Alexandria* by a Pope. Over that Stole he wears the *Pallium*, which is bigger and longer than that of the *Latin* Arch-Biſhops; then he puts upon his head a lovely *Tiara*, or Cap of Silver gilt, ſet thick with fine Pearls, ſome of which are pretty big, with many large Rubies, Emeralds, and other ſuch Precious ſtones, but it hath not three Crowns, as the *Tiara* of the Popes has. This Cap was preſented to him by the Duke of *Muſcovy*, who is never omitted in all the Prayers of the *Greeks*: It is certainly a very rich Cap, though it come far ſhort of the riches of the Crown of the Popes, which is kept in the Caſtle of St. *Angelo*. The Patriarch Celebrates *Maſs* as all other Greek Prieſts do; only after the Epiſtle hath been read in Greek, it is alſo read in Arabick; it is the ſame with the Goſpel, and ſome other Prayers, which the Patriarch ſays aloud in Greek, and then repeats in Arabick.

Ceremonies at the Greeks *Maſs*, on *Holy-Thurſday.*

As to the Communion, when the Patriarch hath conſecrated ſome pieces of Bread, then the Wine in a very great Chalice, becauſe of the great number of Communicants; he crumbs ſome pieces of that Conſecrated Bread into the Chalice, then having publickly asked Forgiveneſs of all that are preſent, he Communicates of the Lord's Body; afterwards taking the Cup, and having ſaid ſome Prayers, he ſays, *In Name of the Father*, and takes a little of the hallowed Cup; then having ſaid, *and of the Son*, he takes a little more; and laſtly, *and of the Holy Ghoſt*, he takes a third ſip. When that is done, he Communicates the Prieſts, giving each of them the Bread, which they receeive in one hand, and holding the other under to receive any thing that might fall, they go to the ſide of the Altar, where after ſome Prayers, they ask Forgiveneſs of the reſt, and then Communicate; after that, they go to the Altar, where the Patriarch gives them the Cup at three times, as he took it himſelf, ſaying, *In Name of the Father, and of the Son, and of the Holy Ghoſt.*

The People Communicate without the Chancel from the hand of a Prieſt, who taking the Chalice, goes to one of the ſide Doors of the Chancel, where in a gilt Silver-Spoon he gives of the Conſecrated Bread crumbled into the Wine (as I ſaid before) to all who come to receive; but the truth is, they go to the Commrnion with far leſs reverence than the Latins do.

Maſs being over, the Patriarch went in the body of the Church, to a place Rail'd in, raiſed about three foot from the ground, at the end whereof there was a Chair for him, and on each ſide, ſix Chairs, for twelve Prieſts that followed him; and there being all in Copes, they ſate down. Theſe twelve Prieſts repreſented the twelve Apoſtles; then a Prieſt went to the Chancel-door, and turning his back to the Altar, read the Goſpel for *Holy-Thurſday* in Greek: In the mean time, the Patriarch put off his Patriarchal Ornaments, without the aſſiſtance of any, and putting on again his *Tiara*, he tied one Napkin about him, and put another by his ſide; then ſetting a great Baſon and Ewer upon the ground, he poured a little Water into the Baſon, making the ſign of the Croſs, giving the Ewer to a Clerk, who poured water upon the foot of the firſt of the twelve Apoſtles, whilſt the Patriarch waſhed and rubbed it well with his hands, then wiped it with his napkin, and offered to kiſs it, which the

Prieſt

Prieſt would not ſuffer. He did ſo to the reſt, pouring always out water for every one of them, with the ſign of the Croſs; but when he came to the twelfth, that Prieſt (who repreſented St. *Peter*) roſe and made as if he would not ſuffer the Patriarch to waſh his Feet, in imitation of St. *Peter*, who was unwilling that his Maſter ſhould render him that ſervice; but at length, after he had ſpoken a little, and that the Patriarch had made anſwer, he ſate down, as St. *Peter* did, who being told by *Jeſus Chriſt*, That he could have no part in the Kingdom of Heaven, if he ſuffered him not to waſh his Feet, ſaid, *Not my Feet only, but my alſo Head and Hands.*

During this Ceremony, nothing was to be heard in the Church, but the groans and lamentations of Men and Women, which were ſo loud, that they moved even the moſt obdurate almoſt, to ſhed tears alſo, and yet the ſubject of all this weeping, was, only to ſee the Patriarch waſh the Feet of theſe Prieſts. After this, the Patriarch put on his Patriarchal Habits again, and the Ewer and Baſon were carried away; then came ſuch a Croud about him that carried them away, that I thought they would have ſtifled him, every one ſtrove to dip a Handkerchief into that Foot-laver, and came on ſo faſt, that before the Clerk had made ſix ſteps, the Baſon was as dry as ever it was. Then the Goſpel was read, the Heads whereof the Patriarch explained in a Greek Sermon, and ſo the Ceremony ended.

CHAP. LXXVIII.

Of the Jews and Turks that are in Ægypt.

IT remains now that I ſpeak of the Jews and Turks who are in *Ægypt*. As for the Jews, I have ſpoken of them before, and ſhall only add here, that there a great many Jews at *Caire*, who have a Quarter where they all live by themſelves; this is a large Quarter, and contains a great many Streets, but all ſhort, narrow, naſty and ſtinking. The Jews manage all the Cuſtoms in *Ægypt*, and all the *Serafs* are Jews. *Ægypt* is Governed by a Baſha, ſent thither by the *Grand Signior*, and it is the ſecond Baſhaſhip of all the Turkiſh Empire; that of *Buda* is the chief, but it is only in Honour, for it yields no Profit; on the contrary, the *Grand Signior* is obliged to ſend Money thither for maintaining the Gariſon: But this is a profitable Government, for the firſt day the Baſha of *Ægypt* arrives at *Caire*, he hath an Hundred thouſand *Piaſtres*, and every Month after, ſeven Purſes, not reckoning the many caſual Profits which he has on all occaſions. And indeed, he buys this Government, paying for it ſometimes two or three hundred thouſand *Piaſtres*; and beſides that, he muſt furniſh vaſt Sums from the Revenue of *Ægypt*, before he put a Penny into his own Coffers, paying yearly five *Hazna*. Now a *Hazna* or Treaſure, conſiſts of 1200. Purſes, which make thirty Millions of *Maidins*, that is Nine hundred and nine thouſand and ninety *Piaſtres* Royals, and thirty *Maidins*; ſo that five *Haznas* are fifty millions of *Maidins*, or Four millions five hundred forty five thouſand, four hundred fifty four *Piaſtres* Royals, and eighteen *Maidins*. One of theſe *Hazna* is ſent to the *Grand Signior* in Money, another in Proviſions, a third is employed in paying the Soldiers, and all Officers in *Ægypt*; the fourth is for the Preſent of *Mecha*, and the laſt for the Baſha. He is beſides all this, obliged now and then to give great Sums, for ſecuring himſelf in his Place, at leaſt till he be reimburſed the money that he hath laid out. For inſtance, One at *Conſtantinople*, may perhaps, offer the *Grand Signior* Two hundred thouſand *Piaſtres*, to be made Baſha of *Caire*; this is made known to him that is in place, who (if he have a mind to keep his place) muſt give the ſame ſum that the other hath offered, and ſo has the Preference. I believe the *Grand Signior* often impoſes upon them in this manner. So in the Year 1658. on the firſt of *July*, an *Olak* arrived at *Caire* from *Conſtantinople*, who

Jews in *Caire*.

Ægypt the ſecond Baſhaſhip of the Turkiſh Empire, and *Buda* the firſt.

The Profits of the Governour.

Hazna in *Ægypt*.

brought the Baſha a Sword and *Caftan* from the *Grand Signior*, as a Teſtimony that he continued him in the Baſhaſhip of *Ægypt*. It was thought at firſt, that the *Olak* was come to make him *Manſoul*; becauſe it commonly happens, that at the end of the *Ramadan*, when they have ſent the *Hazna* to *Conſtantinople*, they are made *Manſouls*. But this Man, (that he might be before hand with his Enemies) had ordered three thouſand Purſes to be given ſome time before at *Conſtantinople*, for his Confirmation in the place; for which the *Grand Signior* continued him in the Government. This *Olak* entred the Caſtle in the Morning with the *Caftan* and Sword, and then the Guns went off for joy. It is not to be thought ſtrange, that this Baſha ſo tyrannically oppreſſes People, but rather that he does not do it more. Every Baſha brings with him from *Conſtantinople*, the *Charavalla*, who takes care to Collect all the Cuſtoms of *Ægypt*, which wholly depend on him, and he Lodges in the *Serraglio* of the Baſha. Every one brings with him alſo his *Seraf*, who manages his Money: As for the *Seraf Baſha*, who is another Jew taken at *Caire*, he takes care of the *Grand Signior*'s Revenue. Then there is at *Caire* the *Cadileſquer*, or chief Judge, who is at *Caire* what the *Mufti* is at *Conſtantinople*, and is Independent of the Baſha, being ſent or recalled immediately by the *Grand Signior*: After them, there is in *Ægypt* Twenty four *Sangiack Beys*, and of thoſe who are called *Charkiſh Beys*, there are above forty. The *Charkiſh Beys* were Inſtituted before the *Sangiacks*, and their care is to Guard the City; yet they are inferiour to the *Sangiack Beys*, whoſe province is to keep the Country. Each Bey has a Purſe a Month, and to procure the place, it coſts at leaſt an Hundred thouſand *Piaſtres*, partly given at *Conſtantinople*, and partly in *Ægypt*. Moſt of theſe Beys are Renegadoes that have been Slaves, who endeavour at their own coſt, to make ſome of their ſlaves Beys, in their own Life-time, that they may have them at their devotion. Theſe Beys are the Lords of the Country, and are very powerful; ſome of them can command Ten thouſand *Arabs* in the Country, at an hours warning. There is one of theſe *Sangiack Beys* always at old *Caire*, who keeps Guard there, and another upon the Road from the *Matharee* to *Boulac*, and at ſome other places of *Caire*, for fear of the *Arabs*; and theſe *Sangiack Beys* mount the Guard by turns, and ſtay on every one his Month. There are two Cuſtom-Houſes belonging to *Caire*, to wit, one at *Boulac*, for what comes from *Roſſetto* and *Damiette*; and another at old *Caire*, for what comes from *Sayde*, or the *Thebais*. There is in *Caire* alſo a Sous-baſha, who is as it were a Mayor or Provoſt; he hath three Officers under him, to wit, the *Aſar Baſha*, who is a *Chorbagi*, the *Devedar*, who is his Lieutenant, and the *Oda Baſha*. There is a Sous-baſha alſo at *Boulac*, and another at old *Caire*. As to the Militia, there are Twelve thouſand *Janizaries* in *Ægypt*, of whom there is Seven thouſand in *Caire*; beſides Thirty five thouſand others, who are under pay in the Country. When the *Janizaries* march in body, about ten in Front, a *Janizary* carries a *Borachio* full of Water, with ſeveral Cups, to give his Comerades who are dry, Water to drink; and this charge is ſo Honourable, that when they are removed from it, they are made *Chorbagis*. The Officers of the *Janizaries* are, the *Aga*, who is General, the *Kiaya*, who is his Lieutenant, the *Baſch Chaouſch*, who is Enſign, the *Beitulmal Chaouſch*, the *Alai Chaouſch*, who is Serjeant Major, the *Koutchu Chaouſch*, who calls the *Chorbadgi*, that is Captain of a Company, the *Oda Baſha*, who is the chief of a Diviſion. To riſe to any of theſe Offices, one muſt have been *Saradge* to the *Kiaya* or *Aga*, then they mount up from the loweſt to the higheſt of theſe places The *Chorbagis* are made either for Money, or ſome ſignal piece of Service; *Oda Baſhas* are preſented according to Seniority. No *Moors* are made *Janizaries*, and they exclude them, that they may keep them always under. Nevertheleſs, the ſtrength of *Ægypt* conſiſts chiefly in the *Arabs* of the Country, who will get together into a Body of ſeveral thouſand Horſe, in the twinkling of an Eye.

The cauſe of the Avanies of the Baſha of *Ægypt*.

Officers of *Ægypt*.

Charavalla.

The *Seraf* of the Baſha.

Seraf Baſha.

Cadileſquer of *Ægypt*.

Sangiack Beys of *Ægypt*.

Charkiſh Beys of *Ægypt*.

Beys of *Ægypt*.

Cuſtom-Houſes in *Ægypt*.

Aſar Baſha.

Devedar.

Payed Soldiers in *Ægypt*.

Baſch Chaouſch

Alai Chaouſch.

Koutchu Chaouſch.

Chorbadgi.

Oda Baſha.

No Moors *Janizaries*.

CHAP.

CHAP. LXXIX.

Of Puniſhments in Uſe in Ægypt.

THE uſual Puniſhments in *Ægypt* are Beheading, which they dextrouſly perform: For the *Sous-baſha* finding a Robber, or any one that looks like ſuch, ſeiſes him, and making him kneel, one of his Men cuts off his Head at one blow with a Shable, and yet not ſtriking with great force neither; but drawing towards him the Shable, and ſo uſing the whole length of it, he never fails at the firſt blow to ſever the Head from the Body. Impaling is alſo a very ordinary Puniſhment with them, which is done in this manner. They lay the Malefactor upon his Belly, with his Hands tied behind his Back, then they ſlit up his Fundament with a Razor, and throw into it a handful of Paſte that they have in readineſs, which immediately ſtops the Blood; after that they thruſt up into his Body a very long Stake as big as a Mans Arm, ſharp at the point and tapered, which they greaſe a little before; when they have driven it in with a Mallet, till it come out at his Breaſt, or at his Head or Shoulders, they lift him up, and plant this Stake very ſtreight in the Ground, upon which they leave him ſo expoſed for a day. One day I ſaw a Man upon the Pale, who was Sentenced to continue ſo for three Hours alive, and that he might not die too ſoon, the Stake was not thruſt up far enough to come out at any part of his Body, and they alſo put a ſtay or reſt upon the Pale, to hinder the weight of his body from making him ſink down upon it, or the point of it from piercing him through, which would have preſently killed him: In this manner he was left for ſome Hours, (during which time he ſpoke) and turning from one ſide to another, prayed thoſe that paſſed by to kill him, making a thouſand wry Mouths and Faces, becauſe of the pain he ſuffered when he ſtirred himſelf, but after Dinner the Baſha ſent one to diſpatch him; which was eaſily done, by making the point of the Stake come out at his Breaſt, and then he was left till next Morning, when he was taken down, becauſe he ſtunk horridly. Some have lived upon the Pale until the third day, and have in the mean while ſmoaked Tobacco, when it was given them. This poor wretch carried the Scales and Weights, of thoſe who go about to viſit the Weights, to ſee if they be juſt, and he had ſo combined with ſuch as had falſe Weights, that he brought falſe ones alſo with him; ſo that the Searchers not perceiving the change of their own Weights, thought the other to be juſt. When *Arabs*, or ſuch other Robbers are carried to be Empaled, they put them on a Camel, their Hands tied behind their Backs, and with a Knife make great gaſhes in their naked Arms, thruſting into them Candles of Pitch and Roſin, which they light, to make the ſtuff run into their Fleſh; and yet ſome of theſe Rogues go chearfully to Death, glorying (as it were) that they could deſerve it, and ſaying, That if they had not been brave Men, they would not have been ſo put to death. This is a very common and ordinary Puniſhment in *Ægypt*, but in *Turkie* it is but very rarely put into practice. The Natives of the Country are puniſhed in this manner, but the Turks are ſtrangled in Priſon.

Puniſhments in *Ægypt*.

Impaling.

CHAP. LXXX.

Of the Inconveniencies and Ordinary Diſtempers at Caire.

Ordinary Inconveniencies that happen at *Caire*.
Heat in *Egypt*.
Drink in *Egypt*.

THE firſt Inconvenience to be felt at *Caire*, is the exceſſive Heat, which is ſo intolerable, that one can ſcarcely do any thing, and what is worſe, there is no ſleeping hardly there in Summer. For when you go to Bed, you'll find the Sheets full of Sand, and ſo hot, that I think they could not be more, after long warming with a Warming-pan. What you drink there, is commonly as hot as your Blood, for you muſt not think of Ice, Snow, or a Well there; all that can be done, is to put the Water into certain Pots of a white Earth, that Tranſpires much, and leave them abroad in the Night-time, having done ſo, the Water is indeed pretty cold in the Morning; but in the Day-time they put thoſe Pots in Windows, which receive any little breeze, and there the Water cools a little, or at leaſt loſes ſomewhat of its heat; and it is a great happineſs in that Country, to have a Window that lies well for a breeze, and a *Bardaque*, or Pot, that is Tranſpirable. Beſides theſe Inconveniencies, there is that of little Flies, or Muſketto's, which I reckon the greateſt of all. No Man can believe but he who hath felt it by Experience, how uneaſie and troubleſome theſe Inſects are in *Ægypt*; there are always ſwarms of them buzzing about People, and continually pricking of them, ſo that they make themſelves fat and plump with Man's Blood. There is no other remedy againſt theſe Gnats, but to have a very fine Cloth all round your Bed, which ſhuts very cloſe; and for all that, ſome always get in, when you go to lie down.

A pain in the Stomach is very common in that Country, and all New-comers are ſubject unto it, who finding themſelves in a hot Countrey, leave their Breaſt and Stomach open, and will not take Counſel. Nevertheleſs, the Air (which is ſubtile and penetrating) chills their Bowels, and cauſes dangerous Fevers and Bloody-Fluxes, eſpecially in Autumn when the *Nile* overflows, and therefore one muſt always keep the Stomach warm and well covered. There is another Diſtemper that reigns there alſo, and that is a ſwelling of the *Scrotum*, and to ſome (I may ſpeak without Exaggerating) their Cods ſwell bigger than their Head, which is occaſioned by the Water of the *Nile*; and I my ſelf was troubled a little with it, for the ſpace of eight days, but then it went away of it ſelf. To cure this Diſtemper, they make Inciſion with a Lancet in the ſwelled *Scrotum*, and let out the Water that is got into it. Sore Eyes are very common there, and very dangerous in the Summer-time; that is cauſed by the burning heat of the Sun, which reflects from the Ground upon the Eyes, and ſcorches them, as alſo from the Duſt, which is very ſubtile and ſalt, and is blown into the Eyes by the Wind, which is the reaſon that there are many blind in that Country. Whilſt I was in *Ægypt*, a French Merchant loſt an Eye ſo, and I have known other French troubled with that Diſtemper, who for a fortnight or three Weeks could not ſleep, becauſe of the ſharp pain they felt, which made them cry out and roar both Night and Day. In the Summer-time you hardly ſee any abroad in the Streets, but who are afflicted with that evil, and carry pieces of blew Stuff before their Eyes, and certainly, you ſhall find nine of ten whom you meet, with ſuch defenſives before their Eyes: Every one threatned me with that Diſtemper, and yet (thanks be to God) I never had the leaſt touch of it; perhaps, I took care to prevent it, becauſe in that bad Seaſon, every Morning and Evening I waſhed my Eyes with fair Water, and when I returned from Abroad I did the like, to waſh out any Sand that might have got into them. Pains in the Legs are very bad at *Caire*, and a great many have their Legs ſwollen to a prodigious bigneſs. There is alſo another Diſtemper, or rather Inconvenience,

ence, for it is more uneaſie than dangerous, which happens when the Water of the *Nile* begins to riſe; there is a kind of Inflammation, or Wild-fire, that runs over the whole Body, which exceedingly torments People by its pricking and ſtinging; and when you drink to eaſe and refreſh your ſelf, whilſt you are drinking, and after, you feel ſuch ſharp prickings, that you would think there were an hundred Needles ſtuck into you all at once; the *Provencials* call that *Des Arelles*, and it is an Inconvenience that laſts almoſt three Months. *Arelles.*
In *March*, 1658. after ſome days of high Winds, a certain Diſtemper broke out, which began with a Head-ach and Fever, and continued with a great Rhume: The Fever laſted not above two or three days at moſt, but it rendered Men ſo feeble, that all the Limbs ſeemed to be broken, and if Preſervatives were not uſed, the Patients relapſed into a Fever, that held them three Weeks or a Month, all in *Caire* from the higheſt to the loweſt, both Aged and Young were ſeiſed with it, and there was nothing to be heard every where but Coughing; this Diſtemper was ſo contagious, that it infected by the Breath. They called it *Abou Chamaa*, becauſe of a certain Song made ſome *Abou Chamaa.*
Months before, which began with *Abou Chamaa*, and ended with *Ha, ha, ha.* Now ſeeing that Diſtemper cauſed great Coughing, it was thought every one ſung *Ha, ha, ha*; wherefore the Baſha prohibited the ſinging of that Song with ſo much Rigour, that when the Sous-baſha found any one ſinging it in the Streets, though it had been but a Child, he ordered him to be laid down and Baſtonadoed; becauſe they fancied that the Song was the cauſe of the Diſtemper, which ſpread ſo far, that afterwards we learnt at *Jeruſalem*, and in other Places about, that they had been troubled with it at the ſame time; nay, the Corſairs who took us, had all had it at that time. I was told at *Caire*, that ten Years before, ſuch another Diſtemper had raged there, which they called *Makaſſa*, that made thoſe who were troubled with it, think all their Limbs to be broken; and they were Cured by eating of Oranges, which made them ſo dear at that time, that an Orange was worth half a *Piaſtre*, ſo long as that Diſeaſe laſted. Once every ſeven Years they have a Plague in *Ægypt*, making (during that time) the Circuit of the Turkiſh Empire, and yet it had been there a little before I came, two Years one after another, ſweeping away each Year, (as I was told) an Hundred thouſand Souls. All Diſeaſes in *Caire* are more dangerous during the *Hhamchin*, than in any other time. *Hhamchin.*
Hhamchin, is as much as to ſay a *Cinquantine*, becauſe during fifty days time, bad Winds blow. In the Year 1657. the *Hhamchin* began the ſeventh of *April*, and it begins every Year much about the ſame time. During theſe fifty days there blows a hot Wind, which brings a great deal of Sand into the Town; ſo that it gets not only into the Chambers, but alſo into Trunks, let the Windows and Trunks be never ſo cloſe ſhut; and when you go to Bed, you'll find the Sheets full of it. Theſe Winds are ſo hot, that they ſtop the Breath, and kill many People in the Caravans; as I ſaid before. Whilſt this *Hhamchin* laſts, all Diſeaſes are dangerous, and continue to be ſo commonly from that time until the 13, 14, 15, 16, of *June*, when the Drop or Dew falls infallibly in the Night-time, after which, Diſeaſes are not Mortal. This Drop is a Drop of Dew which falls in one of the aforeſaid Nights, and after that the Plague it ſelf is no longer Mortal. The Dew or *Egypt.*

CHAP.

CHAP. LXXXI.

Of the Remedies uſed by the Moors *in their Sickneſſes.*

THE *Moors* make no great deal ado about Phyſicking when they are Sick, and they never think of ſending for a Doctor, not only becauſe it would coſt them Money, but alſo becaue they look upon it as a Sin to make uſe of a Phyſician, admitting of none other but God Almighty; they make uſe of very Plain Receipts. And one day I ſaw a *Moor*, who had his Face all bruiſed and broken, with blows of a Cudgel, as if he had been cut with a Sword, apply to it (in my preſence) Gun-powder, with Cotten over it; and when I ſaw him again two days after, no marks of it appeared. When they are ſtung by a Scorpion, they eat a Raddiſh, and then all their apprehenſion of danger is over.

Bleeding in the Head.

They let blood in the Fore-head, to make them more watchful; and ſome, to cure their ſore Eyes. I have ſeen many *Barberins* let blood in the Fore-head, for a pain in the Head, and for ſore Eyes; they bind a Turban about the Neck, but not ſo ſtreight as to ſtrangle them, then he who lets Blood, feels for the Vein in the Fore-head, which being found, he puts the cutting end of a Raſor upon it, and giving the Raſor a philip, opens the Vein very neatly, and eaſily ſtops it again after it hath bled a good deal, with a little Cotten or ſome ſuch thing, nay, ſometimes with Camels dung.

CHAP. LXXXII.

Of the Money and Weights of Ægypt.

A Purſe.

IN *Ægypt*, they reckon Money by Purſes. A Purſe conſiſts of Five and twenty thouſand *Maidins*, which make an Hundred fifty ſeven *Piaſtres* Ryals, and nineteen *Maidins*, or Eight hundred thirty three *Boquells*, and ten *Maidins*. The Turkiſh *Chequin*, which they call *Scherif*, is worth ſeventy *Maidins*, and the Venetian, ſeventy five. The *Piaſtres* are worth Thirty three *Maidins*, the *Boquelles*, thirty. They are by corruption ſo called, for their name is *Abou Kelb*, that is to ſay, that hath a Dog, becauſe on one ſide of it there is a Lyon, which they take for a Dog; nay, the Jews call them in Spaniſh *Perros*.

Maidin.

They have other pieces of Money beſides. The *Maidin* is of Silver, about the bigneſs of a French Double, but very thin, with ſome Arabick Characters upon it; it is worth two *Aſpres* and a half, which is ſomewhat more than three Half-pence Engliſh. In a *Maidin*, there are eight *Forles* or *Bulbes*, which are pieces of Copper, as big as French Doubles, but thicker, and are in value ſomewhat leſs than an Engliſh Farthing; there are half *Forles* alſo.

Forles.
Quintal.
Rotte.
Quirat.
Medical.
Oque.

The Weights of *Caire*, are as at *Conſtantinople*; the *Quintal*, contains 150. *Rottes*, the *Rotte* 12. Ounces, the Ounce 12. Drachms, the Drachm 16. *Quirats*, the *Quirat* 4. Grains; the *Medical*, a Drachm and a half, the *Oque*, 400. Drachms, ſo that the *Oque* contains three *Rottes*, two ninths leſs.

CHAP.

CHAP. LXXXIII.

The Hiſtory of Don Philippo, *Prince of* Tunis.

HAving Sojourned a pretty while in *Ægypt*, and found no Company to Travel with farther, ſome other Conſiderations likewiſe prompting me, I reſolved to return into *Chriſtendom*. I took the occaſion of a great Engliſh Ship, called the *Recovery*, which lay at *Bouquer*, ready to ſet ſail for *Legorn*; there were good French Ships at *Alexandria*, where I might have been very well Accommodated. But for greater Security, I choſe rather to go in an Engliſh Ship, becauſe the Engliſh were at that time in Peace with thoſe of *Barbary*. I alſo choſe that Paſſage, as having a great deſire to ſee *Tunis*, where that Ship was to touch, to land Don *Philippo*, with ſeveral other Barbary Men who were on Board of her; and becauſe I had got a pretty familiar Acquaintance of him during this Voyage, I think it will not be amiſs to give here a ſhort view of his Hiſtory, according as I had it from himſelf by pieces, and a certain *Sicilian*, who had waited upon him ever ſince he arrived in *Sicily*.

Don *Philippo*, whoſe Turkiſh name is *Mahomet*, is the Eldeſt Son of the late *Dey Ahmet*, fourth *Dey* of *Tunis*, who was a very auſtere Man, but yet fond of this Son, that was the Eldeſt of ſeveral other Boys he had. This Prince *Mahomet* being very young, was made General of the Galleys of *Biſerta*, and made an Expedition with them; after which, (being as yet but ſeventeen or eighteen years of Age) his Father Married him to the Daughter of the Baſha of *Tripoly*, againſt his Inclination, who loved not the Lady, though ſhe was very Beautiful; but he was forced to Diſſemble, for fear of provoking his Father, who was ſo violent a Man, that his Anger was always Fatal. The Marriage was Celebrated with all imaginable Magnificence, and for the ſpace of three days, there was nothing but Feaſting, Plays, Tilting, and other Diverſions, the Father ſparing no Charges in Celebrating the Solemnity of the Wedding. In the mean time, though this Prince was greatly Reſpected, yet he reſolved to quit all his Hopes, and eſcape into a Country where he never had been, and was unknown; he carried on his Deſign ſo cunningly and ſecretly, that nothing of it was ſuſpected till he was gone. Pretending one day to go take the Air in ſome place beyond *Goletta*, he went into a little Boat with four or five Chriſtian Slaves, and ſome *Moors*, to row them. When he was paſt the *Goletta*, and got a pretty way from it, he put aſhoar ſome of his *Moors* upon pretext of ſending them for ſomething, and then going off to Sea, and a little after, making a ſign to the Chriſtians, that it was now time for them to declare themſelves, and begin; he ſhot one of the *Moors* that remained with an Arrow; and the Chriſtians aſſiſting him, all the reſt were quickly killed, or forced to leap into the Sea, of whom ſome ſwam aſhoar. They then directed their Courſe towards *Sicily*, and ſucceeded ſo well in it, that in two days time they arrived at *Mazara*. The Vice-Roy of *Sicily* was no ſooner informed of it, but he ſent for the Prince to *Palermo*, where he was lodged in the Profeſs-Houſe of the Jeſuits, and being there inſtructed in the Chriſtian Religion, he was afterwards Baptiſed in the Cathedral Church, by the Arch-Biſhop of *Palermo*, the Vice-Roy being God-Father, and the Vice-Queen God-Mother, who named him *Don Philippo*. He went from thence to *Rome*, where he was well received and much honoured by the Pope, who gave him good Preſents. He went to *Spain*, where the King allowed him a Penſion, and retiring to *Valentia*, he fell in love with a Spaniſh Lady, of no great Fortune, but very Witty, who played very well on the Lute, and Sung to admiration (which was enough to engage the Prince, who is a paſſionate lover of Muſick) he Married her privately, and was at ſome Charges about it. In the mean time the King of *Tunis* being informed that his Son was fled into Chriſtendom, fell into ſuch a Rage, that he put about twenty to Death, Slaves and others, and among the reſt, the unfortunate Wife of this Prince *Mahomet*, (whom for the

the future we ſhall call *Don Philippo*) whom he cauſed to be ſtrangled, as having favoured the flight of his Son. But then, it being out of his Power to Chaſtiſe his Son in Perſon, he Diſinherited him, leaving him not ſo much as one Farthing. Now the Mother of *Don Philippo*, who was no leſs afflicted for the loſs of her Son, (whom ſhe paſſionately loved) bethought her ſelf of all ways how ſhe might recover him, and prevailed ſo far with an Engliſh Captain, that he promiſed to bring him back. This Traytor in execution of his deſign, came to *Valentia*, where having ſoon got acquaintance of this Prince, he found that he wanted Money, and ſupplied him. *Don Philippo* having got Money, made an Equipage, and ſoon ſquandered away two or three Thouſand Crowns, that were lent him. But ſome time after, the Captain demanding payment of his Money, put the Prince to a great plunge: He offer'd the Captain a Letter to his Mother, who would pay him all that he had Borrowed of him; but the Captain would not have it. Saying, That he was no more owned in that Country, now he was turned Chriſtian, but that he adviſed him to return to *Rome*, where he had been well received, that his Holineſs would ſtill receive him in the ſame manner, and quickly put him in a condition to repay him; offering him at the ſame time to carry him thither in his Ship. The Prince embraced the offer, and taking his Wife and ſome Chriſtian Servants on board with him, put to Sea; but the Captain in ſtead of directing his Courſe toward *Rome*, ſtood away for *Tunis*, ſo that the Prince was all in amaze when he knew *Goletta*. He had had intelligence in *Sicily* of the death of his Father, and therefore finding himſelf betrayed, he made a Vertue of Neceſſity; and writing a Letter privately to ſome Friends that he had at *Tunis*, he ſent it aſhoar by ſome of the Ships Company, who ſecretly brought him an anſwer. He acquainted thoſe his Friends with his arrival, and asked their advice what way he ſhould enter *Tunis*. They ſent him back an anſwer, That they would come next day with a Brigantine, and carry him away as by force. Wherefore next Morning he went out in the Ships Boat, that he might go Fiſh near the ſhoar, and took with him the *Sicilian* I mentioned before, who hath always ſerved him. This Man, who was made believe that they were caſt upon *Tunis* by foul Weather, would have diſſuaded him from that Fiſhing, telling him that he might be known: But he anſwered, That he was ſo much altered, that he did not at all fear that, for he had now been ſeveral Years abſent. They were no ſooner got off from the Ship, but a Brigantine full of Armed Men came up towards them, who having fired ſome ſhot in the Air, entred the Boat, and with great reſpect ſaluted the Prince. But the poor *Sicilian* (who ſteered the Boat) was much ſurpriſed, not knowing what to do. Immediately they were carried to *Tunis*, where being arrived, *Don Philippo* went to ſee the *Dey* firſt, and then his Mother; who expected him with great impatience. The *Dey* ordered him, as a Puniſhment for his flying into Chriſtendom, to walk through the Town in the Spaniſh Apparel he then wore, ſo that he was a Laughing-ſtock to all the People; but if he had not had good Friends, he had loſt his Head for his flying. After he had ſeen his Mother, they put him into Turkiſh Apparel: But when they came to cut off his Hair (which was very lovely and long) he told me, he had much ado to conſent to it, and thought that he could more willingly have ſuffered Death, than parted from his Hair. Nevertheleſs, having ſent for direction from his Confeſſor concerning the matter: His Confeſſor ſent him this Reſolution, That the Chriſtian Religion conſiſted not in Hair, and that therefore he ſhould ſuffer it to be cut off. Then he ſent for his Wife to *Tunis*, (ſhe being with Child) but he had much ado to preſerve his Servants liberty; for the *Dey* and *Aga* of the *Divan*, would have had them made Slaves, nevertheleſs they retained both their Liberty and Religion. Two years after, he would have ſent his Wife back again into Chriſtendom, but they would not ſuffer him; however after many difficulties, ſhe went away attended by a Servant of the Princes, leaving a Son behind her, and came to *Genoa*, where ſhe put her ſelf into a Nunnery, and hath ſince continued.

Now *Don Philippo* having been Diſinherited by his Father, had nothing to Live on but what he had from his Mother, who is very fond of him: Nor is he put into any Place, becauſe they ſtill believe him to be a Chriſtian, there being

being none great nor ſmall in *Tunis*, but knew him by the name of *Don Philippo*; for my part the firſt time I went to his Houſe when I was at *Tunis*, having asked for the Houſe of *Don Philippo*, every body told me the way to it.

Now to diſpoſſeſs them of the belief they have that he is ſtill a Chriſtian at Heart, he reſolved ſome years after his return, to undertake the Pilgrimage of *Mecha*, and ſo wheadled a Brother of his own, that he engaged him in the Journey, who bore *Don Philippo*'s Charges and his Sons, whom he took with him. So ſoon as he came to *Caire*, he made acquaintance with the Franks, and then hired a Houſe in the quarter of the French, where he came two or three times a week to drink Wine and make merry with the Franks; and the time being come that the Caravan parts for *Mecha*, he travelled thither in company of the *Megrebins*, and upon his return, the occaſion of this Engliſh Ship preſenting, he reſolved to return by Sea to *Tunis*.

This Prince is a tall and handſome well ſhaped Man, and was not then above thirty years of Age, he has a great deal of wit, and ſpeaks Italian and Spaniſh naturally well. He is a lover of Muſick, and therefore has ſeveral Slaves, who played ſome on the Harp, others on the Flute and Lute. His Son was then a little Boy about ſeven years old, handſome and witty, like his Father.

This ſame *Don Philippo* for all he is ſo poor, makes his Brothers ſo ſtand in fear of him, that there is none of them dares to look him in the Face.

CHAP. LXXXIV.

Our Voyage from Caire *to* Alexandria. *What the Hhouames are.*

FRiday the third of *January*, 1659. I parted from *Caire*, and embarking at the *Giſſiere*, which is a pleaſant place, upon the ſide of the *Nile*. where many go to divert themſelves, and where our Boat ſtayed for us, with a fair wind we ſailed as far as *Tono*, which is half way from *Caire* to *Roſſetto*: Some hours after we parted from *Caire*, we met the Boat of *Don Philippo*, which we Saluted with ſome Volleys of our Fowling-pieces: We arrived at *Tono Saturday* the fourth of *January* after Midnight; but there the Wind turned contrary, which put us to a great deal of trouble, and a main Rope of our Tackle breaking, we had almoſt been caſt away Boat and all, but having quickly recovered it out of the Water, and re-fitted it with all haſte, we continued our courſe, making ſtill a little way, though the wind was full againſt us; at length perceiving that the Wind was like to continue ſo, we put a-ſhoar at *Derout Tueſday* morning the ſeventh of *January*, and went by Land to *Roſſetto*, ſix hours Journey diſtant from *Derout*; we arrived the ſame day, *Tueſday* the ſeventh of *January*, at *Roſſetto*. *Tono.* *Derout.*

Upon the way from *Caire* to *Roſſetto* there are ſome pretty Towns, which I had not obſerved as I went from *Roſſetto* to *Caire*, as *Foa*, *Sewdion*, *Derout*, and ſome others. We ſtayed for our Boat wherein our luggage was at *Roſſetto*, where it arrived on *Wedneſday* morning the eighth of *January*, and *Thurſday* the ninth, we parted from *Roſſetto*, about two a Clock in the Morning. *Foa.* *Sewdion.*

Betwixt *Roſſetto* and the Sea-ſide, there are eleven Pillars fixed in the Ground, and a Palm-Tree, at ſome hundreds of Paces diſtant one from another; they are put there to mark the way, becauſe it is a Deſart, and beſides, the ways moſt commonly are covered with Rain-water; and if a Man ſhould miſs his way in that Deſart, it would take him above a day to find it again. We followed then theſe marks by Moon-light, and being got to the Sea-ſide,

Caſa Roſſa. Media. came to *Caſa Roſſa*, which is half way betwixt *Roſſetto* and *Media*, where we arrived about three hours after day. *Media* is above half way from *Roſſetto* to *Alexandria*.

Having reſted there about an hour, we croſſed over in the Ferry-boat, paying a *Maidin* for our Houſe-room and paſſage; and after we had travelled a good way, about two a clock in the Afternoon we came to *Alexandria*, twelve hours Journey diſtant from *Roſſetto*, betwixt which two Towns there is no other Inn but *Media*, where you have nothing but Water and Houſe-room, ſo that what you eat and drink, you muſt carry with you.

From *Caire* to *Alexandria* it is about an hundred and fifty miles by Land, which is commonly travelled in three days, becauſe they travel day and night, reſting a little in the Morning and Afternoon. I ſaw nothing in *Alexandria* but what I had ſeen the time before, when I was there, only they ſhewed me a *Hhouame*, and told me that theſe *Hhouames* are a ſort of Vagabond People among the *Arabs*, who lodge as they do, under Tents, but have a certain particular Law to themſelves; for every night they perform their Prayers and Ceremonies under a Tent without any Light, and then lye with the firſt they meet, whether it be Father, Mother, Siſter or Brother; and this is far worſe than the Religion of the *Adamites*. Theſe People though, ſculk and keep private in the City, for if they be known to be *Hhouames*, they are Burned Alive.

Hhouames

CHAP. LXXXV.

Our arrival at Bouquer; *a Ship caſt away in the Port of* Alexandria. *A deſcription of* Bouquer.

I Stayed at *Alexandria* till the Ship was ready, whereof the Purſer having given us notice, we ſent away our Goods and Proviſions, which we had prepared before hand, for one muſt not delay thoſe preparations till the Ship be juſt ready to ſail. When a man is alone it is no bad way to agree with the Captain for Diet, eſpecially with the Engliſh, who treat well, but beſides that, one muſt ſtill have ſome ſmall proviſion for himſelf in private. For our parts being five in company, to wit, three *Marſeilleſe*, my ſelf and my man, we provided all things for ourſelves.

We took Boat then on *Thurſday* the thirtieth of *January*, to go on board the Ship, which was at *Bouquer*, (but not before we and our Goods had been ſearched at the Cuſtome-houſe) where we were encompaſſed with an Army of Rogues that begged ſomething of us, and to ſay the truth, it is no eaſie matter, for a Stranger to Embark there, for there are ſo many of theſe Raſcals to whom ſome *Maidins* muſt be given, that one is quite Stunned with them. At length being in the Boat, we went to the Block-houſe to give in our Cockets, to ſhew that all our Goods had been ſearched at the Cuſtome-houſe; and there it behoved us alſo to pay three *Maidins* a piece; but thoſe that are at *Bouquer*, cannot be ſearched, for they are without the reach of Cannon ſhot.

From the *Farillon* or Block-houſe, we went ſtreight to *Bouquer*, where we arrived about ſix a Clock at Night, but it blew ſo hard, that we durſt not go a board the Ship; ſo that we put a-ſhoar and lodged in a Coffee-Houſe, keeping our Boat with us, for there was none to be found there, and that was the reaſon we came by Sea, and not over Land, knowing very well that we ſhould find no Boats there; beſides it is more convenient and cheaper

to

to go by Sea, than over Land, when one has any quantity of Goods. We ſtaid then ſome days a-ſhoar, waiting for a fair wind to carry us on Board; during which time, I obſerved that place as well as I could, though it ſignified no great matter.

Bouquer is a Caſtle built upon a point of land, that runs out a little into the Sea. It is ſquare, having on each corner a little Tower, mounted with ſome ſmall Guns, a Dungeon or great Tower in the middle, with a light Houſe on the top of it, and a Moſque. The Caſtle is like an Iſland, there being a gut of Sea-water two ſteps over, betwixt it and the main Land, to which it is joined by a wooden Bridge, that joins to one of Stone; it is beſide encompaſſed all round with Rocks, but they have no other water, but what they fetch from a Well at a pretty diſtance from the Caſtle. Heretofore there was an Aqueduct that brought water from a Fountain, at the old port of *Alexandria*, to this Caſtle; and this Aqueduct is ſtill to be ſeen. *Bouquer.*

The Caſtle has in it a great many Soldiers, commanded by a Muteferaca, but it does not ſeem to be well provided of Cannon; for while I was at *Caire*, *Papachin* a famous Corſair, came with Spaniſh Colours and took both an Engliſh and a French Ship, that had put themſelves under the protection of its ſhot, the Caſtle firing only two Guns; but the *Aga* was made Manſoul for it. It has ſome Guns however, and two among the reſt, whereof the one has the Arms of France, and the other of *Marſeilles*; the Turks, (who are very bad Hiſtorians) ſay that they are as old as St. *Louis*, who left them at *Monſour* near to *Damiette*.

There is about a ſcore of Houſes near to this Caſtle, and a little farther off, as many more; but the French are not ſuffered to water at *Bouquer*. *Friday*, *Saturday* and *Sunday*, there blew ſo violent a North wind, that on *Friday* night or *Saturday* Morning a Dutch Ship, called the *Soldatero*, was caſt away in the port of *Alexandria*: The evening before, that diſaſter happened, the *Aga* of the Block-houſe, ſent word to the Captain of that Ship, that he ſhould have a care of himſelf, that he thought his Ship made too much travel, and that he had beſt put out another Anchor, but he ſlighting the advice, and his Cables firing in the night-time, the ſhip ſtruck againſt the Rocks, with ſo much Violence, that ſhe broke into ſmall bits no bigger than ones hand, (as *Don Philippo* who ſaw it told me) and eight Men Periſhed.

The ſame night, a Ship of *Meſſina* which arrived at *Bouquer* two days before, broke her Cables, and having quickly got under Sail, to ſave her ſelf, was forced in by the Storm, near to *Madia*, not without danger of being wracked there, for it is almoſt at the Mouth of the *Nile*, where there is no Water for a Veſſel of any Burthen. Our ſhip had alſo ſome ſhare in the danger, occaſioned by that Storm, for ſhe loſt two Cables, and ſaved only one that held out; The chief Mate alſo going in the Evening to the head, to ſee if it was not like to Fire, was thrown over Board, but five and twenty or thirty Ropes being immediately thrown out to him, he caught hold of ſome of them, and ſo was pulled in. The Captain would have reckoned his Ship as good as loſt, if that Mate had been caſt away, for he confided much in him, and indeed, he was a skilful Sea-man. In ſhort, if that Cable had given as the other two did, the Ship muſt unavoidably have been loſt, for they had not one good Cable more, having lain three or four Months at an Anchor.

CHAP. LXXXVI.

Our departure from Bouquer, *and our getting on Board the Ship.*

Monday the third of *February*, the Wind ſlackening a little, (though it blew ſtill a ſtrong gale from Weſt) we went into our boat and put out from *Bouquer* about eight a Clock in the Morning: In a good hours time we came to the Ship, and immediately after *Don Philippo* came. This ſhip carryed thirty Guns, of which the greateſt eighteen pound Ball, the ſmaller twelve Pounders, except two little Braſs pieces in the Cuddie, which carried but five pounders a piece.

There were two of theſe Guns in the ſteerage, which were charged with Bunches of Grapes, that is to ſay, cluſters of little leaden Bullets, ſplit in the middle, that yet ſtick all together, but when they are ſhot, ſcatter into ſo many pieces: In this place there were two port-holes to run out the Guns, if the ſhip were attacked, and came to a cloſe Fight: ſo that there being two alſo in the Fore-caſtle, and two more in the Cuddie, charged in the ſame manner, they would ſo ſcower the Deck fore and aft, that I believe if two hundred men ſhould have come on Board, they would all have had their ſhare. Theſe Guns in the Streights are called *Scopa Coperta*, that is to ſay, a covered Broom, and when they fire them, they ring a little Bell, that thoſe of the ſhips company who are at the other end of the ſhip, may fall flat on their Bellies, and receive no hurt.

Scopa Coperta.

Our ſhip had ſixty four men a board, ſhe was very great, had fair large Cabins, and two Decks. In the lower Deck they had a very convenient Pump; it is an Iron-Chain in form of a Chaplet, that reaches down to the Sink, having little pieces of Leather about half as long as ones hand, and ſomewhat hollow, and faſtened to it at every half foots diſtance; this is turned by two Handles, one on each ſide, and it is incredible how much water it will raiſe; inſomuch, that if a ſhip were full, ſhe might be emptied by ſuch a Pump in two hours time. So ſoon as we were come on Board, we hired every one of us a Cabin to lye in; for my part I hired one for ſix Crowns upon the Deck in the Ships Waſt. Theſe Cabins are like preſſes made along the ſhip ſide: I put my quilt into mine, and crept into it by a little hole, but being within, I neither felt cold nor the toſſing of the Veſſel, for I was in the middle of the Ships length. There were ſo many ſuch Cabins in this Ship, that not only the Officers, but all the Sea-men likewiſe, had every one his Cabin; ſome alſo lay in Hammocks, made faſt to the Deck above, which is very commodious, for let the Ship toſs never ſo much, it is not to be felt in theſe Hammocks which hang always perpendicular. The Engliſh are very good Sea-men, and obſerve excellent order on board their Ships, not diſmayed at all at bad Weather, and ſo exact in keeping account of the ſhips way every day, that during all our Voyage, I never knew them ſix miles out in their reckoning. They meaſure the Ships way with a Log or little flat and very thin piece of Wood tied to a line, and when they throw it into the Sea, they turn a half minute Sand-Glaſs, (there being an hundred and twenty of them in an hour) and then drop the Log from the Stern, letting the line run off, till the Glaſs be out; then they pull in the line and reckon how much of it hath been in the water, every ſeven fathom of the line making a mile in an hour; this they did every time the Wind encreaſed or abated, never grudging their labour, and the four Mates were always preſent when they heaved the Log, who after it was done, went to their ſeveral Cabins, and ſet down how much the ſhip had run, for every one of them keeps a Journal. This is very uſeful to know how far the ſhip is from Land, and to prevent running a-ſhoar in the Night-time; in ſhort,

ſhort, the Engliſh are very expert in that. That which only diſpleaſed me in this Voyage, was the great number of Candles, that were lighted in the Night time betwixt Decks, and in the Cabins, for there were above thirty Barbary Men on board who had been at *Mecha*, and were returning into their own Country; all theſe Men lay upon the lower Gun-Deck, (there being a rank of Beds on each ſide, and a paſſage in the middle betwixt them) and had all their lighted Lamps ſtuck to the Deck, and burning in the Night-time, which made me always extremely afraid the Ship might be ſet on fire; and beſides that, ſince the leaſt glipſe of light, is in the Night-time ſeen a great way off at Sea, I was apprehenſive it might have directed ſome Corſair, or ſome Ship of the Venetian Fleet towards us: For I had ſmarted already, and knew very well what Blades they were, nay more, I fancied that they were not careful enough in ſmoaking their Tobacco. However they told me ſtill, that there was no danger in what I feared.

CHAP. LXXXVII.

Our Ships ſailing from Bouquer.

Tueſday the fourth of *February*, the Purſer who was ſtill at *Alexandria*, came on board with ſome Proviſions, and then having taken in our Boats, we ſet ſail from *Bouquer*. *Wedneſday* the fifth of *February*, we ſteered our courſe North, with an eaſie Weſt-wind; it was a calm in the Evening, but in the Night it blew hard from Weſt, with ſeveral ſtorms of Rain and Wind, which laſted till next day at Noon, *Thurſday* the ſixth of *February*: All that while we bore away North-north-weſt, in the Evening the Wind ſhifted about to North-weſt, and laſted till next day the ſeventh of *February*, when after Noon the Wind turning North-north-weſt, we tackt and ſtood away Weſt-ſouth-weſt, leaſt the Wind might force us too near the Iſle of *Rhodes*. The night following the Wind ſlackned, and *Saturday* the eighth of *February*, we were becalmed from Morning till Noon, when we had a little Gale from South; then we ſteered away Weſt-north-weſt, but the Wind laſted not. After that (to our great trouble) we were becalmed for ſeveral days. *Saturday*-night, or *Sunday*-morning, the ſixteenth of *February*, there fell a great deal of Rain, which laſted till day, when we were ſtill becalmed, and about eleven a Clock in the Morning, with a breeze of Wind from Weſt-north-weſt, we ſtood away South-weſt, the Wind blowing freſher in the evening until Midnight; during that time, we tackt and ſtood away towards the Iſle of *Candia*, and the Night being very dark, we ran ſo far till we ſaw a Light cloſe on Head, which the Men could not diſcern whether it was aſhoar, or in a ſmall Pinnace, which in the day-time we ſaw making for *Candia*; at length, for fear of ſtriking on Ground, they tackt about again before Midnight, bearing away South-weſt. *Monday* the ſeventeenth of *February*, after Midnight the Winds ſo chopt and changed, that we had all ſorts of Winds, and about Morning it blew ſo hard from Weſt-north-weſt, that we were forced to furl all our Sails, except the Main-ſail, and tye the Helm to Midſhips; this Wind brought with it many ſtorms of Rain, that laſted not long. About one a Clock after Noon it Hailed, which changed the Wind to the North, but ſeeing it blew harder than it had done in the Morning, we could not carry high Sails, but continued the ſame Courſe. If the Wind had not been ſo violent, we would have ſteered our Courſe Weſt-north-weſt: This Wind laſted till *Tueſday* the eighteenth of *February*, when about an hour before day it ſlackened a little, and then we ſpread our Fore-ſail, the Wind being ſtill too high to carry our Maintop-ſail, however we ſtood away Weſt; the Wind abating a little after,

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we ſpread our Maintop-ſail, and ſhortly after that, the Mizzain and Foretop-ſail: After noon the Wind chopt about to North-weſt, and blew ſo freſh, that we were forced to furl our Foretop-ſail, and ſteered away Weſt-ſouth-weſt, till *Wedneſday* Morning, the nineteenth of *February*, when the Wind changing to North-north-weſt, we put abroad our Foretop-ſail again, and ſtood away Weſt, and a little after, we ſpread all our Sails. About two hours after day we made Cape *Raſaxarra*, in *Barbary*, and ſtood in within almoſt thirty Miles of it; it is a very low Land, then we tackt about again towards the *Gozo* of *Candia*. About two hours before night we were becalmed, and about two hours after Night was in, we had the long look'd for Eaſt Wind, but it was eaſie; however with it we ſteered our courſe Weſt-north-weſt until *Thurſday* Morning, the twentieth of *February*, when after a little Rain that fell, the Wind chopt about to South-ſouth-eaſt, whilſt in the mean time we made all ſail, and ſtood away North-north-weſt; a little after, we turned our Ships head to Weſt-north-weſt, running above eight Miles an hour upon a Wind, which we would have continued to do, had we not been afraid to have been embeyed within a bad Gulf, called *Hihal*, that runs out into the Sea, and therefore we ſtood away before the Wind, till we had weathered it; all this while the Fore-ſail and Sprit-ſail did us no ſervice. We ran at a great rate in this manner for the ſpace of three hours, then the Wind turned Weſt, which brought us a Flurry, with a great ſcud of Rain, for half a quarter of an hour, but the main Wind was eaſie enough, and with it we bore away North-weſt; in the evening the Wind freſhened a little, and we ſteered the ſame Courſe, till about ten or eleven a Clock at Night, that we tackt and ſtood away South-weſt. About midnight we had a ſudden guſt of Wind, with Hail and Rain, which was ſo violent, that it laid the Ship on her ſide, and if ſhe had been a ſmall Veſſel, would certainly have overſet her; it tore the Main-ſail in pieces, and blew ſo very hard, that the Sea-men could not furl their Sails, but at length all Hands coming aloft, they made a ſhift to furl them, till the ſtorm was over. They ſaw the Flurry a coming, and then they ſhould have minded their Sails, ſo that we needed not to have feared any damage, but through Lazineſs, they let them alone, ſaying, that perhaps it might paſs over them. In fine, we ſpent the Carnaval in this manner, dancing more than enough, in ſpight of our Teeth, and without Muſick. When the ſtorm was over, we ſpread all our Sails, and tackt about again Northwards, with the ſame Weſt-north-weſt Wind, until *Friday* the one and twentieth of *February*, that the Wind turning South-weſt, we bore away Weſt-north-weſt, till after Dinner, that the Wind got into the North-north-weſt, and we ſtood away Weſt. This laſted till *Saturday*, the two and twentieth of *February*, when we were becalmed, and in the Evening the Wind turned North-weſt and by weſt, but an eaſie Gale, and we ſteered South-weſt till *Sunday*, the three and twentieth of *February*, that the Wind turned Northerly, but ſo gently, that it look'd like a Calm, and we ſteered our courſe Weſt-north-weſtward; we were afterwards becalmed until Evening, when we had an eaſie North-eaſt Gale, which freſhened a little in the Night-time, and inſtead of ſteering away Weſt (which was our Courſe) we ſtood away North-north-weſt, to bear in with the Gulf of *Venice*, where we hoped to have found a North-wind, that would have carried us ſtreight to *Tunis*. We kept that Courſe till *Tueſday*, the five and twentieth of *February*, when the Wind blew ſo hard, that we made nine or ten Miles an hour, always North-weſt, for fear of being carried to far to the Leeward, and loſing the Wind: This Wind laſted all *Wedneſday*, the twenty ſixth of *February*, and *Thurſday* morning, the twenty ſeventh we made *Malta*, which we left to the Starboard, running betwixt *Tripoly* and *Malta*, leaving *Lampedoſa* and *Linoſa* to the Larboard; *Linoſa* is about ſeventy Miles diſtant from *Malta*. We ſaw them not, becauſe we paſſed them in the Night-time. Our Lady of *Lampedoſa* is well known and Reverenced both by Turks and Chriſtians; and though I had not the ſatisfaction to go aſhoar there, yet I will ſay two or three words of it.

Raſaxarra.

Hihal.

Linoſa.

CHAP.

CHAP. LXXXVIII.

Of Lampedoſa *and* Pantalaria. *Of ſeveral Corſairs we met with, and our Arrival before* Goletta.

Lampedoſa.

Lampedoſa is a little Iſle, or Rock of ſmall Circumference, about an hundred Miles diſtant from *Malta*. It is an Iſland that produces nothing, and is only inhabited by Coneys; but becauſe there is good Water upon it, and a good Harbour, Ships put in there for Freſh-water. In that Iſle there is a little Chappel, wherein there is an Image of the Bleſſed Virgin, which is much Reverenced both by Chriſtians and Infidels, that put aſhoar there; and every Veſſel always leaves ſome preſent upon it. Some Money, others Bisket, Oyl, Wine, Gun-powder, Bullets, Swords, Muſquets, and in ſhort, all things that can be uſeful even to little caſes; and when any one ſtands in need of any of theſe things, he takes it, and leaves Money or ſomewhat elſe in place thereof. The Turks obſerve this practice as well as the Chriſtians, and leave Preſents there. As for the Money no body meddles with that, and the Galleys of *Malta* go thither once a year, and take the Money they find upon the Altar, which they carry to our Lady of *Trapano* in *Sicily*. I was told that ſix Chriſtian Ships having ſome time ſince put into that Port, and that when they had watered, the Wind offering fair, they all ſailed out of the Port, except one, which having ſet ſail with the reſt, could not get out; at which the Maſter was ſtrangely ſurpriſed. However, taking patience, he waited for another more favourable Wind, which offering, he attempted to get out again, but as yet he could not, which ſeemed very ſtrange to him; and therefore he reſolved to make a ſearch in his Ship, whereby he found that one of his Soldiers had ſtollen ſomething in that place; which being carried back again, he made ſail, and got eaſily out of the Harbour. Many Miracles are wrought in that place, at the interceſſion of our Bleſſed Lady, which are not ſo much as doubted of, neither by Chriſtians nor Turks. We paſt that Iſland then, with the ſame Wind, which laſted till *Friday* the eight and twentieth of *February*, when we were becalmed about three a Clock in the morning, the Wind leaving us pretty near *Pantalaria*.

Pantalaria is a little Iſland, about twelve or fourteen Miles in Circuit; it is diſtant from *Malta* about an hundred and thirty Miles, and is fruitful in Wine, Fruits, and Cotten. It belongs to the King of *Spain*, who keeps a Spaniſh Governour in it, that lives in the Caſtle; which (as the Turks told me) is ſo ſtrong, that two hundred Galleys could not take it. About two a Clock in the Afternoon, we had a Gale at North-north-eaſt, and we ſtood away Weſt. About three in the Afternoon, we made two Ships to the Windward, which bore down upon us with full ſail; they were got already ſo near us, that we wondred we had not made them ſooner. We made ready to receive them the beſt way we could, in the ſhort times warning we had. Immediately we launched our two Boats, then cleared the Gun-Deck, of Cheſts, Hamocks, and of all incumberances, that our Guns might have freedom to play, ſo that in a trice, the Deck look'd like a great Hall; all the Goods and Baggage were laid aloft on the Poop, and upon the upper Deck, but betwixt the Maſts, that they might not hinder the execution of our Guns, *Scopa Coperta*. The Main-yard was chained to the Main-maſt, all the great Guns loaded, every one took his Muſquet and Bandileers, and all with ſo much expedition, that by that time they were got within Cannon ſhot of us, we were ready. The headmoſt Ship put out Red Colours, and then all took them for Spaniards, becauſe we were ſo near *Sicily*. For though we perceived the Turkiſh Colours, yet we knew that Corſairs have all ſorts of Colours on board, and put out many times falſe ones, that they may the more eaſily ſurpriſe. We put out Engliſh Colours, which they ſaluted with a Gun without ſhot, and we anſwered the like.

like. Being come within Muſquet ſhot, we heard their Trumpets ſounding French Levets, which made the Turks who were on board of us, take them for Ships of *Tunis*; being come nearer, they again ſaluted us without a Bullet, which we did not anſwer, only furled our Main-ſail, to ſhew them that we reſolved to Fight, and not to Run for it. We were then on board in all an hundred and fifty Men, and expected to ſpend the Night in fighting and not ſleeping, for the Sun was ſet, and we had no Light but from the Moon, which ſhone out very clear. Our Mate hailed them from the Poop, and demanded who they were? Who having anſwered, They were Friends. The Mate then called to them, That if ſo, they ſhould fall to the Leeward; which they did, ſailing ſo near our Stern, that our Turks eaſily ſpoke to them. And having asked who they were? They anſwered, they were Ships of *Tunis*. An Engliſh Renegado, called *Solyman Reys*, commanded them, and they belonged to the *Dey*. The biggeſt and beſt Sailer of the two Ships, carried thirty ſix Guns, and the other which was leſs, five and twenty, having each two hundred Men on board. When they knew that the Prince *Don Philippo* was on board of us, they ſaluted him with three Guns, and our Captain ordered the ſalute to be rendred, but to the Windward, becauſe all our Guns were loaded with Shot, and theſe Gentlemen were to the Leeward of us, the Gunner fired two Guns to the windward, but the third miſſing fire, he ran in all haſte to that which was neareſt, (without conſidering what he did) and it happening to be to the Leeward, and they juſt off and on with us, he fired it, and ſhot a Bullet into the middle of the biggeſt Ships ſide. This put our Captain into a great Paſſion againſt the Gunner, who ran away and hid himſelf: Immediately they came on board of us in their Boat, and complained highly of that Action, demanding him who had fired the Gun, to be delivered unto them; becauſe they ſaid they had a Man killed, and two wounded by the ſhot. Which we believed to be falſe: Becauſe one ſaid, one man Killed, and two wounded; another, two Killed; another, two wounded; and another, three. Our Captain told them, That it was an Accident, and that many times Ships upon their entring into a Port, intending to ſalute the Town, have by Inadvertency, ſhot Bullets into the place. But they ſtill perſiſting in their demand, he told them, That if they would needs have him, they ſhould go on board their Ship again, and then come and take him. Which perhaps they might have attempted, had we not had Turks on board, who would have ſuffered for it. For it was an Article in their Peace, that he that firſt ſhot a Bullet, broke the Peace. When they found that there was nothing to be done, they drank a Cup or two, and returned to their Ship, giving us two Letters for *Tunis*. After that, they bore away Eaſtward, and we held on our Courſe till towards Midnight that we tackt about, but then the Wind turning Weſt, we tackt again, ſtanding away North-north-eaſt, and ſailed by Cape *Bon*, and the Caſtle of *Galippa*.

The meeting of two Ships of *Tunis*.

Cape *Bon*. *Galippa*.

Saturday the firſt of *March*, we tackt, and leaving the Caſtle of *Galippa* to the Leeward, bore away North-weſt, but the Wind chopping into the North, which blows full from *Tunis*, we ſtood away Weſt-north-weſt, and coming cloſe up with the Caſtle of *Galippa*, (which is a ſmall ſquare Caſtle upon a Hill) we left it to the Leeward, and then tacking again, bore away Eaſt-north-eaſt, that we might alſo weather Cape *Bon*, and ſo get where we deſired to be. We kept beating in this manner a pretty while, the Current carrying us always off of Cape *Bon*, and the ſame day had ſower guſts of Wind and Rain.

Sunday Morning the ſecond of *March*, we made a Corſair near to *Pantalaria*, whom we waited for without breaking our Courſe, and ſo ſoon as he was come within Muſquet ſhot of us, we halled up our Main-ſail, he putting out Red Colours, and we the Engliſh. Then he came under our Stern, and we informed our ſelves that a Turk, called *Ahmet Reys*, commanded the Ship that belonged to private Men of *Tunis*. She was a ſmall Ship, that two years before had been taken by them from a Captain of *Marſeilles*, ſhe carried then fourteen Guns, and had about two hundred Men on board; having ſaluted one another each with a Gun, we ſteered on our ſeveral Courſes.

Monday Morning the third of *March*, we had another kind of Allarm, when a Seaman on the Maintop-maſt head cried, he ſaw four Sail, which proved only to be Rocks; that day we began to ſail farther upon a Tack, to wit, from

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Pantalaria to *Sicily*, and were got very near to it in the Evening, when we Tackt about and ſtood back again for *Pantalaria*. We had ſo bad Luck, that when the Wind was fair, ſome Corſair or other, made us loſe the occaſion of it for doubling the Cape, for then we muſt make ready to Fight, and by that time they knew us to be Friends, the Wind was gone. Or otherwiſe, when we were in one place, a Wind offered that would have been very good for us if we had ſtayed where we were the day before; and when the Wind was good, we had a high Sea on head, as on *Tueſday* the fourth of *March*, when with a North-wind, we were got above twenty Miles to the Windward of Cape *Bon*, but making no way forward, (becauſe of a high Sea we had on head) we found our ſelves in the Evening to the Leeward of the ſaid Cape, and tacked about for *Sicily*; from whence ſtanding off again, next day the fifth of *March*, and with the ſame North-wind bearing Weſt-north-weſt, we were got ſo far to the windward of Cape *Bon*, that we were in hopes to have weathered it; but a high Sea on Head, the Current and contrary wind drove us ſo to the Leeward, that being within a League of the ſaid Cape, we could not double it, though we wanted but a little of having done it. We therefore ſtood off again towards the Eaſt-north-eaſt. *Friday* night and *Saturday* morning, the ſeventh of *March*, we had ſtorms of Rain, and all ſorts of Winds, and yet were ſo fortunate, that in the Morning we found our ſelves forward enough in our Courſe to have doubled the Cape. The ſame Morning we had the Wind at North-eaſt, which made us bear away Weſt-north-weſt, and freſhening a little, put us in hopes of doubling the Cape, but half an hour after, it ſhifted about to the Weſt, and that made us bear away South-weſt: An hour after, it chopt about to North and by Eaſt, and blowing pretty freſh, we made all the Sail we could, ſtanding away Weſt-north-weſt, and ſo about two a Clock in the Afternoon, with much joy we doubled Cape *Bon*, called in Turkiſh *Kara Bouroun*, having been eight days beating about it, all the while with Weſt-north-weſt, and North-winds. Our Mates told us, that they were always a long time in doubling that Cape, and ſometimes ſpent three Weeks about it. About five a Clock in the Evening, we Sailed betwixt the Iſle of *Zimbre*, and an Iſle or Rock, that is almoſt mid-way betwixt the Main-land and *Zimbre*. *Zimbre* is Inhabited, has convenient Anchorage by it, and good Water in it. From *Zimbre* it is but forty Miles to *Goletta*. Having paſſed *Zimbre*, we ſtood off from Land, intending not to enter *Goletta* till next day, becauſe of the many Flats that are on that Coaſt. *Friday* night and *Saturday* morning, the eighth of *March*, we had greater guſts of Wind and Rain, than before; and if we had not doubled the Cape, we muſt have been a long time ſtill before we could have done it, conſidering the Weather that happened afterward. During theſe ſtorms, a Moor on board of us died, who had been ill of a Bloody Flux, almoſt ever ſince the beginning of our Voyage, and next morning he was thrown over-board. At length, on *Saturday* the eighth of *March*, about ſeven a Clock in the Morning, we came into the Port, or rather the Road of *Goletta*, for it is not a Harbour, but a Road that lies open to the South eaſt Wind; and in all *Barbary*, there are but two good Ports, to wit, *Porto Farina*, and *Porto Stera*. The Harbour for the Galleys of *Tunis*, is *Biſerta*, a little Town threeſcore Miles from *Tunis*. *Biſerta* was formerly called *Utica*; and here it was that *Cato* killed himſelf, wherefore he was called *Cato Uticenſis*. We came to an Anchor near a Point of Land where the Sepulchre of *Dido* is, and a *Marabout* or Sheick is Interred there. So ſoon as we had dropt Anchor, *Don Philippo* ſent aſhoar one of his Men, who having informed a poor *Moor* whom he met, that *Don Philippo* was arrived, the poor Man ran with all the ſpeed he could to the Town, to carry the news to *Don Philippo*'s Mother, who was over-joyed thereat, and gave him twenty Crowns for a Reward; he was no more expected at *Tunis*, and it was thought he was gone back again into *Chriſtendom*, having been abſent almoſt two Years. *Sunday* the ninth of *March*, we went aſhoar, and when *Don Philippo* left the Ship, they fired fifteen Guns. He found ſeveral Men on Horſe-back, and amongſt them all his Brothers, who were come out to receive him.

Kara Bouroun.

Zimbre.

Porto Farina.
Porto Stera.
Biſerta.
Utica.

The Sepulchre of *Dido.*
Marabout.

CHAP. LXXXIX.

Of Goletta, *and our Arrival at* Tunis.

Goletta. G*Oletta* is no more but two Caſtles, whereof the one was built by the Emperour *Charles* the fifth, and the other by *Ahmet Dey* the Father of *Don Philippo*, who perceiving that the Galleys of *Malta* came and took ſhips in the Road, without any damage from the Guns of the Caſtle, built this laſt, which is very low, and has ſeven or eight great Gun-holes two foot above the Water, by which the Guns play level with the ſurface of it. This Caſtle is round on the ſide next the Sea, and that of *Charles* the fifth is almoſt ſquare; Between theſe two Caſtles there are three Houſes, one belonging to the Family of *Don Philippo*, the other to the Bey, and the other to *Schelebi* the Son of *Hiſouf Dey*, who is called barely *Schelebi*, becauſe he was Born during the time his Father Reigned.

When we had refreſhed our ſelves a little in the Houſe of *Don Philippo*, we took Boat and went to *Tunis*, by the Canal or rather Lake, which in the beginning is very narrow, there being many Canes fixed all round in the bottom of the Water, for catching of Fiſh, afterwards it grows very wide. It is not commonly above five ſpan deep in Water, then it was very ſhallow, and had many dry places in it, which with the leaſt Wind are quickly covered, and that very high with Water.

Don Philippo went by Land with his company mounted on a ſtately Horſe that was brought him. The firſt thing we ſaw upon that Water, was a Hill to the left hand very near the Sea-ſide, where there are natural Baths of Water almoſt boyling hot: There is a *Bagnio* built there, and it is called *Hamarmulf*; then a little further on upon the ſame ſide, they ſhewed us a high Hill called *Zagouam*, which is a great way from this Lake, and a days Journey diſtant from *Tunis*, there there is a little Town of *Tagarins*, or *Andalaous*, called alſo *Zagouam*.

Hamarmulf. *Zagouam.*

When the Chriſtians poſſeſſed that Countrey, there were Aqueducts that brought Water from thence to the City of *Carthage*; at preſent they are broken, but ſome Arches with the Fountains and Ciſterns ſtill remain to be ſeen. As we came near to *Tunis*, we ſaw a great many Olive-Trees, and abundance of other Trees, which denote a good Countrey. In four hours time we arrived at *Tunis*, though with a little wind they go it many times in two hours, but we were many times imbayed.

By Land it is eighteen miles from *Goletta* to *Tunis*. If they pleaſed, they might make a good Port at *Tunis*, but then the Town would not be ſo ſtrong, or at leaſt not ſo ſecure. From the place where you Land, it is a mile ſtill to the Town, where being arrived, we went to lodge at the Houſe of *Monſieur Le Vacher*, a Periſian Prieſt, and Father of the Miſſion, who was then Conſul for the French, and he received us very Affectionately.

CHAP.

CHAP. XC.

Of the Countrey-Houſes and other places that are to be ſeen about Tunis.

TWO days after our arrival, *Don Philippo* ſent for us to ſhew us a Countrey-Houſe he had half a League from the Town. The Countrey about *Tunis* is full of theſe Countrey Houſes, which are built like the *Baſtides* about *Marſeilles*. *Don Philippo*'s is very pretty, it is built in form of a ſquare Tower, and higher than any about it; from the Hall to the top of the Tower, there are an hundred and eleven ſteps up, and from thence there is an excellent Proſpect, which diſcovers on all hands a lovely Plain reaching out of ſight, full of Olive-Trees. In it there is a great Hall open above with covered Galleries round it, which have the Roof ſupported by ſeveral Pillars. In the middle of this open place, there is a great reſervatory of Water, which ſerves for ſeveral Water-works. All this place is adorned with Marble, as alſo all the Halls and Chambers, which are beautified with Gold and Azure, and very pleaſant Plaiſter-work, there being Fountains every where, that play when one pleaſes. One ſhould alſo ſee the *Bardes*, which are three Houſes built by the Bey for his three Sons, a League from *Tunis*. This Bey is as it were the Baſha's Farmer, to whom he gives ſo much of the Revenue due to the *Grand Signior* in the Countrey, which he gathers, and the reſt he keeps to himſelf. He was not at that time Bey, but Baſha, and his eldeſt Son was Bey. In theſe Houſes there are a great many Fountains with lovely Baſons of one entire piece of Marble, brought from *Genoa*; and as in the Houſe of *Don Philippo*, an open Hall, with a great reſervatory in the middle, and walks all round it, roofed over, and ſupported by ſeveral Pillars; this, as alſo all the Rooms, are paved with black and white Marble, adorned with Gold and Azure, and that kind of Clay or Plaiſter-work. There are ſeveral fair appartments in all theſe Houſes, which have lovely Gardens full of Orange and ſeveral other Fruit-Trees, planted in as good order as in Chriſtendom, with many neat Beds and borders of Flowers at the ends of Walks, all made by Chriſtian ſlaves. Theſe Houſes are called *Bardes*, from the Moreſco word *Berd*, that ſignifies Cold, becauſe there is a freſh Air about them. Near that place, there is an Aqueduct built by a *Dey*, which brings Water four or five miles off to *Tunis*. A few ſteps from that, there is another Aqueduct ſomewhat older, yet ſtill modern, which is parallel to the former, and carries Water alſo to *Tunis*. Another day I went to ſee the *Cantre*, which belongs to *Schelebi*, whom I mentioned, the Son of *Hiſouf* *Cantre.*
Dey, and is four leagues from *Tunis*. As you go thither, you paſs by the old Aqueducts of *Carthage*, which are about half way; they are at that place very entire ſtill, raiſed high, and built of very great ſtones. From *Tunis* to the Cantre moſt of the way is over large Fields planted with Olive-Trees, ſome ſteps diſtant from one another, but in ſo ſtreight a line, that they look like Walks, which would be very pleaſant, were it not that theſe ways are always full of Rain-water and mire, as all the Countrey about *Tunis* is, becauſe it lyes upon a level. We came then to the Cantre, ſo called from a Bridge, which *Hiſouf Dey*, the Father of *Schelebi*, built over a River called *Magerda*, *Magerda.*
for Cantre in *Moreſco* ſignifies Bridge. This River *Magerda* is neither very broad nor rapid, but enough to deſerve the name of a fair River; it runs near to the Houſe of *Schelebi*, and his Father built a ſtone Bridge to croſs over it, the ſpaces betwixt the Pillars of the ſeven Arches, being built up from the bottom to the ſurface of the Water, with huge pieces of Free-ſtone; ſo that the water paſſing through the Arches, and finding it lower on the other ſide, makes at every arch a very pleaſant Caſcade two foot high, where the Water falls with a great noiſe. Upon that River there are ſeveral Iron-Mills,

as alſo for grinding Corn, and fulling the Caps called Fez-Caps, which are made at *Zagouaro* by *Tagarins*. All that work in theſe Mills are the ſlaves of *Schelebi*. At the end of the Bridge is the Houſe of *Schelebi*, built in form of a Caſtle; it hath one very large Court and other ſmaller ones; the Rooms (as in other Houſes) are beautified with Gold, Azure, and Plaiſtering, with Fountains every where, and all paved with Marble; ſo that they are more magnificent than thoſe I had ſeen before. There are lovely Pictures in thoſe Rooms, for formerly this *Schelebi* was very rich, his Father having left him a vaſt Eſtate, and among other things eighteen hundred Slaves, but he hath run out a great deal in his Debaucheries; he is a man of a generous Heart, and if he were once in Chriſtendom, he would never leave it again. He keeps open table for all Franks that come to ſee his Houſe, and is ſo courteous, that he never refuſes any thing, and if he have not what is asked from him, he uſes means to procure it at any rate, that he may freely give it. When I went to his Houſe, he was not there, for he was then at *Tabarque*, a little Iſland in the Kingdom of *Tunis*, within a Muſquet ſhot of the main Land, but three days Journey from *Tunis*. That Iſland belongs to the *Genoeſe*, who have a very good Fort, and drive a great trade there, and among other things, in Horſes, which are called *Barbes*. The *Schelebi* was gone thither to buy Timber for building of a Galley. About three Leagues from the *Cantre*, there is a place called *Tabourbe*, where there are ſome ancient ruines, and chiefly an ancient Temple, but I went not to ſee it, becauſe then I muſt have lain there, or at the *Cantre*, and I had not time to ſpare, for our Captain put us in hopes daily that he would ſail next day. That was the reaſon alſo that I went not to *Suze* neither, which is a long days journey from *Tunis*, it is the place where there are more Antiquities than any where elſe in the Kingdom of *Tunis*, and I believe that thereabouts there are ruines of Churches and other things, relating to St, *Auguſtin*, to be ſeen.

CHAP. LXXXXI.

Of Tunis, *and of the Slaves that are there.*

TUNIS the Capital City of the Kingdom, of the ſame name, lyes in a Plain; it is pretty big, and the Houſes are indifferently well built, though they make no ſhew, but they are all Marble, Gold and Azure within. The Suburbs of this City are as big as the City itſelf, which is all paved, but dirty as heretofore *Paris* was, ſo that after rain, there is hardly any going in the Streets. There is a Caſtle upon an Eminence within the Town, which commands it, and it makes a very pretty ſhew: There are ſome Guns before the Gate, and the front of it looks well, which is all that I could ſee of it, nor indeed durſt I eye it attentively; for I had warning given me, that it was dangerous for Chriſtians to be curious in viewing that Caſtle. I paſt by it then, but very faſt, and hard by over againſt it there is a Burying-place. Not far frem the Caſtle there is *Bazar* for Drapers; it is a long broad ſtreet with ſhops on both ſides, all which have the fore part ſupported by four Pillars, two on each ſide; none but Drapers keep ſhop there; but there are ſeveral other Bazars alſo for other Commodities.

Baths for Slaves at *Tunis*.

There are thirteen Baths in *Tunis*, where all the Slaves lodge, except thoſe that are kept in their Maſters Houſes, and (as ſeveral Slaves told me) there may be there in all ten or twelve thouſand Chriſtian Slaves, who carry every one a great ring of Iron at their foot, but the Knights of *Malta* have beſides that a huge Iron-Chain above five and twenty pound weight, which is faſtened to the Ring, that Chain is very troubleſome to them, for they muſt either turn it quite round their Leg and make it faſt there, which is very

Knights of *Malta* at *Tunis*

very heavy when they walk, or hang it by a hook that they have by their ſide, which commonly gives them a pain in the ſide, or elſe muſt carry it on their Shoulders. In theſe Baths there is a great Hall where they are ſhut up in the Night-time, there they lodge as well as they can, ſome having little Rooms made of wood, to which they go up by Ladders, and are ſtowed three or four together in one, the reſt lye upon the Ground, but all horridly bad, for being very numerous, and lock'd in in the Night-time, they do their needs where they are in Pots, which raiſes a noyſome ſtench; beſides when one has a mind to ſleep, ſome fall a talking, and others a quarelling and fighting, making conſtantly a hideous din, which ſeems to me a Hell upon Earth.

In the morning this Priſon is opened, and thoſe that are to work, are let out, who are conducted to their Labour by men that take care of it; they are employed in building and other works of that nature; and I have known Knights of *Malta* of noble Families there, who have been made ſerve as Labourers, ſome carrying Sand and others Stone, and they were thus uſed to oblige them to ranſom themſelves the ſooner, and at the higher rate. They who can get any thing by their own induſtry, pay ſo much a day to their Maſter, and ſo are not forced to work. Many of them keep taverns, and theſe live the beſt of all, for they get money, and work not, but yet they muſt give their Maſter part of their Profit. None but ſlaves ſell Wine at *Tunis*, it is all white, and grows in great plenty in the Countrey about, but they put Lime to it to make it intoxicate. They ſell their Wine cheap, and it is the cuſtome, that if you go to a Tavern and call for a quart of Wine, they will ſet Bread before you, and three or four diſhes of Meat or Fiſh, with Sallads and other appurtenances, and when you are to go, you only pay for the Wine, and at a reaſonable rate too; beſides, theſe Slaves have power to beat the Turks if they are rude and inſolent in their Taverns, and to pull of their Turban and keep it till they have payed their reckoning, if they refuſe to do it.

The Slaves who neither work nor gain any thing, cannot ſtep out of the Bath, without leave from the Keeper thereof who gives them a man to wait on them, to whom they ought (at leaſt) to give three pence for his pains, and he is to anſwer for them. Our Knights were of the Number of thoſe laſt, for having written to *Malta* that they were forced to work, the Turks that were ſlave at *Malta* were ſeverely Baſtonadoed, who immediately wrote to *Tunis*, that if they continued to make the ſlaves of *Malta* work at *Tunis*, they would be Cudgeled to death in *Malta*, and ſince that time, they are no more put to work.

CHAP. LXXXXII.

Of the Dey *and other Officers of* Tunis.

Muſtafa who was *Dey* in the year 1657. was the ſixth *Dey*: Before they had *Deys*, the Baſha commanded in name of the *Grand Signior*, and lived in the Caſtle, but has been turned out ever ſince the *Moors* made an Inſurrection, and made one *Oſman* their firſt *Dey*. This *Dey* is almoſt abſolute, Coins money, (which conſiſts in little ſquare pieces of Silver of the value of *Maidins*) and obeys the *Grand Signior* no farther than he thinks fit, nay, and ſometimes puts to death thoſe whom the *Grand Signior* ſends, if the buſineſs they come about diſpleaſe him, as it happened to a *Chiaoux* ſent from the *Grand Signior*, a little before I was there: And indeed, when the Ambaſſadours of the Franks complain to the *Grand Signior* of the Corſairs of *Barbary*, all the anſwer they have is, that they muſt make repriſal upon them, and that they are Subjects whom the *Grand Signior* cannot command. At preſent the Baſha

The *Dey* of *Tunis* abſolute.

The *Grand Signiors* Baſha can do no thing at *Tunis*

Baſha of the *Grand Signior* is ſo much a ſlave there, that he cannot ſtir abroad out of his Houſe, without leave from the *Dey*, of whom he muſt ſend to ask it every time he goes out, which coſts him beſides above an hundred *Piaſtres*, that he muſt give to the *Deys* Guards, and that is the reaſon he goes ſeldom abroad. They have a *Bey* there alſo, made by the *Grand Signior*; his buſineſs is to go into the Countrey, and gather the *Caradge* and other the *Grand Signiors* Dues, which he pays in to the Baſha, who ſends it to *Conſtantinople*; but this Bey has a part in it himſelf, gives part to the *Dey*, and the reſt to the Baſha.

The eſtabliſhment of the *Dey*.

The death of the *Dey*.

When a *Dey* dies, his Children conceal his Death, leaſt another *Dey* ſhould be choſe againſt their will, and in the morning every one coming (as the cuſtome is) to wiſh the *Dey* a good day; his eldeſt Son tells them how his Father before his Death, declared to him ſuch a one for his Succeſſour, who is commonly his *Kiaya*, or ſome other Friend of theirs, for they make a compact with him whom they would have to be *Dey*, before they make any Declaration; then his friends joyn with him, and immediately the *Imam* going up to the top of the Minaret of the Moſque in the Caſtle, publiſhes the death of the *Dey*; he never goes up thither but at the uſual hours, unleſs it be at the death of a *Dey*; and therefore when ever he is ſeen there at an unuſual hour, it is known that the *Dey* is dead, and then a man ſpeeds through the City on Horſe-back, crying *God ſave Dey ſuch a one*, and all ſhut up ſhop, and ſtand to their Arms, until the Forts be put into the hands of the Officers of the new *Dey*, for fear ſome other in the mean time ſhould uſurp the *Dey*-ſhip.

When it is generally known who is *Dey*, all the Cadys and others, who ſtand in need of his favour, bring him Preſents, (but in the Night-time) and in great Diſhes covered with Fruit or Meat, under which there may be five, ſix, ſeven or eight Purſes; ſo that the firſt night he receives above two hundred Purſes in Preſents. They bring them in the night-time, that they may not be perceived, leaſt it ſhould be ſaid, that he was corrupted by Bribes; and if they were brought to him by day, he would refuſe them, and fall into a great Paſſion againſt him that ſhould offer to bring him a preſent; they come then in the Night-time, and only kiſs his Veſt, having one or more Servants carrying diſhes of Fruit or Meat, with the preſent at the bottom, and as they kiſs his Veſt, they whiſper to him, what they have brought in theſe Diſhes. After all, the *Dey* keeps no great Court, nor carrys it out with any great Majeſty, but ſhews himſelf familiar enough with every Body; I ſaw him once as he was coming back from a Moſque in the City, he walked on foot, was cloathed in a ſcarlet *Juſtacors* lined with *Samour*, and had but a ſmall Retinue The *Dey* cannot procure that his Son ſhould ſucceed him after his Death; having asked *Don Philippo* the reaſon of that, he told me, it was becauſe when Young-men find themſelves all of a ſudden advanc'd to ſo great power, they fall into ſuch debauched courſes, that they render themſelves inſupportable to all People, forcing all the Women and Boys they meet with; ſo that if a *Dey* would have his Son to ſucceed him, he muſt get him made *Dey* in his own Life-time. They have at *Tunis* alſo an *Aga* of the Cuſtomes, who has a vaſt Revenue, and is a man of great Authority.

The *Aga* of the Cuſtomes at *Tunis*.

Gillet.

The *Moors* of *Barbary* are not altogether Apparrelled like the Turks, for inſtead of a Doliman and a Veſt, they wear a Waſtecoat, which they call *Gillet*, and over it a *Juſtacors*, which reaches down to the knee, girt about with a large Girdle.; on their head they wear a Fez-cap ſhaped like a Bell, and a thick Turban round it. They are all Apparrelled after this manner, except ſome Officers: as for inſtance, there are ſix *Chiaoux*'s of Juſtice, who wear a ſharp pointed Cap with a Turban about it, and a kind of Hanging-ſleeve that is interlaced with it behind their back; the Oda Baſhas go much after the ſame manner, but there is this difference, that their Hanging-ſleeve ends as it were in a pair of Horns. They have no *Janizaries*, but men of pay, and generally all Renegadoes; ſo that Italian is very commonly ſpoken at *Tunis*, and if a Chriſtian would ſay any thing that he would not have known, he ſhould not ſpeak French neither, for he might eaſily be underſtood, and pay dear for it.

CHAP.

CHAP. LXXXXIII.

Of the Puniſhments which are in Uſe at Tunis.

THE Puniſhments uſed at *Tunis*, differ according to the quality of the Perſons. When a Turk in pay deſerves Death, he is Executed in a Chamber, and not Publickly. They make him ſit down in a Chair, and two Chriſtian Slaves pulling each an end of a Cord, that is put about his Neck, quickly ſtrangle him. The Turks of mean condition, or *Moors*, are Hanged upon the outſide of the Walls; they ſet them upon the Wall, put about their Neck a Halter, made faſt in a hole purpoſely made in the Wall, and then puſhing them down, they are alſo ſoon diſpatched. As for Maids or Women, that have deſerved Death, they choak them in the Oaze by the Sea-ſide, putting their Head into it, and a Man ſetting his Foot upon their Neck. They have other very cruel Puniſhments for the Renegadoes, that turn Chriſtians again: They wrap them up in Pitched Cloth, put a Cap of the ſame upon their Head, and then make a Fire round them. Or otherwiſe they put them to a crueller Death: For they wall them up ſo, that there is nothing but their Head without the Wall, and having rubbed over their Head and Face with Honey, leave them ſo expoſed for three days, and as many nights, to the diſcretion of the Flies, which pain them to Death within leſs time. The Slaves are puniſhed with Baſtonadoes, or they cut off their Ears or Noſe, according to the quality of the Offence. But if a Slave kill his Maſter, or any other Turk, they break his Legs and Arms, then tie him to a Horſes Tail, and after they have dragged him ſo about the Town, ſtrangle him, giving the Body to the Franks to be Buried; but moſt commonly the Boys take him from the Executioner, (as they did a French Man a little before I came to *Tunis*) for there are no wickeder Boys in the World, than in that Town. They ſnatcht that dead Body out of the Executioners hands, in ſpight of the *Mezoar*, who is the Officer whom in Turky they call the *Souſ-baſha*) and having dragged him about for ſome time longer; they Roaſted him a little with Straw, which they kindled under him, and then threw him into the Ditch, out of which the French afterwards took him, and buried him in their Burying Place, called St. *Anthony*; for the Engliſh have one by themſelves. When I was at *Tunis*, the Franks lived ſeverally, in the Houſes which they Hired; but they were a Building a pretty commodious *Oquele*, where they muſt all Lodge with their Conſuls, as in other places of the *Levant*. *Mezoar.*

CHAP. LXXXXIV.

Our Departure from Goletta, *and the Continuation of our Voyage.*

AT length our Captain having done all his Buſineſs, and the Wind offering fair, it was time for us to leave *Tunis*. We parted from thence on *Wedneſday*, the ſix and twentieth of *March*, about eleven a Clock in the Morning, and went by Land on Horſe-back, that we might ſee ſomewhat of *Carthage*. We went cloſe by the Ruines of it, which are above three Leagues from *Tunis*, and there ſaw the remains of ſtately Aqueducts, which conveyed water *Carthage.*

water from *Zagouan* to *Carthage*, many of the Arches whereof are ſtill ſtand-in the Road to the *Cantre*, as we ſaid before. The Ruines of *Carthage* ſignifie but little, being only heaps of Stones, and ſome places under Ground, where there are great Ciſterns; nay, from theſe Ruines they daily carry away Marble and other Stones, for their Buildings in *Tunis*, and the Country Houſes about. We came to the Sea-ſide, about three a Clock in the Afternoon, and being got on board, we ſtayed ſtill there all that day, becauſe our Captain had ſome Buſineſs to do with him that Commanded at *Goletta*, concerning the dues that he is to have from every Ship. Next morning, *Thurſday* the ſeven and twentieth of *March*, we ſet ſail with a good South-eaſt Wind, ſteering away North-north-weſt; but about Noon the Wind ſlackened a little, and the night following it turned Northerly, which made us put back again to the Road of *Goletta*, where we arrived on *Friday* the twenty eighth of *March*, about ten a Clock in the morning.

Saturday the nine and twentieth of *March*, the Wind veered about to North-eaſt, and the night following we had all ſorts of Winds: At length, *Sunday* the thirtieth of *March*, we had a gentle Gale from South-weſt, and an hour after day we ſet ſail, ſteering our courſe North, but about ten a Clock we were becalmed, and about Noon it blew a breez from North, which within an hour after changed to North-eaſt, and an hour after that to Eaſt; ſo that we ſtill kept on our Courſe. Two hours within Night, the Wind turned South-ſouth-weſt, and we ſtood away North-north-eaſt.

Monday morning, the one and thirtieth of *March*, we were becalmed, and continued ſo till *Tueſday*, the firſt of *April*, when about ten a Clock in the Morning, we had a ſmall Gale from North-weſt, and we ſteered away Weſt, towards *Sardinia*. In the Evening, two hours after Sun-ſet, the Wind turned Eaſterly, and we ſtood our Courſe again North-north-eaſt; in the night-time we had a calm, which laſted all next day, *Wedneſday* the ſecond of *April*: However, it always blew a little breez, ſometimes one way, ſometimes another, though the Sea was ſtill ſmooth and calm. In the Evening, from the Maintop-head, we made a Sail off of *Sardinia*, which followed its Courſe, as we did ours Northward, with a gentle Gale from Eaſt. We were becalmed in the night-time, and continued ſo till next day, the third of *April*, when about nine in the morning, it blew a breez from South-weſt, which within half an hour after, changed into a ſtronger Gale from Eaſt; and we continued our courſe Northwards. We had a calm again about Noon, which laſted till next day, *Friday* the fourth of *April*, when about eight a Clock in the morning, it blew a gentle South-eaſt Gale, which about Noon turned full South, and about three or four a Clock next morning, it blew a good freſh Gale from Weſt; half an hour after, we diſcovered a *Polaque* a-ſtern, and cloſe up with us, which made very quick way. We called to him *Alarga*, and turned all out and ſtood to our Arms. At length he ſailed by to the Windward, within a Piſtol ſhot of us, which our Captain obſerving commanded a Broadſide to be fired at him, but the chief Mate diſſuaded him, telling him that if he was a Corſair, his Conſorts (who probably could not be far off) would hear the noiſe of the Guns, and ſo come up with us; in the mean time, he made very great way. Hereupon various Judgments paſt: Some ſaid they were Spaniards, who would have ſurpriſed us. Others, that it was one of the *Polaques*, that Trade betwixt *Legorn* and *Sardinia* for Cheeſe, and ſuch like Commodities, and carrying but three or four Men, they might have been aſleep, and ſo did not ſee our Ship. But moſt part thought it was a Prize taken by the Barbary-men, which they ſent into *Barbary*; ſeeing when they paſſed by us, they called *Chaban*, who was *Reys* of a *Tunis* Man of War then out at Sea, taking our Ship (perhaps) for *Chaban Reys* his Ship. About three a Clock in the morning, we paſſed *Sardinia*, and all that we could ſee of the Land, for two days ſpace that we ſailed along the Coaſt of it, were only very high Mountains. And now we were got into the entry of the ſtreight that is betwixt *Sardinia* and *Corſica*; there the wind blew ſo freſh, that we made above ſeven Miles an hour, which was a great deal for ſuch a heavy Ship as ours. We kept our Courſe ſtill Northward, and about ten a Clock in the Morning made *Monte Chriſto*, a little after *Elba*, and on the other ſide *Corſica*, and then we ſteered North-north-weſt About eleven a Clock in the

the Forenoon, the Wind changed to South-weſt, and blew pretty hard, and about that time we made a Sail, which ſtrove to get the Wind of us; about Noon he was got to the Windward, and being within Cannon ſhot, put out Engliſh Colours, and we did the like; but he ſtill bearing down upon us, we halled up our Main-ſail, and waited for him. When he was come up with us, our Men knew it to be a Flemiſh Pinck, commanded by an Engliſh-man, who had bought it. He told us that he came from *Legorn*, and was bound for *Tunis*, that the *Palaque* we met was a Prize, taken by a *Caravene*, and Bark of *Tunis*, that were Conſorts; that he had met with them, but that he had ſeen no Spaniſh Ship, which much rejoyced us. After that, he drank our Captains health, and fired a Gun, which our Captain having anſwered, he went his way, and we followed our Courſe. The Wind ſlackened much in the Afternoon, and about five a Clock in the Evening, we made two Sail near the Land of *Corſica*, which ſtrove for the Wind of us. We thought they had been the two Barbary men they told us of, however we ſtood upon our Guard. About ſix a Clock at night, we were almoſt becalmed, and we diſcovered Fires a-ſhoar in *Corſica*, which (as I think) they made becauſe of thoſe two Corſairs. About ſeven a Clock the Wind turned Eaſterly, and we held on our courſe North-north-weſt, leaving *Monte Chriſto* a-ſtern of us. About nine a Clock, the head-moſt of the two Corſairs, ſailed by a pretty way to the Windward of us, and continued his Courſe. I believe they were afraid of us; however we were all night upon our Guard. We were then becalmed till next day, *Sunday* the ſixth of *April*, when about five a Clock in the morning, an eaſie Gale began to blow from Eaſt, which by little and little freſhened, and we ſtood away North-north-eaſt. About ſix a Clock in the morning, we made a Sail coming upon us afore the Wind, and we kept on our Courſe to meet him; when he was come within a League, or thereabouts of us, he put out White Colours, and we look'd upon that to be but a Trick of a Spaniſh Corſair: In ſhort, we ſhew'd the Engliſh Colours, and he continued following us, till eight a Clock in the morning, when he Tackt about, and ſtood away the way that we came. Perhaps he was afraid, when he ſaw our Guns out, and that we did not run for it. Some thought that it was one of the two Corſairs, whom we had ſeen the day before: Others, that it was a Spaniard: And others again, that it was a French-man. In the mean time we made way ſtill, and within a little paſſed the Iſle of *Elba*, of which the Spaniards have one half. It hath two good Ports, the one is called *Porto Ferraro*, and belongs to the great Duke; and the other *Porto Longone*, and belongs to the Spaniards. The French took it in the Year One thouſand ſix hundred and forty ſix, but loſt it again One thouſand ſix hundred and fifty. About ten a Clock we were becalmed, about two in the Afternoon, we had an eaſie Gale from North-north-weſt, and ſteered our courſe Weſt-north-weſt. An hour after, we made a Ship and a Bark a-ſtern and another Ship on head of us. About four a Clock, we ſaw the Ship a ſtern give chaſe to the Bark, and afterwards take her. About ſix a Clock, we paſſed the Iſle *Caprara*, leaving it to the Starboard, becauſe of the contrary Wind. When we were come near to it, they made a Smoak upon the Tower, to give warning to the Coaſt; and there we put out our Colours. From that place we made a Ship at the point of the Iſland, and on the other hand a Fiſher-Boat. This Iſle belongs to the *Genoeſe*; it is ſmall, not being above ten Miles in Circuit, but fruitful in good Wine. On the South-ſide of it there is a little Tower, and a Caſtle on the North-ſide, which has fifty Soldiers in Gariſon, and about an hundred Inhabitants, who are ſo much given to Shooting (there being great ſtore of Game upon the Iſland); that for five or ſix pound of Powder, they'll give you a Barrel of Wine, and thanks to boot. There, and before the Iſle *Gorgona*, they fiſh for *Anchoves*, and in Fiſhing-ſeaſon, ſo many Boats come there upon that account, that about the Month of *May*, there are above five hundred Souls lodged in the Caſtle.

Elba.

Caprara.

The Anchovy Fiſhing.

CHAP. LXXXXV.

The Relation of an Engagement we had with three Spaniſh Corſairs.

SUnday night, and *Monday* morning, the ſeventh of *April*, the Wind was fickle, ſometimes Weſterly, ſometimes Eaſterly, but blew always freſh, and we ſtill kept on our Courſe; but *Monday* the ſeventh of *April*, (which was *Monday* in the Holy Week) about four a Clock in the morning, we made two Ships and a Bark, or Sloop, that bore up towards us, there being ſo little Wind, that it was almoſt a Calm. About eight a Clock, having perceived the Spaniſh Colours abroad upon the Ships and Bark, we put out the Engliſh Colours, and furled all our Sails but the Maintop-ſail. This put them to a ſtand, when they ſaw with what Reſolution we waited for them. So that being within Cannon ſhot of us, they all three came to Counſel together, and we prepared to make a vigorous Defence, for it was too late for us now to flatter our ſelves with the hopes that they might be Friends; the ſtorm had hovered ſo long, that it muſt needs break at laſt. I could not then but reflect upon my Luck, that I ſhould be Shipwrack'd in the Harbour; for having been now almoſt ſeven Years abſent out of *France* my Native Country, when I thought my ſelf (as it were) ſound and ſafe at Home again, I ſaw my ſelf upon the point of loſing at leaſt my Liberty. I made no doubt but that we ſhould be worſted in the Engagement, where the Match was ſo unequal. However, we were all in good heart, and I look'd upon the Iſles of *Caprara* and *Gorgona*, as two Theatres, wherein the Inhabitants were to behold (at eaſe, and out of all danger) the engagement we were about to enter in, like Gladiators deſtined for their Diverſion; for we were at an equal diſtance from both theſe Iſles. In the mean time we made all things ready, that were neceſſary for our Defence, all the Cheſts, Hamocks, and other Goods and Clothes that were in the Cabins, and upon the Gun-Deck, were carried aloft upon the Poop, that they might be no hindrance to the Traverſing of our Guns, and that produced a good effect. For the Enemies being buſied in plundering them, were in the mean time killed, and beſides, it hindered them from breaking in with their Hatchets to the Cabin where we were; which they muſt have done to maſter us. A hole was made in the Floor of the Maſters Cabin to go down to the Gun-Room, and ſo all through the Ship, where there was occaſion; and in caſe the Enemies ſhould have rendered themſelves Maſters of the great Cabin, we would quickly have got down into the Gun-Room, and having made faſt the Paſſage, blown up the Poop, and all that were upon it. The Main-yard was Chained to the Maſt with a great Iron-Chain, which no Hatchet could eaſily cut; for if the Enemies could have brought the Main-yard upon the Deck, they would have made a great clutter in the Ship, and we ſhould have been half overcome. All the Guns were Loaded, and the ſix *Scopa Coperta* Pieces were charged with bunches of Grapes, (the ſmall ſhot, I mentioned before). Water was put in all places of the Ship, to put out Fire, if it ſhould happen any where. All things being thus prepared, our Captain gave the neceſſary Orders, then made a ſhort Speech to his Men, and gave them all a drachm of the Bottle, and then all cried, God ſave the Captain. So bidding one another farewel, every one went to his ſeveral Poſt; ſome to the great Cabin, others to the Gun-Room, ſome to the Gun-Deck, and others to the Fore-Caſtle, there being a Man to command in every Poſt: For my part, I ſtayed with the Captain in the great Cabin. The Chirurgion went down into the Hold, where he prepared his Medicines, and ſtayed to take care of the Wounded Men that ſhould be brought down to him. After theſe Gentlemen had been in Counſel almoſt two hours, their Boats carrying Men often from one to another, they came up with us. The Engliſh Mate who ſpoke French, told

An Engagement with three Corſairs.

told me, that we ſhould have the Honour to fire the firſt and laſt Gun; and immediately we let flie three or four great ſhot at them, the firſt of which would certainly have ſunk the biggeſt Ship, if the Bullet had been but half a foot higher, but it fell in the Water cloſe by the Ships ſide; which ſeemed to put Courage into them, for they thereupon made loud ſhouts. And the biggeſt Ship making a great Noiſe and Bravado, with a Trumpet he had, having fired ſome great ſhot among our Rigging, which only grazed upon our Maſts, about ten a Clock laid us on board, and grappled with us on the Starboard ſide, lying along our Quarter, from the Stern to the middle of our Waſte. Immediately we ſhut our ſelves into the great Cabin, and then the Guns went off Pell Mell on all hands; the *Patache* and Bark came up and fired their Broad-ſides, endeavouring chiefly to ſhoot our Maſts by the board, which would have been a great advantage to them. They fired alſo ſeveral *Petreras*, charged with Muſquet ſhot, which would have done great Execution, if we had been Aloft; but our Walls were Muſquet-prooff, and we could hear ſhowers of Bullets batter againſt the Ships ſides. Preſently ſeveral of their men came on board of us, who ran up the Shrouds to endeavour to let fall the Yards; and we brought them down with ſmall ſhot, which we fired through holes purpoſely made. When they found themſelves ſo well plied with Muſquet ſhot, and that all who were above Decks (both in their own Ship, and on board of us) were fallen, for we fired out of the Port-holes and Skuttles, upon all that appeared on board of them, and cleared the Deck fore and aft, of all that came on board of us; many of them got up to the top of our Maſts, thinking that the ſecureſt place they could find, and no man was more to be ſeen upon the Deck, or any other part of the Ship, they who were aloft hiding themſelves the beſt way they could. The Bell rung twice or thrice from the Fore-Caſtle, and preſently we fell upon our Bellies, but they who were upon the Poop hearing the Bell, got immediately upon the Shrouds, ſo that there was no hitting of them; but ſome being perceived one time upon the Poop, (without ringing the Bell) they fired a *Scopa Coperta* from the Fore-Caſtle, which killed three or four of them. In the mean time, we kept firing with great and ſmall ſhot, and if any of the Enemy attempted to get upon our Poop over the Skuttles of the Cabins, we eaſily prickt them, or run them through with our Swords. At length, about three a Clock in the Afternoon, finding that the Enemies fired no more, we came out with our Swords and Piſtols, and ſaw the *Patache* and Bark, towing off with their Boats, and the great Ship grappled with ours, but no body appearing upon the Deck. We ſent ſome great ſhot after thoſe that fled, and had we fired but as many more, perhaps they would have ſtruck Sail and yielded themſelves. So we had the Honour to fire the firſt and laſt Gun. Then we offered Quarter to thoſe who were aloft upon our Maſts; and as faſt as they came down, we diſarmed them, and clapt them down into the Hold. The Captain was for ſending Men on board their Ship, but it ſeeming to me ſtrange that they ſhould ſo loſe their biggeſt Ship, I told the Captain, That perhaps they only pretended to flie, to tempt our Men on board of that Ship, where lying in Ambuſh, they might Blow them all up, that ſo coming back again, they might have leſs trouble to take us. He had ſome regard to my advice, and ſent no body. For my part, I would not ſuffer my Man to go, though he had a great mind to it; not only becauſe I was afraid he might come to ſome harm, but alſo that it might not be ſaid the French had Plundered any thing. At length, perceiving that the Enemies Boat carried ſeveral out of that Ship on board the Veſſels that fled, and was coming back for more, And being told by a Man who had leapt into the Sea, to ſave himſelf by Swimming, (but was taken up) that there was no danger; though we aſſured him that he ſhould die for it if he told a Lye: Our Men boarded the Enemies Ship, and preſently took down the Spaniſh Colours. They eaſily afterwards made themſelves Maſters of the Men that remained, whom they brought on board of us; moſt part all Bloody, and more than half dead for fear, for they expected no Quarter. Among the reſt the Captain was taken, who was a young Dutch-man in the Spaniards Service; he had two Muſquet ſhots in his right Side, and right Arm His Ship was called the *Great Alexander*, and was the very ſame which *Papachin.* had taken by Surpriſe and Treachery, from the *Chevalier de Bious*, and this

Fleman had bought her from *Papachin*. She carried eight and twenty Guns, and ſixteen *Petreras*, and the Captain told us, that the *Patache* which was gone with the Bark, carried ſixteen Guns, and ſix and twenty *Petreras*, and the Bark four Guns, and twenty four *Petreras*; and that among them, they had in all betwixt three and four hundred Men.

He then gave us an account, how the day before, they put to Sea out of *Porto Ferraro*, that having made us, they had born up towards us, and that next morning (which was the ſame day of this Engagement) being come up with us, they had held Counſel, and reſolved that the *Great Alexander* ſhould lay us aboard, and the *Patache* and Bark ſhear along our ſide, and fire their Broad-ſides into us; that afterward the Bark ſhould fall a Stern and rake us from Stern to Stem, to beat our Men from the Guns, whilſt the *Patache* lay by our ſide, and kept continually firing, and therefore they had put Two hundred and twenty men on board the *Great Alexander*, an Hundred and fifty into the *Patache*, leaving thirty remaining in the Sloop or Bark. Their reſolution was in part executed, for the great Ship laid us aboard and grappled with us, but when the others as they ſhеared by us, ſaw no Man above Deck, but only ſix Guns to ſcower the Deck, and many of their men fell, they fired their Broad-ſides according to their promiſe, and then made the beſt of their way, leaving the great Ship engaged, who finding themſelves worſted by us, would have been gone alſo, and therefore ſent ſeveral Men to caſt looſe the Grapplings; but their deſign being unknown to us, we knocked them down as faſt as they ſhewed themſelves, ſo that no more of them durſt appear. He alſo told us, That about the end of the Engagement, his Boat went three times to the *Patache*, or ſmaller Ship, and carried away from him every time, as many Men as ſhe could hold, it being out of his power to hinder them; and that ſeveral attempting to ſave themſelves by Swimming, were Drowned. He ſeemed to be enraged againſt the Captain of the *Patache*, who had ſo abandoned him, and ſaid, That he would willingly give Three thouſand pieces of Eight, that he might kill him. We killed on board the *Great Alexander*, threeſcore and five Men, and wounded above fifty.

We were ſince informed at *Legorn*, that (by their own confeſſion) they loſt and had diſabled in the Engagement, an Hundred and fourſcore Men, partly killed on board their Ships, partly dead of their Wounds aſhoar; among whom was the Lieutenant of the *Great Alexander*, and partly Maimed. The *Great Alexander* had four or five ſhot betwixt Wind and Water, which would have ſunk her to the bottom, if our Men had not ſpeedily ſtopt the Leaks; and the *Patache* that ran for it, had alſo three or four ſhot betwixt Wind and Water, which would likewiſe have ſunk her to our view, if there had been any rough Sea. We took Ninety three Priſoners, among whom were ſome French, who having taken on, ſome with Captain *Lantier*, a Fortnight; and ſome with Captain *Fugane*, eight days before this Engagement, had left the Ships of theſe two Captains at *Porto Ferraro*.

We loſt but two Men, both killed by one Cannon Bullet, that going through and through the Gun-Room where they were, carried off one half of their Head, and daſhed their Blood and Brains againſt the Tillar. We had alſo two Men wounded in the Leg with ſmall ſhot. The Priſoners being ſearched and riffled, they untied their Hands, and clapt them down into the Hold, where they had Victuals and Drink given them, and the Wounded were carefully dreſt; ſo that our Chirurgeon had none but Enemies to dreſs. And the Chirurgeon of the *Great Alexander* told us, That he had never had ſo much Practice as that day, for they brought him down Wounded Men, faſter than he could well turn to. In ſhort, all the Priſoners were ſo civilly uſed, that they wondered at it, and ſaid, that they lived not ſo well on board their own Ship: But there was a good Guard placed at the Hatches, both to hinder them from attempting any thing, and to hand down what they wanted; as for the Captain he was lodged in the great Cabin with our Captain, where he was well look'd after, and wanted for nothing. I prayed our Captain to give the French their Liberty, which he preſently did very generouſly, ſaying, That the French might command any thing on board of his Ship. The chief Mate and ſome Sea-men, were ſent to ſail the Prize. The two other ſail with much

much ado rowed off to the Iſle of *Elba*, and went back to *Porto Ferraro*. When all things were put in order in our Ship, I went along with the Captain to ſee the Prize; we found that poor Ship ſadly ſhattered, our Croſs-bar-ſhot had made great Havock in her, one of them had ſplit a *Petrera* in two, and another ſo mangled a Gunner, that we found an Arm, a Belly, and two Legs, and no body could tell what was become of the reſt of him. Theſe Croſs-bar-ſhot are round Bars of Iron, three Fingers thick, and a Foot long; having at each end a round knob of Iron, all of one piece, they are put long-ways into the Gun, but when they come out, they flie croſs-ways, every way doing terrible Execution. There were dying Men ſtill on board that Ship, who could not be removed, becauſe of their Mortal Wounds; and the Dead were thrown over-board, ſo ſoon as we were Maſters of the Ship. We found on board a great many Bales of Stuff, fine Cloth, and other things, which they had taken ſome days before in the two French Ships, I formerly mentioned, and four thouſand pieces of Eight in ready Money.

We obſerved that that day was St. *Alexander*'s Day, and the Ship which we took, was called the *Great Alexander*. After we had rejoyced a little, and heartily praiſed God for our Adventure, we made the beſt of our Way; about ſeven a Clock at night, we had the Wind at South-weſt, and ſtood away North. *Tueſday* the eighth of *April*, about two a Clock in the Morning, we ſailed by *Gorgona*, a little Iſland belonging to the Great Duke; leaving it to the Larboard, and ſteered on our Courſe, with the Prize a-ſtern of us. *Gorgona.* About five a Clock in the morning, from the Main-top we diſcovered the Light of *Legorn*. About ſeven in the morning, we ſpied a Sail to the Starboard, bearing towards us, but ſhortly after it ſteered away its firſt Courſe. About two a Clock in the Afternoon, we came into the Road of *Legorn*, and entered in Triumph, having on the Poop, and Maintop-maſt head, the Spaniſh Colours under the Engliſh, and the Trumpet of the Prize ſounded, whilſt the Prize came after us without any Enſign abroad. So ſoon as we came into the Road, the Prize fired all the Guns and *Petreras* with ſhot, and then our Ship fired ſeven Guns, and came to an Anchor. All the People were come to the Harbour to know what the matter was, for they had heard the Guns when we were Engaged; and beſides a Bark having ſet out from *Legorn*, and ſeen our Engagement at a diſtance, came back again, alledging that they were obliged to do ſo, becauſe they had ſeen four Ships engaged, two againſt two. When we were come in, and that from ſhoar they ſaw a Ship without Colours, they ſoon concluded it was a Prize, but when they ſaw the Spaniſh Colours under the Engliſh, their Affections were much divided. So ſoon as we were quiet at Anchor, all the Engliſh Ships ſaluted us; then the Health-boat came, and put Waiters on board of us, to keep the People of the Town from mingling with us. To theſe we gave a full account of our Engagement, which they punctually wrote down, how many Priſoners we had taken, and how many were Killed and Wounded, that they might ſend the news of it to the Great Duke. After that, all the Engliſh in *Legorn*, and ſeveral French, came in Boats on board to viſit us, and congratulate our Victory, we ſaluted them all with three Guns a piece; ſo that our Ship fired above two hundred Guns that day. Then they went to ſee the Prize, which the Captain called his Child. Every Body was aſtoniſhed at this Victory, for it had never been known before, that a Merchant-man took a Man of War, which had two others to aſſiſt her. Our Captain was ſo Juſt to us, as to tell all that came on board of him, that the French had had a great hand in ſaving his Ship, which the ſame day went over all *Legorn*, and afterwards all over *Italy*.

It is certain enough we had our ſhare in that Victory, though we were but five French-men in all, to wit, three Merchants of *Marſeilles*, my ſelf, and my man. For the Engliſh are very nimble in Charging and Diſcharging their Guns, and will Fire three ſhot, before others can do two, and all the Officers of the Ship fought very well; but the Common Sea-men were in ſuch a Maze, that they knew not what they did, and were put in heart much by the French, who fired without intermiſſion: So that my Man, called *John Guillerval*, with thirteen ſhot, killed ſo many Men, (as all that were on the ſame Quarter affirmed who eaſily ſaw what Execution every ſhot did.) Hardly any Guns

but

but thoſe in the Poop were uſed, and every time they were to be Traverſed, the French muſt lend a hand to it; for the Engliſh Sea-men ſeemed to be a ſleep, and laughed to ſee the French tug at it. My man alſo ſerved there ſo eagerly, that he cruſhed one of his Fingers betwixt a Rope and a Pully of a Gun which he was bringing to, and I was afraid he ſhould have been maimed by it. I thought my ſelf obliged to ſay of him in this place, what all the men of the Ship have every where publiſhed, ſeeing it is all the Reward he had, for though the Captain promiſed him his ſhare in the Booty, (as in right it did belong to him as well as to all who fought); nevertheleſs he gave him nothing, nor to any other of the French, nor indeed, did we ask any thing. In the mean time, (though we were in the Port) yet we kept good Guard aboard in the Night-time, having all our Guns loaded with ſhot, becauſe we had a ſuſpicion that ſome Dutch Ships, that were alſo in the Port, had a mind to take our Prize from us, and the Great Duke ſeemed unwilling to allow us his Protection. Our Captain told me, That if the Great Duke would not receive him into Protection, he was reſolved to kill and throw over-board all the Priſoners, and then ſet ſail for *England* with his Prize. This deſign wrought horrour in me, and I was much in fear they might put it in Execution; for I perceived they were inclinable enough to do ſo: But at length, on *Good-Friday*, about four a Clock in the Afternoon, the Health-boat came aboard of us, and gave us *Prattick*, entring the Ship and mingling with us, which was a ſingular favour; for we expected at leaſt to have made a Week or a Fortnight of *Quarantine*. All the Priſoners were ſet at Liberty, and put a-ſhoar, and next day, *Saturday* the twelfth of *April*, we alſo went a-ſhoar.

Laudate Dominum de Cælis, laudate eum in excelſis, quonian confirmata eſt ſuper nos Miſerecordia ejus, & veritas Domini manet in Æternum.

There is come into my Hands, a Relation of the taking of *Babylon*, otherwiſe called *Bagdat*, by *Sultan Amurath*, Tranſlated out of Turkiſh into French, which I here give the Reader in the ſame Terms as I had it.

FINIS.

A RELATION

Of what paſt at the Taking of

BABYLON,

OTHERWISE CALLED

BAGDAT,

BY

SULTAN AMURATH

Emperour of the TURKS;

Tranſlated from a Letter written from the ſaid City by the *Grand Signior*'s chief Faulconer to *Muſtapha Bey*, one of the *Sangiacks* of *Egypt*, at *Caire*.

After the giving of God thanks, and other Ceremonies uſed by the *Turks* in their Letters.

THE eighth of the Moon of *Regeb*, which was the eleventh of *November*, 1638. the *Grand Signior* pitched his Camp before *Bagdat*, in the ſame place where (above an hundred years before) *Sultan Solyman* had pitched his: And the ſame day he went to the Sepulchre of the bleſſed *Imam Azam*, and called together all the *Viziers*, *Baſhas*, and other chief Officers of his Army, commanding them to Draw up their ſeveral men in Battel-array, and after that, allotted the Poſts to all the Principal Commanders, encompaſſing his Camp with Horſe, and placing all his Foot round himſelf. Then he rode on Horſeback round about the whole Camp, and came into the middle, which was ſo well ſhut in, that no body could go out or in, without giving an account to Generals that were poſted on the Flanks. The ſame day he cauſed great heaps of Earth to be caſt up in all places, where the Cannon of the Town could annoy us, and ordered great quantities of Wood and Faggots to be brought, which being mingled with he Earth, made three Hills in as many places, higher than

than the Walls of *Bagdat*, and upon each of them he cauſed twenty pieces of Cannon to be mounted, which began to play next day by break of day. And at the ſame time, he cauſed a high Tower to be raiſed before his Pavillion, on the top whereof his Majeſty mounted, and ſaw (as out of a Gallery) what was done in his Army, and within *Bagdat*, out of danger of the Enemies Guns, and there he ſent for all the great Men of the Law, Juſtices, and Militia, to whom he ſaid: You *Mufti*, *Viziers*, *Beillierbeis*, *Baſhas*, *Sangiacks*, and all the reſt of you, whom God hath put under my Obedience, think not that I am come hither to return back again without taking this place: No, I am come with this great number of Soldiers faithful to the Law, to Conquer or die here, and therefore all and every one of you, ought to make the ſame reſolution. For I am reſolved with my own hand to kill the great men that ſhall not do their Duty, and cauſe the Inferiour to be put to death one by another, or by the hands of the Enemy, and then will die my ſelf; that it may in Hiſtory be tranſmitted to Poſterity, that a Succeſſour of the *Great Othoman* died here with a Million of men in defence of the Faith.

After that, ſoftening his Voice a little, and treating them with leſs ſharpneſs. Look you, (ſaid he to them) the World is but a ſmall matter, or nothing at all; he that dies in well doing, is well after Death, but he who dies killing an enemy of the Faith, is more happy in Paradiſe. Look you, Fathers, (for ſo I call the Old) and you Brethren who are of the ſame Age with me, for we are made of the ſame Matter, let us do ſomewhat that may oblige our great Prophet *Mahomet* to be our Advocate, and that at the day of Judgment he may preſent us all before the Tribunal of God, ſaying to Him, Here are the Faithful who have fought valiantly for the greateſt Glory of your holy Majeſty, and of all your Saints; and in the mean time, that it may be ſaid in time to come, that we have had reſt in this World, and glory in the next. To attain to which, it is expedient to labour, and not to fear dangers. But why ſhould you fear them, being called to this Engagement for the ſake of our great Prophet, who promiſes us ſo much favour before the Majeſty of the Great God? No, I do not think you do, and if I find that any of you go not willingly to fight, I'll kill him with my own Sword.

This being heard by all that were preſent, they put their hand upon their Head, and anſwered all unanimouſly, That they were ready to obey his Imperial Commands: And even from thence they began to fight without loſing of time, and the *Grand Signior* cauſed the Pavillions of all the Chirurgeons of the Army to be pitched near to his own, ordering all the Wounded men to be brought thither to be Dreſt, which was done, and he himſelf comforted them with very good Words, and good Deeds; giving to every one forty or fifty *Chequins*. And it was found that in one day, he gave to ſeven hundred Wounded men, from whence you may judge, whether or not the fight was furious; and cauſed the pay of thoſe that died, to be given to their Children, or their neareſt Relations. And during the thirty nine days that the Siege laſted, the Town being taken on the fortieth, his Majeſty made his Prayers every day, and every night upon his Knees, proſtrating himſelf upon the Ground, with Tears in his Eyes. And ſeeing every evening, we Carted away a little of the ſame earth, whereof Ramparts had been made to ſecure us from the Enemies Guns, in making our approaches to the Town: We were got on the tenth of the Moon of *Chaban*, cloſe by the firſt Ditches, and the *Sultan* commanded a great many ſacks of Earth to be thrown into them; which was done with ſo much diligence, and in ſo great quantities, that in four days time they were filled up, and three other Mounts were made, to the top whereof the Cannon which were mounted on the former were brought, from whence we battered down one half of the Walls of *Bagdat*, the other half being buried under heaps of Earth all round, where the Cannon could not make a breach. A thouſand ſhot were fired into the Town, which hit againſt certain Towers or Steeples that reſiſted the Bullets, and made them rebound without any dammage from them. At the Poſt of the *Salictar Baſha*, which was by one of the Mounts, there were twelve Guns, and three great Cannons Royal, which continually played into the Town, and battered down a great number of Houſes. The Grand Vizier had his Poſt at another Mount with the *Romali's*, from whence

whence they made an aſſault into the Town, and took three Baſtions; but there he was killed by a Muſquet-ſhot in the Head, and three *Beillierbeis* were Wounded, to wit, *Chus Caſinader*, *Hibraim Baſſa*, *Beillierbey* of *Siras*, *Var Varally Baſſa*, who was *Beillierbey* of *Natolia*, and *Queuſſe Chaban Baſſa*, and ſeven *Alaibeys*, that is to ſay, Camp-Maſters, and a great many others killed.

The ſixteenth of the Moon of *Chaban*, the *Grand Vizier* died, the ſeventeenth *Muſtapha Baſha*, who was Baſha of the Sea, and *Caymacan* was put in his place, and the *Grand Signior* gave him the Seals. The eighteenth there fell ſo much Rain, that we could not keep our Matches lighted, and we entred the Town with ſo great Fury and Impetuoſity, that the beſieged begged Quarter, veiled their Standards and Colours, as a ſign that they ſubmitted to the Diſcretion of the *Sultan*. At the ſame time the *Kiaya*, (as if one ſhould ſay) the Captain of the Arms, or Lieutenant and principal Officer of the Governour of *Bagdat*, went to the *Grand Vizier* with a Scarfe about his Neck, and his Sword wreathed in it, which is an Ignominious mark of Submiſſion, and begged both in his own and Maſter's name, *Aman*, that is to ſay, Pardon or Mercy; and having obtained it, the Governour, named *Bektachkhan*, came alſo, and the *Grand Vizier* leaving them both there, went to wait on the *Grand Signior*, to whom he related what had happened, beſeeching him to ſave the Lives of thoſe two poor Penitents, which he obtained. And forthwith, the Emperour commanded all to draw up in the beſt Equipage they could, to make a fair ſhew, and with great Pomp and Magnificence, cauſed *Bektachkhan* to be brought into his Pavillion: Where being come, he was ſo confounded at the Luſtre of ſo great Majeſty, as appeared in all the Court of the *Grand Signior*, that his Blood was chilled, being able to ſay nothing, but *God be praiſed, God be praiſed.* The *Sultan* ſat on his Throne, and *Bektachkhan* fell upon the ground demanding Pardon, and imploring his Mercy, which he obtained. The *Grand Signior* commanding him to riſe up, and draw near his Perſon, asked him many Queſtions, which he having anſwered to his ſatisfaction, he gave him a Veſt lined with Sables, with a Dagger and Girdle ſet with precious Stones, and a Plume of Herons-top upon an Enſign, of great value; ſending him back into the Town, with orders to ſend out to him all the chief Commanders and Officers: And to tell the People, That they who would continue in his Service, ſhould be welcome, and the reſt diſmiſſed without Arms; or if they would obſtinately ſtand it out, they ſhould all be put to the Sword. Then *Bektachkhan* proſtrating himſelf again upon the Ground, moſt humbly thanked his Majeſty, promiſing to be his Slave, not with one, but with a thouſand Souls. Which is a way of ſpeaking, that takes very well in Turkiſh, and returned to the Pavillion of the *Grand Vizier*, from whence he ſent his *Kiaya* into the Town, to make known the *Grand Signior*'s pleaſure.

But before he was got there, the Soldiers in the *Grand Vizier*'s Poſt, entered at the ſame inſtant by the Gate, called *Himan Azana*, and began to plunder the Houſes. Six *Chams* that were in the Town, (who are in *Perſia*, what the Baſhas are in *Turkie*) ſeeing this, could not endure it with patience, but cried out, that they had ſatisfied their word to them, ſaying, That after they were received to Mercy, they were uſed with Rigour, and got together as many Soldiers as they could, at the Gate called *Cara Cape*, and they who would not follow them, asked Quarter. But our men were ſo hot upon Slaying and Plundering, that they would not hearken to them, and killed all they met, during the whole night that this Sacking laſted; and God knows what a vaſt number of Perſians died in this Action. Morning being come, the ſaid *Chams* with fifteen thouſand men they got together, ſet their Soldiers to the Wall, and with their Swords couragiouſly defended themſelves; Which being told the *Sultan*, he commanded all the Soldiers of the other Poſts to enter the Town, and put all to the Sword; but being entered, ſome ſubmitted themſelves to the will of the *Grand Signior*, and the reſt ſtood it out till they were killed. Of the laſt there were Ten thouſand who were killed, and Five thouſand of the others, and the ſix *Chams* were made Priſoners; whoſe names are *Napte Cham*, the *Grand Viziers* Priſoner, with the

Governour *Baktachkhan*, *Mirfalta Allibeikhan*, and *La Ella Mahemet*, *Oſſein Cham*, of the *Saliktar Baſſa*, and *Aleph Cham*, with twelve other great Men, one with *Oſſein Baſſa*, heretofore Baſſa of *Caire*. The Five thouſand Perſians who asked Quarter, were guarded by a *Beillierbey*, till they were paſt the Army, to hinder our Soldiers from injuring them. But the *Grand Vizier* ſeeing them paſs by his Pavillion, aſſembled all the chief Commanders who were near him, and ſaid to them: Why do we give Quarter to thoſe Dogs who have no Faith, and never keep their word? They have not rendered voluntarily, but we have conſtrained them to do it by force; God having for that end ſtrengthened the Arms of our valiant Soldiers. Are not they the ſame whom we overcame at *Revan*, to whom the *Sultan* ſhewed ſo much Goodneſs and Clemency, who having given them Quarter, ſent them away with their Arms and Baggage, but they unthankful for that Favour, cut in pieces Ten thouſand of our men, whom they took at a Diſadvantage? What ſhall become of the blood of the Faithful whom they have ſo cruelly Maſſacred? Mercy was granted them on condition that they yielded without fighting: But having ſince obſtinately reſiſted, they have rendered themſelves unworthy of it, and be it as it will, though the *Grand Signior* hath pardoned them, yet I pardon them not. And all of a ſudden, he commanded *Nawy Aully*, *Adrevis Mahemet Baſſa*, *Varvarally Baſſa*, *Chus Caſanadar*, *Hibrahim Baſſa*, Baſſa of *Sivas*, to fall upon them, and cut them in pieces. Which at firſt they refuſed, alleadging for excuſe, that the Emperour had pardoned them. But for their Juſtification, he gave them the Command in writing, taking the blame (if any were) upon himſelf; by vertue whereof, they went and executed his Orders. Which made the *Grand Signior* ſend for him in great Rage, asking him, Why he had given ſuch Orders contrary to his Promiſe, and violated the Faith he had given? To which the *Grand Vizier* replied Irreverently, That if he had ſhewed them Mercy, for his part he would not, for the reaſons afore mentioned; which he repeated to the *Sultan*. Who having conſidered, and reflected a little upon what he had heard, pulled off the Veſt he had on, and gave it to the *Grand Vizier*, praiſing him for what he had done.

In ſhort, There were in *Bagdat*, One and thirty thouſand pick'd and choice Soldiers, and Twenty thouſand Volunteers, all whom we have put to the Sword, not one having eſcaped to carry the news to the other Towns of *Perſia*. We have made the ſupputation by the Muſter Rolls of the five *Chams* that are Priſoners. And there has been no ſuch Battel fought againſt the *Perſians*, no not in the time of *Khaldivan*, when the Battel was fought betwixt *Sultan Selim*, the Father of *Sultan Solyman*, and *Cha Iſhmael*, King of *Perſia*; wherein above an Hundred thouſand men were killed on both ſides.

The eighteenth of the Moon of *Chaban*, being *Friday*, the City of *Bagdat* was entirely delivered up to the *Grand Signior*, with the Grace of God, and the Benediction of the People, who ſeem to have got new Life. When the Beſieged ſaw that they could no longer reſiſt the Will of God, who viſibly favoured the Arms of our great Emperour. They killed all their Wives and young Children and Ham-ſtrung four or five thouſand Horſes of great value, that they might not be ſerviceable to us. *Bektachkhan* (to whom the *Sultan* made ſuch fair Preſents, as you have ſeen before) having entered the Town, Poyſoned himſelf one Night, and was found dead in the Morning, and buried like a Dog. Before the *Grand Signior* ſet out from *Conſtantinople*, there came an Ambaſſadour from the King of *Perſia*, who was Arreſted by command from the *Sultan*, and he hath been under Guard to this preſent. The *Grand Signior* cauſed him to be brought before him, and ſaid to him, Go tell your King, that he ſend me *Boſtan Baſſa*, *Memy Baſſa*, *Jan Baſſa*, *Gart Ibrahim Baſſa*, *Chopour Biqueri*, whom he keeps Priſoners in *Perſia*, with all he took at *Bagdat* and *Revan*, both Money, Arms, and Ammunition; and that he reſtore to me *Tauris*, *Inuſchivam*, *Cheriſul*, and all the other Provinces and Places, that my Great Grand-Father *Solyman* took, and that he give me the Tribute and Preſents, which he made at that time, and with that we will ſet our Limits; that if he'll hold to, and obſerve theſe Conditions, I will be Content, and we ſhall end our Controverſies. Otherwiſe I declare to him, that though he hide himſelf in the Earth like a Piſmire, or flie in the Air like a Bird, he ſhall not eſcape

my

my hands. And I will reduce his whole Country to ſuch a ſtate, that there ſhall not be a Houſe ſtanding in *Iſpahan*, *Gasbin*, and *Erdebil*, nor in any of his Towns, Burroughs, or Villages, that there ſhall not a pile of Graſs be left within his Kingdom; and that I will afterward Chaſe him before me, as a Hunter does his Prey, and let him well conſider, that Repentance will not ſtand him in ſtead, after the Fault is committed. That if he will be obſtinate ſtill, let him make ready againſt the Spring, when (with the help of God) I ſhall be in his Country; and then though he ſhould a thouſand times ask my Mercy, there ſhall be none for him.

And having cauſed a Letter to be written to the ſame effect, the *Sultan* gave it to the Ambaſſadour, and diſmiſſed him. And hath ſince cauſed the Sepulchre of *Himan Azam* to be rebuilt, and hath adorned it with ſeveral Golden Lamps ſet with precious Stones, and covered the Floor with Silk Carpets; having likewiſe beautified the Sepulchres of the other Saints. By what can be judged, it is the pleaſure of the *Grand Signior* to expect the Anſwer of the King of *Perſia*, and then to return *Conſtantinople*, and all his Subjects will be in repoſe. God bleſs him, *&c.*

Written at Bagdat, *the* 22. *of the Moon of* Chaban, 1048. *which was the* 19. *of* December, 1638.

The End of the Firſt Part.

TRAVELS
INTO THE
LEVANT.

The Second Part.

WHICH

(Beſides many Singular and moſt Curious Remarks of *Ægypt*, *Syria*, *Meſopotamia*, the Rivers of *Euphrates* and *Tygris*)

CONTAINS

A Deſcription of the States, Dominions, and Court of the King of *PERSIA*; Of the Religions, Governments, Manners, Forces, Languages, Sciences, Arts and Cuſtoms of the People of that Great Empire.

TOGETHER WITH

The Antiquities of *Tehehelminar*, and other Places about the Ancient *PERSEPOLIS:*

And Particularly,

A moſt Exact Itinerary as well of the Journey by Land, through *TURKY* and *PERSIA*, as of the Voyage by Sea, in the *Mediterranean*, Gulf of *Perſia*, and the *Indian* Seas.

By Monſieur *DE THEVENOT.*

Now made Engliſh.

LONDON, Printed in the Year 1687.

TRAVELS INTO THE LEVANT.

PART II.

BOOK I.

CHAP. I.

The Author's departure not only from Paris *but* Marſeilles, *and his Voyage to* Alexandria.

THOUGH I had ſpent ſeven whole years of my younger days in former Travels; nevertheleſs the ſame paſſion which had already carried me ſo far into the Eaſt, ſtill prompted me with a deſire of ſeeing *Perſia* and the *Indies*. I had not long reſted at home among my Relations and Friends, when that deſire began to exert its power over me, and if it was not ſtrong enough at firſt to force me from thoſe who were ſo dear unto me, at leaſt it buſied me in taking neceſſary meaſures for ſecond Travels, and that with greater profit than I had performed the firſt, if I ſhould chance to ſet out upon them. In that thought I employed four years in the ſtudy of the Sciences, which I judged moſt uſefull to a Traveller, who would make advantage of his Travels, and communicate the ſame to others. In ſhort, having (during all that time) wavered, betwixt the deſign of travelling, and that of ſettling at *Paris*, when I ſaw my ſelf ſo well prepared for the former; and conſidered beſides that to defer the other, would be in ſome manner to comply with the Times, I eaſily gave way to my firſt inclination: So that having, as ſecretly as I could, taken orders for all things I ſtood in need of, not only for accompliſhing my deſign, but alſo for avoiding thoſe inconveniencies which might have been too difficult for me to ſupport; I left *Paris* the ſixteenth of *October* 1663, pretending a Journey with a Friend for ſome weeks into *Burgundy*. The ſixth of *November* I came to *Marſeilles*, and on the twelfth about ten of the clock at Night, I embarked there in a Galley of *Legorn*, which had arrived at that Port three days before. *The Authours departure.*

That Galley parted from the Chain next Day being *Tueſday* a little after midnight, and about five in the Evening, came to an anchor at *Rocca Taglia-ata*, *His Embarking at* Marſeilles. Rocca Taglia-ata.

ata, an hundred and ten miles from *Marſeilles*, from whence it ſet out again on *Wedneſday* after midnight, and about five of the clock at Night, came to
St. *Remigio.* an anchor at St. *Remigio*, ſeventy five miles from *Rocca Tagliata*. St. *Remigio* is a pretty Town belonging to the *Genoeſe*, with a little Fort, and convenience to make a good Harbour; but that Republick will not ſuffer it to be done: it is covered by a Mole, and wants only to be dug. The Countrey is all Garden, produces plenty of all things, and eſpecially of Wine, Oyl, Cedar, Oranges and other Fruits.

Genoa. We parted from thence on *Thurſday* the fifteenth of *November* after midnight, and about ſix of the clock at night came to an anchor before *Genoa*, fourſcore and ten miles diſtant from St. *Remigio*. *Friday* about midnight we
Porto Venere. left that place, and came to an anchor again at *Porto Venere*, threeſcore miles from *Genoa*. *Porto Venere* is a ſmall Town, but the Houſes fair and well built. It hath a Fort very advantageouſly ſeated upon a Rock that commands the mouth of the Harbour. This Port, or Gulf rather, is on the one ſide covered by the main Land, and on the other, by a fruitfull Iſland, which
Lerice. lies before it towards *Lerice*, between which and that Iſland is the gulf *Della*
Golfe della Spetie. *Spetie*. This is the laſt place of the Territories of the *Genoeſe*: we ſaluted it with four Guns, and were anſwered with three. This Countrey is fruitfull in Vines and Olive-trees. From *Marſeilles* to *Porto Venere* we had all the way fair weather. At midnight following we weighed anchor, and with a fair
Legorn. North-Wind about eleven of the clock in the forenoon arrived at *Legorn*, threeſcore miles from *Porto Venere*, and this was on *Saturday* the ſeventeenth of *November*.

Tueſday the four and twentieth of *January* 166$\frac{3}{4}$ about half an hour paſt eleven in the forenoon, I went on board the Ship of Captain *Richard de la Clouta*, a man commendable for his piety and civility; that Ship was called, *N. Dame de la Grace*, carrying about two hundred and fifty, or three hundred Tun: ſhe had on board thirty Seamen, four great Guns, and ſix Braſs *Petrera's*. So ſoon as we were on board ſhe made ſail with a North-Wind, and ſteered a courſe South-South-Weſt; about ſix a clock at night, the Wind
Capraia. chopped about to North-Weſt, and we paſſed betwixt *Capraia* and the *Elbe*;
Elbe. in the night-time the Wind blew very freſh.

Next morning we were got an hundred and fourſcore miles from *Legorn*,
Monte Chriſto. and ſaw *Monte Chriſto* a great way a-ſtern of us; we coaſted along the Iſland
Corſica. of *Corſica*, and becauſe we were too near Land, about ten of the clock in the
Sardinia. morning we ſtood away South-South-Eaſt, the Wind ſlackening much. All that day we had *Sardinia* to the Star-board, but at a pretty good diſtance: In the beginning of the Night the Wind blew a little freſher, but far leſs than the Night before.

Saturday morning the ſix and twentieth we had loſt ſight of *Sardinia*, and being fair before the Wind, ſo that no Sails but the Main and Main-Top-Sails could bear, we put out our Stutting Sails. About noon, the Wind ſhifted about to the North, and two hours after to the North-Eaſt: and therefore we took in our Stutting Sails; and kept on our courſe South-South-Eaſt: In the evening the Wind abated ſo, that all night long we were becalmed.

Maretimo. Next day being Sunday, we made the Iſland of *Maretimo* a-head: and about eleven a clock in the morning, we ſtood away South-Eaſt: about two a clock afternoon, we made a Sail a great way off to the Leeward; all that day we had a Calm till night, when the Wind blew ſo freſh again, that
Levanzo. about midnight we paſt betwixt *Maretimo*, *Levanzo* and *La Favignane*, lea-
Favignane. ving the firſt of theſe Iſlands to the Star-board, and the other two to the Larboard: then we ſteered away Eaſt.South-Eaſt; ſhortly after the Wind ſo ſlackned that we were becalmed.

Munday morning about break of day we were got very near the Land of
Sicily. *Sicily*, to the Wind-ward of *Capo Boco* over againſt *Marſala*: it is five hundred
Capo Boco. miles from *Legorn*. We made ſtill ſome way in our courſe Eaſt-South-Eaſt,
Marſala. notwithſtanding the Calm which laſted till noon, when the Wind blowing freſher, we coaſted along *Sicily* pretty near the Shoar, about four a clock afternoon the Wind encreaſing a little, we ſtood away South-South-Eaſt, and this fair weather beginning with the New Moon, made the Captain repent

that

that he had not paſſed through the *Phare of Meſſina*, which would have ſaved him fifty miles in his courſe; but then he told me that he durſt not venture through ſo dangerous a paſſage in the Winter-time when Storms are ſo frequent, and the rather about New Moon, when commonly the VVinds change. Towards the evening we were becalmed, and had a breeze again in the beginning of the night; and in that manner the Wind fell and roſe ſeveral times during the night. That day, we took two *Murenes* or Sea-Eeles which were in the Fiſher mens Wells; this Fiſh is dainty Food, but the Skin of it is Slimey, and is ſo full of ſmall bones, that if one have not a care, he may be choaked by them; it is ſhaped like a common Eele, and dies ſo ſoon as it is out of the Water. *Phare of Meſſina.* *Murenes.*

Tueſday a very freſh East-North-East Wind roſe with the Sun, and we continued our courſe South-South-East; about ten of the clock in the morning the Wind ceaſed and left us in a Calm, over againſt *Monte Gibello*, which we ſaw ſo plainly, that we could eaſily perceive it was covered with Snow. A little after, we made a Ship on head, but becauſe it ſtood in to Shoar we thought they were afraid of us. The Calm laſted till night; during which we had ſometimes Breezes of Wind, and ſometimes Calms, with which we made a little way. *Monte Gibello.*

Wedneſday morning we were got in ſight of *Malta*, ſeven hundred miles from *Legorn*, and about two hundred from *Sicily*, which we had not yet loſt ſight of. He that looked out, made a Sail towards *Malta*. At firſt we were in a dead Calm, but a little after we had a very great Sea from the Weſt, which toſſed us ſufficiently, though there was not a breath of Wind: we therefore furled our Sails, and that rowling Sea laſted till one of the clock at noon; when there aroſe a gentle North-North-East-Breeze, which made us ſpread our Sails, and ſtand away East-South-East, that we might make *Candie*, ſeven hundred miles from *Malta*. That Wind laſted not above an hour; ſo that we were becalmed till about eleven a clock at night, when we had a ſtiff North Gale, with which we ſtill continued our courſe East-South-East. *Malta.* *Candie.*

That freſh Gale laſted all *Thurſday* till night, and then we had a ſtrong guſt of Wind with ſome Rain: when that was over, we had fair weather, the Sea becoming Calm in a moment, though before the Rain it was exceeding rough: but half an hour after the weather and Sea began to grow rougher than before, and then Calmed again, which happened twice that night. During theſe guſts the Sea was ſo rough, that it was not poſſible to ſtand upright in any place of the Ship, ſo ſtrangely was ſhe toſſed, becauſe of a rowling Sea that came upon us on poop and on both ſides; the roughneſs of the Sea in poop was occaſioned by the violence of the Wind, and on the Star-board by the currents of the *Gulf of Venice*, off of which we were, and nevertheleſs we made betwixt eight and ten miles an hour. About midnight it blew freſh from North-Weſt, with which we bore away East and by South, that we might not ſtand too far off of the *Gozo of Candie*. *Gulf of Venice.*

That Wind laſted all *Friday* the firſt of *February*; about night we had ſmoother Water, the Sea on poop only remaining, which with the Wind that ſhifted about to the Weſt, and blew freſh made us run above twelve miles an hour: but about ten a clock at night we had a ſwelling Sea again which made us rowl all night long. *Gozo of Candie.*

Next day we were troubled with the ſame weather, and ſtrong guſts of Wind by fits. About night, ſince we had not made the Land of *Candie*, as we expected, by reaſon of the cloudy dark day, it was conſulted what courſe we ſhould ſteer; every one brought forth his obſervations, and all agreed in general, that our courſe was to the Windward of the *Gozo of Candie*; but becauſe one amongſt them, according to his account, ſet off our courſe betwixt *Candie* and the *Gozo*; though it was known he was in a miſtake, ſeeing according to his own account, we muſt then have been very near, and almoſt upon the ſaid *Gozo*: nevertheleſs for greater ſecurity, it was thought fit to ſpare Sail: and therefore all the Sails except the fore-Sail, were furled, and the Ships head turned due East-South-East, leaſt we might run too near the Shoar, the Watch looking out ſharp all night long, during which the Wind was very high and ſtormy, which exceedingly toſſed us.

Sunday about break of day, we tacked about and ſtood North Eaſt, that we might make *Candie*; after two hours ſailing the Seamen made ſomething dark on head which they believed to be the Land of *Candie*: we ſteered our courſe that way all day long, but could not make it plain becauſe of Clouds We continued the ſame courſe ſtill, till eleven of the clock at night, and then began to tack and beat to and again, that we might bear in with the Land of *Candie*. It blew very hard all that night, and we had a violent ſtorm.

Munday by break of day we had the Wind at North, which being quite contrary for *Candie*, made us reſolve to quit our deſign of ſtanding towards that Iſland, which we had made but very obſcurely, and to bear away towards *Alexandria* in *Egypt*, four hundred miles diſtant from *Candie*; and therefore we ſteered our courſe South-Eaſt. Towards Evening the Wind abated, and we were becalmed until *Tueſday* Morning; when there blew a gentle breeze from South-Eaſt, which made us turn the ſhip's head towards the North: we were obliged to keep ſo upon tacks that we might not over ſhoot *Alexandria*, from which we were not above two hundred fourſcore and ten miles: Then did every one blame and curſe the Sea-man, whoſe errour was the cauſe that we were not in the Port of *Alexandria*. About ſix a Clock at Night we tacked about, and ſtood away South-South-Weſt; it blew ſo hard, that our Veſſel ſhipped the Sea on both ſides, one after another.

The diſtance of Candie from Alexandria.

Wedneſday Morning *February* the ſixth, the Wind was ſo violent, that we were afraid we ſhould ſail our Maſts, becauſe the Stays were very ſlack, being looſened by the force of the Wind the day before; (the Stay is a great Cable that holds the Maſttaunt, each Maſt has one: the main Stay which is the biggeſt, is made faſt, one end to the ſhip's head, and the other to the round top of the main Maſt.) To prevent that diſaſter, all the Sails were furled the ſhip's head turned North-Eaſt, and a quarter of an hour after, the Stayes being well bent, we bore away Weſt-South-Weſt with the miſſen and foreſail: the Wind being a little fallen after dinner, we ſpread the main Sail, and about ſix a Clock at Night, having tacked about, we ſtood Eaſt-North-Eaſt, the Wind then ſlackening more and more.

Thurſday Morning we were almoſt becalmed; but about ten of the Clock, a South-Eaſt Wind blowing again, we tacked and bore away South-South-Weſt; about ſix a Clock at Night we tacked again, and ſtood Eaſt-North-Eaſt.

Friday about two or three of the Clock in the Morning, immediately after the Moon was ſet, the South-Eaſt Wind ceaſed, and the ſo much deſired Weſt, and North Wind came in place of it, which made us turn the ſhip's head South Eaſt, and make all the ſail we could; but we made but little way for all that, the Wind being ſo eaſie that it was almoſt a calm: It continued ſo till about five of the Clock at Night, and then the Wind changed to North-Weſt, but was ſo eaſie that the Sea was very ſmooth; about ten a Clock at Night the Wind chopping about to the North-Weſt, in five or ſix hours time we made a great deal of way, there being very little or no Sea going, but the Wind freſhened afterwards, and then we ſpared ſail that we might not run to the Lee-ward of *Alexandria*; the ſhip's head in the mean time lying ſtill South-Eaſt.

Saturday Morning the Weather was very hazy, and a little after we were almoſt in a calm. About eleven a Clock he that looked out made a ſail, and ſhortly after another, which were known to be *Saicks* coming from *Egypt*. About two a Clock after Noon the Wind turned South-Eaſt, and we ſtood away North-Eaſt; an hour after it ſhifted about to the North-Eaſt again, but was ſo eaſie that the Sea was ſmooth, and we ſteered our courſe South: a few minutes after it turned South-Eaſt again, but ſo gentle, that the Sea was as ſmooth as a Looking-glaſs. We ſailed South-South-Weſt, till ſix at Night, when having tacked, we ſtood away Eaſt-North-Eaſt. About midnight the Wind turned Weſt-South-Weſt, and we ſteered our courſe South-South-Eaſt, after an hours ſailing, we found the Water to be whitiſh, which made us think we were not far from *Egypt*, that being the onely mark that can be had; for the Land is ſo low that one cannot make it till he be juſt upon it, eſpecially when it is dark, as it was then, and that whiteneſs is occaſioned by the *Nile*, which carries it a great way into the Sea.

The Land of Egypt.

Sunday

Sunday the tenth of *February*, about break of day, it was thought we had ſeen the Light of *Alexandria*, but it proved onely to be a *Saick*; and becauſe we were apprehenſive that we were to the Lee-ward of *Alexandria*; about nine in the morning we tacked about, and ſtood North-Weſt, and about three a Clock after Noon, tacked again and bore away South-Weſt; we had afterwards ſeveral Flurries that brought great ſhowers of rain with them, which were ſoon over. About five in the Evening the Wind turned Weſt-North-Weſt, and we tacked about that we might get to the windward of *Alexandria*, from which we were ſtill about an hundred and ten Miles diſtant, and therefore we bore away North. In this manner we plied to and again againſt our will; and it was our misfortune that we knew not where we were, onely becauſe we had not made the Iſland of *Candie*, from whence with that Wind we might eaſily have come to *Alexandria* in two Days and one Nights time; and the reaſon why we made it not plainly, was that the Ship had run two hundred Miles more than we had reckoned, and that when we thought our ſelves to be at the beginning of *Candie*, we were almoſt quite paſt it, as we ſince obſerved. The Wind blew hard, and we had ſeveral guſts in the Night time.

An errour of calculation in the ſailing.

We held on the ſame courſe ſtill untill *Munday*, when about eleven a Clock in the Fore-noon we tacked, and bore away South-Weſt: In the Evening, the Moon three hours after the full was eclipſed: I cannot tell at what hour that Eclipſe began, of how many parts it was, nor how long it continued; becauſe ſhe roſe overcaſt with Clouds, ſo that we could not ſee her but when ſhe was coming out of the Eclipſe; as near as I could gueſs ſhe had then been up near an hour, and the Sun had not been ſet half an hour, at which time ſhe was almoſt half eclipſed. The Eclipſe decreaſed from the time we perceived it, and ended half an hour after: The Almanacks of *Marſeilles* foretold it to be very great about two or three a Clock after Noon, and by conſequence affirmed that it could not be ſeen: In the Night the Wind abated much, and ſo did the Sea, which in the day time had been very rough and high.

Tueſday morning the twelfth of *February*, we perceived the Sea very white about us, and he that looked out cryed *Land*, ſome thought it to be *Damiette*, and others *Bouquer*; In the mean time that we might not fall to the Lee ward, we continued our courſe South-Weſt. About eight of the Clock we tacked and ſtood North Eaſt; and a quarter of an hour after the Wind turning North-Weſt, we bore away Weſt-South-Weſt: after an hours ſailing we found the Water to be ſo little brackiſh that it was almoſt freſh, and he that looked out thought he made *Roſſetto*: Wherefore thinking that we knew where we were, we tacked about and ſtood away North-North-Eaſt. About Noon the Wind freſhened, and at Night turned Northerly, but was very gentle; about ten of the Clock at Night we tacked, and bore away Weſt.

Wedneſday about four in the morning, we tacked and ſteered our courſe Eaſt-North-Eaſt, and two hours after, the Wind blowing freſher, we tacked again, and ſtood Weſt-South-Weſt. About ſeven a Clock in the Morning, we ſaw to the Lar-board, land very near us, which we all took to be the Land betwixt *Bouquer* and *Roſſetto*, ſo that we continued our courſe, hoping quickly to ſee the *Bouquer*; and that till eleven in the Forenoon, when having diſcovered the Maſts of ſeveral *Saicks*, we thought our ſelves to be off and on with *Roſſetto*, and ſo we found our ſelves far out in our account; wherefore having tacked about, we bore away Eaſt-North-Eaſt; about ten of the Clock at Night we tacked again, and ſtood Weſt-South-Weſt, and after midnight we had ſeveral Flurries.

Thurſday morning the fourteenth of *February*, the Wind ſlackened a little, but we had ſeveral guſts till Noon: about eleven in the Morning he that looked out made the *Bouquer*, and an hour after we eaſily ſaw it upon the Deck: a little after we made the *Farillon* or Light-houſe of *Alexandria*, where we arrived about three in the Afternoon, when we entered the Haven by the South.

Bouquer.

CHAP. II.

Of ſome Curioſities obſerved during the Voyage, and in Alexandria.

IN this Voyage I was convinced of one thing which I had read in the Travels of *Monſieur de Breves*, but could hardly believe it, becauſe I had never heard it mentioned by any but him; and that is that when ſounding upon the Coaſt of *Egypt*, one has onely forty fathom water, it is certain he is juſt forty miles from land, the depth of the water from forty fathom, downwards to one, marking exactly the number of miles from the place where one ſounds to the Land: But under the name of the Coaſt of *Egypt*, we are onely to underſtand the Land from *Damiette* to *Roſſetto*, betwixt the two Branches of the *Nile*; for this rule is onely for that extent of Land.

Marks for knowing how near one is to Land upon the Coaſt of Egypt.

Beſides the *Murenes* I mentioned before, we took two other fiſh in our Voyage; to wit a *Porpeſs* which was taken with a Fiſh-gig above *Malta* over againſt *Cape Paſſaro*; it was about five foot long, and almoſt as big as a man, without ſcales, blackiſh in the back, and white in the belly; the head of it was about a foot and a half long, and a large foot over; its eyes as large as a mans; and betwixt the two eyes, it hath a hole like the mould in the head of a man, by which it ſucks in and ſpouts out the Water, making it look like a Crown; it hath two Cheeks which are onely of fat two Inches thick, they begin at the eyes of it, and end almoſt round at the ſnout, which from the Cheeks to the point is about five Inches long, and is ſhaped much like the beak of a Gooſe, the Tongue of it is white a finger thick and two fingers broad, it had an hundred threeſcore and ſixteen Teeth, all very ſmall: Its tail ſtands another way than the Tails of other fiſh which are forked upwards and downwards anſwering to their back and belly, for the Tail of this is forked croſs ways parallel to its two ſides: it hath the Yard and Teſticles as big and long as thoſe of a Boar, and its Entrals wholly reſembling thoſe of Swine; its skin is all fat a finger thick, of which Lamp-oyl is made, the fleſh of it is like to that of an Oxe, and very good; I have taſted it, and by the ſight and taſte, one would always take it for Beef; it hath onely great Bones and no ſmall ones, abounds with bloud, which is as hot as that of a Beaſt; it moans and ſighs like a man, and dies not preſently when it is out of the Water, but beats furiouſly with the Tail, wherein its greateſt ſtrength lies.

Porpeſs.

Cape Paſſaro.

The other Fiſh which was alſo taken with a Fiſh-gig, is by the *Provincials* called *Fanfre*, *and is probably the ſame which the Engliſh call the Pilot-Fiſh*; there was two of them then together, but one eſcaped the ſtroak. This Fiſh is ſhaped like a Mackerel, and is of the ſame length and bigneſs: I found nothing ſingular in it; all the back of it is begirt with ſtreaks two fingers broad, the one of a dark purple almoſt black, and the other blew, which interchangeably reach from the head to the Tail, and the belly of it is white. The Seamen ſay that this Fiſh coming once up with a Ship, never leaves following till the ſhip come to harbour; another being taken two days after, they all aſſured me that it was the companion of the firſt which had not left off following the Veſſel. After all, to my taſte it is an excellent Fiſh, and ſo it ſeemed to all thoſe who had eaten of them formerly, and alſo taſted theſe.

A Fiſh called Fanfre.

Seeing there are but few things in *Alexandria* which I did not obſerve in my former Travels, I gave my ſelf no great trouble to charge my Memoires with them at this time. This Town lies exactly in the one and thirtieth degree of latitude, and *Roſſetto* is one and thirty and a half, at leaſt, a Dutch Captain who had taken the height of them aſſured me of it. The moſt conſiderable piece of antiquity that ſtill remains there, is that famous Pillar of *Pompey*, whereof,

The Pillar of Pompey.

whereof (as I remember) I have already written: Nevertheleſs as I took pleaſure to view it over and over again, ſo, poſſibly, the Curious will not take it ill that I impart to them my obſervations. I meaſured the ſhadow of it, at the time when ſhadows are equal to the bodies which cauſe them, and I found the body of it to be threeſcore and fifteen foot high, without reckoning the Pedeſtal and Corniſh; but the ſhadow was upon a very declining ground: Another day when the ſhadows were the double of the Bodies, I found near an hundred and threeſcore foot, onely of the body of it, and eight foot of diameter or breadth; and I obſerved that the Pedeſtal is near twelve foot high. All know that the Corniſh of this Pillar is of the *Corinthian* order.

The ſame day alſo I ſaw ſomething very remarkable, which I had not ſufficiently conſidered in my former Travels. Being abroad with ſome others by the gate *Del Pepe*, which looks betwixt South and Weſt, about a thouſand paces from that gate, as we went betwixt South and Weſt, ſtreight towards the *Palus Mareotis*, leaving the Pillar of *Pompey* to the left, we ſaw Grotto's cut in the Rock: we entered into one of them, ſtooping and leaning upon our hands, with lighted Wax-candles; being within we found that the Roof was above ten foot high, cut very ſmooth, and on all ſides we ſaw Sepulchres made in the Wall, which is the Rock it ſelf; and of theſe there are four Stories, one over another, and from one range to another, and from Story to Story, there is but half a foots diſtance; ſo that the intervals ſeem to be ſo many Pillars, which ſupport thoſe that are over them; their depth reaches to the bottom of the Sepulchres, and ſo they ſerve for Walls to ſeparate the one from the other. In theſe Sepulchres we ſaw many dead mens Bones which we handled, and found them to be as freſh and hard as if the men had died but the day before: There were ſome lying upon the ground at the Entry into the Grotto, which had been thrown out there; I handled and broke ſome of them, and found that they were rotten in the air, but they crumbled not into aſhes, onely broke longways like rotten Elder, nay they were alſo moiſt, and had a kind of marrow within. Burying places of the ancient *Egyptians.*

Coming out of that Grotto, we entered into another oppoſite unto it, where we ſaw Sepulchres as in the other: at the bottom we found a way that led very far in, but becauſe we muſt have gone double, in the manner as we entered the firſt Gotto, and marched in that poſture at leaſt as far as we could ſee by the light of our Wax-candles; we thought beſt not to enter in, and be contented with the Relation we had, that it reached above two French Leagues in length. This was all that we could learn from the *Turks* who were with us, and who told us beſides that the Ancient Inhabitants of *Alexandria* had dugg thoſe places to lay their dead in; there is a great deal of probability of the truth of that, and that it has been ſome burying-place. I then conſidered the *Palus Mareotis*: it reaches in breadth out of ſight, and is but ſome hundred of paces diſtant from the *Khalis*, which hath its courſe betwixt the ſame *Palus Mareotis* and the Pillar of *Pompey*; but they have no communication together. *Palus Mareotis.* *Khalis.*

Another day I went up to the Hill, where the Tower is, wherein there is commonly a Watchman, to put out the Flag ſo ſoon as any Veſſel appears: from thence I eaſily diſcovered all the City and the Sea, with the *Palus Mareotis*, and all the Countrey about: Being come down I went on Foot round the Ancient Walls of *Alexandria*, beginning at the Water-gate, that looks to the North, and for ſome time going ſtreight North, till the Wall turns off in a right Angle, towards the Eaſt; and after fifty paces length, turns again towards the North, making there an obtuſe Angle: it continues ſo towards the North, till you come over againſt the Palace of *Cleopatra*, which ſtood upon the Walls oppoſite to the mouth of the Harbour, having a Gallery running outwards ſupported by many fair Pillars, of which ſome remains are ſtill to be ſeen on the Sea-ſide: That Gallery (they ſay, and not without probability) reached even into the Palace, ſo that one might embark there. A Watch-Tower. The circuit of *Alexandria.* The Palace of *Cleopatra.*

In a Tower hard by, are to be ſeen three Pillars ſtanding, which ſupport a little Dome, that in former times ſtood upon four, but there is one wanting; I cannot conceive for what uſe that little Dome was, being in a place where there

there is no light; perhaps it ſtood over ſome Ciſtern which at preſent is ſtopt up. Ten or twelve ſteps from that Tower, there is a Ciſtern, where there are two Stories of Pillars, and in many other places there are Ciſterns ſupported in the ſame manner; ſo that it would ſeem that moſt part of the Town hath ſtood upon Pillars.

Ciſterns upon Pillars.

Obelisks.

A few ſteps from thence there are to be ſeen two Obelisks of Thebaick Stones, one of which lies buried in the Earth, nothing of it but the foot appearing; the other is ſtanding, but the Earth muſt needs be raiſed very high in that place, for in all probability that Obelisk is upon its pedeſtal, of which nothing is to be ſeen, nay not the foot of the Obelisk it ſelf.

Oppoſite to this place, the Wall turns again towards the Eaſt, and with the other plane makes almoſt a returning right Angle, and after a conſiderable ſpace doubles inwards, making a ſquare; but an hundred paces farther it runs out again a pretty way towards the North-Eaſt, and ſtretches Northwards; then making a ſharp Angle, it points betwixt Eaſt and South-Eaſtward, as far as the Gate of *Roſſette*, after which it maketh an obtuſe Angle and reaches along betwixt the Weſt and South-Weſt. Along that ſide runs the *Khalis*; and a little farther is the *Palus Mareotis* parallel unto it, which is ſo broad that one can hardly ſee Land on the other ſide of it. When we come over againſt the Pillar of *Pompey*, which ſtands to the South of the Town on this ſide the *Khalis*, we find the Gate *del Pepe* or *Sitre*, which looks to the South-Weſt and Weſt; and then the Wall which is doubled inwards in this place, to make the Gate, continues on towards the South-Weſt and Weſt, as far as a New Caſtle, which ſeems to be very ſtrong, and near to which, a little from the Gate *del Pepe*, the *Khalis* enters under the Wall into the conduits of the City, from which all have Water into their Ciſterns by means of *Pouſſéragues*.

Aqueducts.

Afterwards the Wall turns ſtreight North, and paſſes along the old Harbour, oppoſite to which, on the right hand, are to be ſeen the *Aqueducts*, which heretofore conveyed the Water of the *Khalis* from the Caſtle of the old Harbour, to *Bouquer*. Then the Wall runs ſtreight betwixt North-Eaſt and North to the Water-Gate. We were two hours in going the compaſs of *Alexandria*, which reaches in length from Eaſt to Weſt, but is very narrow.

CHAP. III.

Of what happened in the way from Alexandria *to* Sayde, *and from* Sayde *to* Damaſcus.

Departure from Alexandria.

I Parted from *Alexandria* on *Thurſday* the twenty eighth of *February* about nine of the clock in the morning in a *Germe* or open Boat; but ſeeing the Wind was eaſie, and that we were becalmed in the afternoon, we put in again to the Harbour of *Bouquer*, which we had paſſed. On Board of that *Germe* there was a *Corſar* of *Barbary* who had long followed that courſe, and had a Ship of his own in *Alexandria*; That man who had ſeen a great many French men, nay and had had ſeveral of them in his power, would not believe that I was one; but aſſured me that one would always take me for a *Levantine*, rather than a French man: I was not at all troubled to find that I was ſo well diſguiſed, for in travelling through *Turky*, it is good to have ſo much of the Air of the Countrey, that we may not be taken for ſtrangers, unleſs we pleaſe. Next day about five of the clock in the morning we ſet out, and about ten of the clock entred the Channel of *Nile*, where we found a man in a Boat, who put us in our way: though there be Canes fixed at ſeveral diſtances to ſhew where the Shelves are, yet there is need of ſuch a man for a guide; becauſe the River bringing a great deal of ſand with it, the paſſages are daily choaked up, which

The Channel of Nile.

which were navigable two hours before; and on the contrary, waſhing away Iſlands, which it had made, and which appeared to be out of reach of the Water, it makes ways for Veſſels, in places where before one might have walked dry ſhod; and this mans buſineſs is to ſound every hour of the day, that ſo he may be able to ſhew the right Channel; and the Maſters of the *Germes* pay him for his pains.

At noon we came to *Roſſetto*, where I ſaw manner the of making Sorbet, whilſt I ſtaid there. They made uſe of an hundred and fifty *Rottes* of Sugar broken into ſmall pieces, which they put into a great Kettle over a Fire, with a little water to diſſolve it, when it was ready to boil, they skimmed it, and poured in five or ſix quarts more of water, to make the skum riſe better; they put it in by ſpoonfulls, and wet the ſides of the Kettle to cool them. Half an hour after they mingled a dozen whites of Eggs, with four or five quarts of water, and having beat them a little with the water, all was poured into the Kettle at four or five times, and then they began to skim again, till a little after, they ſtrained it through a Cloath, and that they call clarifying of the Sugar. Afterwards they divided that Liquor into three parts, of which they put a third into a great Kettle or Caldron over the fire; and ſeeing that Sugar from time to time was like to boil over, they made it ſettle, by throwing in two or three Egg-ſhels full of Milk. When they knew it to be boiled enough, after it had been an hour upon the fire, they took it off; it looked then very yellow, and two men ſet a ſtirring of it with wooden peels; ſo that the more they ſtirred it, as it grew cold it became the thicker and whiter. When it was a little thickened; they put into it about two glaſs-fulls of the juice of Limon boiled, as I ſhall tell you hereafter: Then they ſtirred it again to mingle all well together, and a little after they put into it about two ſpoonfulls of Roſe-water in which ſome Musk had been diſſolved, ſeveral adding thereto Ambergreaſs. Then again they ſtirred it till it became like a Paſte, and afterwards put it into Pots; the ſame they did with the other two parts. With an hundred and fifty of theſe *Rottes* they filled twenty nine Pots; therein they ſpent a little Bottle of Roſe-water, with Musk which coſt a Crown. When they have a mind to make it of a violet-Colour, after the juice of Limon, they put of the Syrrup of Violets into it, which is made by pounding Violets with Sugar, which they clear from the dreggs. To make the juice of Limons, a great many Limons are preſſed, and the juice expreſſed, boiled in a Kettle; but the Kettle muſt be full, and boil along while. untill the juice be reduced to the quantity of ſix or ſeven quarts; In the mean time they burn above an hundred weight of Wood, and cannot boil above two Kettle-fulls a day, that is, above ten or twelve quarts; it is of a blackiſh red colour, ſharp and bitter.

Roſſetto. *The way of making* Sorbet.

In the *Deſta*, over againſt *Roſſetto* and as far as *Damiette*, there is plenty of fine Fowl, which the people of the Countrey call Garden-Cocks, that is in *Arabick*, *Dic elgait*: they are as big as ordinary Pullets, having the Belly and Wings of a violet-colour above and black below, the Head and Neck of a violet-colour, the Back greeniſh brown, a Tale like a Wood-Cock, which is white underneath, a long Beak like a Parrot, and a little crooked, but of a lovely red colour; it reaches from the Crown of the Head, where there is a kind of a flat Plate of the ſame ſtuff, and all looks like Horn; their feet are as big as Pullets feet, but longer and are red, but of a paler red than the Beak; they keep in the Marſhes.

Deſta. Dic elgait, *Garden-Cocks.*

At *Roſſetto* I found a bark bound for *Baruth*, but becauſe there were Soldiers ready to go to *Candia*, they ſuffered no Sail to put out, leaſt the Chriſtians might have advice of it. At length the Soldiers being gone for *Alexandria*, our bark, wherein the *Aga* of the Caſtle of *Roſſetto* had a ſhare, was ſuffered privately to depart: So that *Munday* the nineteenth of *March* about nine of the Clock in the Morning we put out. When we were almoſt at the mouth of the River, we were forced to ſend out the Boat on head to drop an Anchor ſeveral times, that ſo we might tow our ſelves, till about Noon being got out of the River, with a Weſt-South-Weſt Wind we made all the ſail we could and bore away North-Eaſt. Three hours after we ſteered an Eaſt and be South courſe, the Wind having ſhifted about to South-Weſt, though it was ſo ſmall that we were almoſt becalmed. In the Night-time we ſaw a great

Departure from Roſſetto.

deal of Lightning at a diſtance from us, and then the Wind blowing freſher from South, we ſtood away Eaſt-North-Eaſt. It is uneaſie to me to give a relation of this Voyage, ſo much it vexed me, our Crew conſiſted of fifteen men, who did nothing but ſleep till Noon, and after they had quarrelled together at Dinner, fell a ſinging and playing, and would not vouchſafe to ſtir, too look out aloft, pump the ſhip, or to do any other ſervice. All that I could get of them during the whole Voyage was once to pump the Veſſel. They had nothing to throw out the Water with but the Neck of a Bottle, and if the Veſſel made but the leaſt Travel, they thought themſelves loſt. One Night when we had bad Weather, the Veſſel rowling to and again, three or four times they were upon the point of launching the Boat, and forſaking the Veſſel, which ſtood in need of nothing, but a little Vigilance. They had no Sea-Cart to ſet off their Courſe by; and when I asked them where we were, they made me anſwer, that they could not tell, after ſo much tacking. At every turn they ſaid to me *Allah Kerim*, that's to ſay, God is great, telling me with all that once they had made that Voyage being but one Night out at Sea. Amongſt them there was no diſtinction of Maſter, they jeered and abuſed one another openly, and no body could hinder it. The *Reis* never commanded any thing to be done, but with tears almoſt in his Eyes, and ſtamping with his foot like a Child; ſo that we ſeemed to be utterly loſt; and indeed, they all made a fool of him, and imitating his voice bid one another do what he ordered, without ſtirring in the leaſt. In ſhort I believe theſe Blades had never been at Sea in a ſtorm, going and coming commonly, as they told me, in fair Weather.

An Idle ſhip's Crew.

Tueſday and all *Wedneſday* almoſt, we had ſucceſſively Eaſt and South-Eaſt Winds, which made us bear away North-North-Eaſt: at length on *Wedneſday* about ten of the Clock at Night the Wind turned Weſterly, and we bore away Eaſt-North-Eaſt.

Next day being exactly mid-lent, the ſame Wind blew tempeſtuouſly, and the Sea being very rough, we rowled ſo as every moment we were like to be overſet: The ſky was extremely overcaſt on all hands, and amongſt other fierce guſts which we met with from time to time, we had one about half an hour after five in the Evening, wherein we had like to have been caſt away. Seeing theſe lazy Lubbards ſaw it a coming, they took the pains to furle the main ſail, and left none abroad but the ſprit-ſail, whilſt that ſtorm laſted we were darkned, as if we had been under ſome great Vault, it laſted almoſt half an hour with great violence, and in the mean time all were very ſilent. To what hand ſoever we looked, we ſaw nothing but ſtormy Clouds, and this was ſtill following us, nevertheleſs when it was almoſt ſpent, we made *Mount Carmel*: Immediately we bore away Eaſt, and ſailed with VVind in poop towards *Acre*, but having no more but about half an hour of day, and it being impoſſible, all the diligence we could uſe, to come up with it, before it were an hour after Night, we tacked about and ſtood North, for fear of runnihg a ground. In the Night-time we had many furious guſts, and a great deal of Lightning. A little before that great ſtorme I have been mentioning fell, we ſaw about two hundred paces from us a Flock of little red Birds flying, I thought at firſt that the reflexion of the Sun made them look to be of that Colour; but ſeeing it continued ſo long as they were in ſight, and that the Sun was overcaſt, I concluded that it muſt be their natural Colour.

Mount Carmel.
Acre.

Red Birds.

Friday morning the two and twentieth of *March* we had ſtill ſeveral Flurries; however (the Weather clearing up a little,) we ſteered our courſe Eaſt-North-Eaſt, and about Noon paſſed by *Saide* in our way to *Baruth* which is twenty miles diſtant from it. But when we were near the *Cape* of *Baruth*, the Wind chopping about to North-Weſt, we were forced to tack about and ſtand away South-South-Weſt that we might put in to *Saide*, ſince we could not get to *Baruth*, and that was lucky for us; for we were told at *Saide*, that there was a *Corſair* about *Baruth*, into whoſe hands we muſt have fallen if we had continued our courſe that way. So ſoon as I came a-ſhore the Cuſtomer who was in his Office, called me to him, and having asked me who I was, I told him I was a *Franck*, which he would not believe; untill a *Turk* who underſtood

Baruth.

derſtood *Italian*, having asked me what I was, and I anſwered him in the ſame Language that I was a *Frenchman*, he acquainted the Officer of the Cuſtome-houſe with it. I went and lodged at the houſe of the *Chevalier D' Ervieu*, who made me very welcome, and took the pains himſelf to go and ſee my things brought a ſhore which he cleared at the Cuſtome-houſe without any coſt to me: I received ſo many Civilities from him during my ſtay in that Town, that I wiſh I were able to publiſh all the World over, that he is one of the moſt gallant and obliging Gentlemen living.

Saide is a ſmall Town very ill built, having a good Caſtle ſtanding upon a Rock in the Sea, oppoſite to the Town; it is an Iſland and ſeparated from the Land by a Bridge of ten or twelve Arches. The Port which is at the ſide of that Caſtle is inconſiderable, and there is another better cloſe by the Town; But the *Emir Fecardin* being one day at *Saide*, and fearing that the Galleys which came for the Grand Seignior's money might ſerve him ſome ugly trick, he cauſed the Entry of it to be ſtopt up; to the end the incommodiouſneſs of the other Port might oblige them to haſten their departure. A few ſteps from thence in a Garden, there is a little Chappel, in which there is a Tomb with two Stones erected over it; the People of the Countrey ſay it is the Sepulchre of *Zebulon*, and that the diſtance of the two Stones ſhews the length of his Body; if it be ſo, he muſt have been a very proper man, for theſe Stones are about ten foot diſtant one from another. It is but three years ſince there was a *Baſha* at *Saide*, formerly it was governed by a *Vaivode*, but the *Sangiacat* of *Sefet* hath been annexed to *Saide* and its dependances, and both together erected into a Baſhaſhip. The day that I departed I ſaw the Baſha enter the Town, he was attended by about three hundred Horſe-men well mounted and armed, ſome with Carabines, and others with Bows, Arrows and Buckler, and all with a ſhable by their ſide: in the rear of the company there were a great many Players on Tymbrels, Hoboys, and ſuch like Inſtruments; amongſt the reſt one kept time by knocking two little Plates of Copper one againſt another. Saide.

The chief Traffick of *Saide* conſiſts in Silk, and therefore there is abundance of Mulberry-trees in the Fields about, and ſo ſoon as they can get but a little piece of a Rock, if they can make two fingers breadth of Earth hold upon it, there they plant a Mulberry-tree at *Saide*. I bargained with a *Moucre* or *Moukir* to carry me to *Damaſcus*. *Moucre* comes from the *Arabick* word *Kira*, which ſignifies to let, to hire, as one would ſay a letter out of Beaſts to hire. He was to furniſh me with a Horſe for my ſelf, and two Mules, one for my Servant and another for my Baggage; beſides he obliged himſelf to clear me of all the *Caffares*, and I payed him ſixteen Bockels and a half. *The charge of paſſage from* Saide *to* Damaſcus.

Tueſday the five and twentieth of *March* about eleven of the Clock in the Fore-noon, I parted from *Saide*; we came to our lodging at *Labatia* about five a Clock in the Evening: we travelled all day long mounting through very good Corn-fields, and the reſt of the ground by the road that was not ſowed, was covered over with Daffadils and Furzes in the bloſſom, with other like ſhrubs that yielded a very pleaſant proſpect. So ſoon as we were arrived, a *Tchorbadgi* of *Damaſcus*, encamping hard by under a Tent, being informed of the *Moucre* that there was a *Franck* there, ſent for me; and having treated me with Coffee, asked me if I had any relation to *Monſieur Bermond* a Chirurgeon of *Marſeilles*, who negotiated ſome Affairs at *Damaſcus* for the Merchants of *Saide*: I told him I was, without mentioning in what degree, for our Kindred is onely derived from the Patriarch *Noah*. He told me that he was his friend, and made me to underſtand ſeveral times, that if I had a mind to buy aſhes, he would be my merchant; but all my anſwer was that I was too poor to be a Merchant, and that my buſineſs was to go to my Kinſman. *Departure from* Saide. *Daffadils and Furzes.*

Labatia is a miſerable little Village, where we could not find lodging, and the beſt accommodation we had to lie in, was a little place at the end whereof there was a pane of a Wall; our Mules were made faſt hard by, and we poſted our ſelves near the Wall in the open Air. Labatia.

Next day being *Wedneſday* the twenty ſixth of *March*, we parted about five in the Morning, the ground being frozen with a ſharp cold Wind. Our

way was bad and ſtill upwards; and we ſoon came in ſight of a Caſtle upon a high hill before us, which is called *Skheip*, and is pretty large and ſquare; it depends on *Sefet* which is but two days Journey from it: That Caſtle is ſtrong by ſcituation, for it is inacceſſible, but yet was inhabited. VVe left it to the right, and went a great way to find out a deſcent into a place, from whence we ſaw a very deep Valley, where a River runs, which they call *Leïtani*, that makes many turnings and windings; it is at leaſt five fathom broad and very rapid. During a quarter of an hour we deſcended by a very dangerous way; for the leaſt falſe ſtep was enough to make one tumble down into the River, and that from a great height too. Being come down we kept along that VVater, following the current, and a little from thence croſſed it upon a ſtone-Bridge of two Arches, about three fathom high, which is called *Hardala*. There, Paſſengers pay a *Piaſtre* and a half a head, I mean the Chriſtians, for *Turks* do not pay ſo much. Having paſſed the Bridge, we ſtood off a little from the VVater, ſtill aſcending, and had in view the Hill that we had left on the other ſide, which appeared pleaſanter unto us than when we were upon it; for it was very high and ſtreight and all covered over with Trees. After we had travelled about half an hour in ways where it would have been very dangerous to fall; we came juſt over againſt the Caſtle of *Skheip*, which is upon a very high and ſteep Hill: Some time after we came into a Plain, and an hour after to another far larger, but uncultivated and full of ſtones as the former was, though both looked very green. In this Plain we met a *Caravan* of Camels loaded each with a Mill-ſtone; I was told that theſe ſtones came from *Oran*, which is five days Journey from thence, and that they carried them to *Saide*, to be tranſported into *Egypt*. Having paſt that Plain, we came over bad way to a ſtone Bridge of three Arches lying over a Brook four or five fathom broad; when we had croſſed it, we mounted by a worſe way, full of ſtones bad enough to make Mules that were not loaded to break their Necks: and that laſted till we came to our Lodging at *Banias*, where we arrived two hours after, during all that way, beſides ſtones we had a great many torrents and ſuch dirty deep ground, that the Mules often ſtuck.

The Caſtle of Skheip.

Sefet, *a Town.*

Leitani, *a River.*

A Caffave at Hardala.

Oran.

Banias.

This Village of *Banias* is very inconſiderable, nevertheleſs when heretofore the Chriſtians were Maſters of it, it was a good Town: it lies at the foot of a Hill, on the top whereof there is a great Caſtle uninhabited; this place depends on the Baſha of *Damaſcus*. VVe found no better Lodging here than the Night before, for having croſſed a ſquare Court, we entered under a Vault two foot deep of Horſe-dung and duſt mingled together; our Lodging was appointed us in that place, and ſeeing the Court was vaulted all round, under which they had put the Mules, and a Caravan of Aſſes; we were ſo incommoded there, that ſo ſoon as the Beaſts began to ſtir, they raiſed a duſt that ſpoilt all the Victuals we had prepared to eat; all the pleaſure we had, came from a little door that opened towards the ſide of a River that runs by it, and which is at leaſt three fathom broad, but very ſhallow, though it be rapid: it is called the River of *Banias*.

Next morning about five a Clock, we left that naſty Lodging, and after about an hours mounting upwards, turning by very bad ways, (though the Land about was ſowed;) we found our ſelves juſt oppoſite to our Lodging, having betwixt us and it a very deep Valley, agreeable by its verdure, and the many Trees it is filled with, which are watered by a River that runs through it. A little after we ſaw the Caſtle of *Banias* in its full extent, which is large and ſtrong. VVe ſtill mounted during the ſpace of an hour by ways that were better than the former; but we had the lovely Valley always in ſight, and on the road there were a great many Trees, which by their verdure and ſhade leſſened ſomewhat of the fatigue: The truth is there was no falſe ſtep to be made there, becauſe the way being very ſmooth and ſloping to the very bottom of the Valley, one could not ſtop before he came to the bottom. By the way we found many wild Cheſtnut-trees withered and without leaves, and yet bearing their fruit. Having deſcended a little, we entered into a large Plain; and having paſſed it, and mounted a little amongſt Trees, we found ſtony Plains, where it behoved us to march on untill about three of the

the Clock after Noon, in the worſt way imaginable; for they were all great ſtones, amongſt which there was no place for a Mule to ſet his foot. After Noon it was a little better, but we ſaw no ſowed Land, all the ground about being ſtill full of a prodigious number of ſtones. Nevertheleſs our *Monkires* would needs have me believe that heretofore Vines had grown there: Indeed, in ſeveral places there are ſtill to be ſeen ſome Hovels like to Hen-houſes, made of ſtones piled one upon another, where it might be thought that they who dreſſed the Vines retired; but ſince that time ſome *Meduſa's* head muſt needs have paſt over theſe grounds; or the Earth hath brought forth ſtones inſtead of Grapes. Having travelled in this manner till towards three of the Clock in the Afternoon; we found a Village called *Kefarhevar*, where, our *Moukires* being in the humour to tell ſtories, told me that. Heretofore *Nimrod* dwelt there, and that from thence he ſhot Arrows againſt Heaven. VVe paſt that Village, and having deſcended into a Valley, and then mounted a little up again, we came to Village called *Beitima*, where we took up our Lodging in a noble ſtable, for in it was a place of Earth raiſed two foot high, to make a ſeparate appartment for the men from the Beaſts,

Kefarhevar, a Village.

Beitima, a Village.

Next day being *Friday* the eight and twentieth of *March* we ſet out half an hour after five in the Morning: At firſt we did nothing but mount and deſcend during the ſpace of two hours, afterwards we entered into a great plain full of ſtones, except in ſome places that were ſowed, and that plain reaches as far as *Damaſcus*. There are a great many Villages in it, and at firſt we ſaw one called *Catana*, about half a *French* League to the left of us: Then we paſt near to another called *Artous*; a little after we perceived one to our right hand named *Mahtamia*, and ſo a great many more: after that we left the High-way that leads to the Town, and ſtruck off to the left, till we came to a great Village called *Soliman*, and from thence to another named *Salaia*, which was the Village of our *Moukires*, where they would have had me to lodge, had I not kept a great clutter with them; theſe Blades go commonly to that Village to change their Beaſts. VVe went on then on our Journey, and having paſt near to many Gardens, I arrived at *Damaſcus* about three of the Clock after Noon: In all this Journey we ſaw but four VVolves of a greyiſh white Colour, they were in company together, and ſeemed not at all to be afraid of us; for inſtead of running away, they retreated at a ſoot pace onely: we ſaw alſo ſeveral Covies of Patridges.

Many Villages in the Territory of Damaſcus.

Arrival at Damaſcus.

CHAP. IV.

Of the City of Damaſcus.

AFter I had reſted ſome days in *Damaſcus*, I reſolved to view the City, but before I undertook it, I took my neceſſary meaſures; and ſince one muſt be aſſiſted by ſome who have power, I failed not to pay a viſit to *Topgi Baſſa*, who received me moſt courteouſly and civilly; I ſhall mention hereafter who this is, and the good Offices he did me.

The City of *Damaſcus* has eight Gates; to wit, the Eaſt-Gate, or *Bab-Charki*, that looks on the South-ſide, along the VValls that are oppoſite to the Eaſt: *Bab-Tchiaour*, that looks to the South: *Bab-Jabie* that looks to the VVeſt, but ſomewhat Southward: *Bab-Choucaroua* or *Bab-Eſpahi*, that's to ſay the *Spahies* Gate, becauſe furniture neceſſary for Horſe-men is ſold there, it looks to the VVeſt: it is alſo called the *Serraglio* Gate, becauſe it is oppoſite to the *Serraglio*: *Bab-Paboutch*, ſo called, becauſe it is the place where they ſell *Paboutches* or ſhoes; it looks betwixt VVeſt and North; but ſomewhat more towards the VVeſt: *Bab-Fardis*, that's to ſay, the Gate of Paradiſe, which looks betwixt VVeſt and North, but more towards the North: *Bab-Salem* or Gate of Peace, ſo called, becauſe no dues are payed either entering

The number of gates in Damaſcus, *and their names.*

in or going out at it, a Grand Seignior having given it that Privilege; it looks to the North: Laſtly *Bab-Thomas* which bears the Name of that Saint, becauſe in the outſide there is a ruinous Church adjoyning to it, dedicated to St. *Thomas*; which looks to the North.

The Circuit of the Town. I went round the City on the outſide of the Walls, in an hour and a quarter walking pretty faſt; but the Suburbs are as big again as the Town, and amongſt others the *Baboullah*, a Suburbs without the Gate *Jabie* reaches three or four Miles in length. It is called *Baboullah*, as one would ſay the divine Gate; becauſe that way goes the preſent which is ſent from *Damaſcus* to *Mecha*. In ſurrounding the place I obſerved that the Walls are not to be ſeen on the outſide, but from *Bab-Tchiaour* paſſing before *Bab-Charki*, and then before *Bab-Thomas*, to *Bab-Salem*, the reſt being covered with Houſes from *Bab-Tchiaour*, to *Bab-Thomas* the VValls are double, well built and very high, having fair Battlements, flanked at ſeveral diſtances with good Towers, for the moſt part round; ſome are ſquare, but of them there are but few. The Inner-walls are about four fathom high: The outer which are at ſome two fathoms diſtance from them, are about three fathom and a half high, and the ſpace between is filled up with Earth near four or five foot thick. Before theſe VValls, there is a Ditch about five fathom broad, and two fathom, or two and a half deep.

The length of Damaſcus. I once meaſured the length of the City; that's to ſay, from *Bab-Charki* to *Bab-Jabie* which is the *Streight-ſtreet*; I was a quarter of an hour in walking it, and reckoned two thouſand one hundred paces.

The houſe of Ananias. Let us take a view of the particular places and things. That which firſt of all Travellers viſit at *Damaſcus*, is the Houſe of *Ananias*, which is inhabited by a *Scheik*: I went thither with ſome friends, and for ſome aſpres we were ſuffered to enter in. Having paſſed the gate, and turned to the left hand, by fourteen ſteps we deſcended into a Cellar, which heretofore was a Church, ſeeled and paved with Moſaick work, of which ſome remains are ſtill to be ſeen in the Pavements; at preſent it is a Moſque, and light enough to be ſo deep under ground: that place as they ſay, was the Chamber where *Ananias* lodged, when God commanded him to go to *Saul*; as it is related in the Acts of the Apoſtles.

Bab-Charki *the Eaſt gate.* Having viſited that houſe, wherein there is nothing curious beſides the Antiquity of it, we went to the Gate called *Bab-Charki*, that's to ſay the Eaſt-Gate; it is likewiſe called *St. Pauls Gate*, becauſe it is near the place where that Holy Apoſtle was let down from the walls in a Basket. At that Gate begins the *Streight-ſtreet*, mentioned in Holy Scripture, which reaches as far as the Gate *Jabie*.

St. Paul's *gate* *The beginning of the* Streight-ſtreet. *The Gate* Jaby. When we were paſt that Gate we turned to the right hand, and having advanced a few paces; we ſaw in one of the ſquare Towers, which are in the City-VVall, about two fathom high, two Free-ſtones, on each of which there is a Flower-de-luce very well cut; there is a third with an Inſcription in *Lingua Franca*; but the Characters are ſo worn out, that they cannot be read. Upon two other ſtones at the ſide of each Flower de-luce, there are two Lions cut, and near to each Lion a great Thiſtle. Some will needs believe that the *French* built that Tower, which is not impoſſible; but it is more probable that the *Turks* have brought theſe ſtones ready cut and carved from *Banias*, or ſome other place which had been poſſeſſed by the *French*, and which the *Turks* had demoliſhed; for they are lazy enough, to chuſe rather to bring ſtones ready cut from a far, than to be at the pains to cut them upon the places. After that we ſaw in the Fields about ſome hundreds of paces off, the places where the Chriſtians and Jews are buried; every Religion however having their burying-place at ſome diſtance apart.

Burying-place.

The Tomb of St. George. Being gone ſome paces from the VValls, we came to the place where St. *George* the Porter was ſtoned by the Jews, who accuſed him of having ſaved St. *Paul*. That place is, as it were, a Court, in the middle whereof is the Tomb of that Saint; it is of Free-ſtone, and covered with a little Pavillion in form of a Pyramid, and below there is a little opening, wherein the Chriſtians commonly keep a burning Lamp; their Devotion is great at that place, and is even imitated by the *Turks*, who affirm as well as the Chriſtians, that

Miracles

Miracles are daily wrought there, and that ſeveral ſick *Turks*, having ſpent a Night in that place, have next Morning come out in perfect health: On that Saint's Holy day, many People, Men, Women and Children, aſwell *Turks* as *Chriſtians* repair to that Tomb. At the entry into the Court where it is, on the left hand, there is a place deſigned for burying of thoſe who die for the Faith of *Jeſus Chriſt*; and when any Chriſtian departs, his body is firſt brought to that place, where having ſaid the office for the dead, it is carried to the place appointed for its burial.

Being come out of that place we kept ſtreight along by the City-Walls; and ſhortly after came to the place where St. *Paul* was let down in a Basket over the VVall. *The place where St. Paul was let down.* There is a Gate there which the *Turks* have walled up, becauſe they are perſwaded that the City will never be taken but by that Gate; and over it they have put a great Stone with ſome lines in Arabick cut on it, intimating that that is the place where St. *Paul* the Apoſtle of *Jeſus* came down to ſave himſelf from the *Jews*. *The fatal gate.*

Afterwards we returned into the City by the Gate called *Bab-Tchiaour*, we went into the ſtreight-Street, and following it, came into a very large fair *Bazar*, covered with a high ridged Timber-roof, and full of ſhops on both ſides; it is called the *Bazar* of ſtuffs becauſe nothing elſe is ſold there; and I learned by the by that the *Rotte* of *Damaſcus* is a weight anſwering to five *French* pounds. Bab-Tchiaour. *The* Bazar *of Stuffs.* Rotte *of* Damaſcus.

Having croſſed over half of that *Bazar*, which is very long, we ſtruck off to the left hand, and through a little ſtreet went to the houſe of *Judas*, which is cloſe by; where it is believed in that Country that St. *Paul* lay hid three days, and that *Ananias* went to him there. VVe went into that houſe, which was heretofore a fair and large Church, and there is ſtill to be ſeen a lovely Iron-Gate through which we paſſed; and then came into a little Chamber, where the Tomb of *Ananias* is, raiſed againſt the VVall, over which there is a green Cloath, and on it Arabick Letters ſtitched; I read them, and found theſe words, *Veli Allah, el Ahmed rivan*, that is, the Holy God *Ahmed* ſleeping or buried here. The *Turks* have a great reſpect for it, and they have taken that houſe, becauſe of the profit they make on't from the *Francks*, who give them ſomewhat when they go thither. *The houſe of* Judas. *The Tomb of* Ananias.

We then returned into the *Bazar* of Stuffs, or the *Streight-ſtreet*, and on the left hand from thence, we came near to a Gate, which ſeparates that *Bazar* of Stuffs, from another *Bazar* at the end of it, where there is a Fountain, with the Water whereof, (they ſay,) *Ananias* baptiſed St. *Paul*: Having paſſed that Gate, we entered into another *Bazar*, which is ſtill in the *Streight-ſtreet*, the beginning of which is covered with a high-ridged Roof, and the reſt with a flat, ſupported with round Joyſts: They ſell ſtuffs there alſo. At length we came to the City-Gate called *Bab-Jabie* where the ſtreight-ſtreet ends. Bab-Jabie. *The end of the ſtreight-Street.*

Having without it, turned a few ſteps to the left hand, we were got into a large *Bazar*, where they ſell wooden Boxes. This is the largeſt *Bazar* of all; it has a high ridged Timber-Roof, upheld by ſeveral great ſtone-Arches at convenient Diſtances: That place is called *Sinanie* from the Name of a *Baſha* of *Damaſcus* named *Sinan*, who built it, as he did many other fair publick Fabricks in ſeveral parts of *Turkey*, and all his Works bear his Name. *A* Bazar *called* Sinanie.

As you enter into that *Bazar* without the Gate, you ſee the green Moſque, ſo called becauſe it hath a Steeple faced with green glazed Bricks, which renders it very reſplendant; it is covered on the Top with a Pavillion of the ſame ſtuff, except the Spire of the Steeple which is covered with lead. We paſſed before the door of that Moſque, and I ſaw during the ſhort time that I durſt conſider it, a large Court, paved with lovely Stones, with a Baſon or Fountain of Water in the middle; at the end of that Court there is a Portico ſupported by eight Marble-Pillars of the *Corinthian* Order, of which the ſix middlemoſt are chamfered; theſe Eight Pillars uphold ſo many little domes leaded over, that cover the Portico, through which they enter into the Moſque by three doors. It hath a large Dome covered over with lead, and on the Weſt ſide, there is a Steeple or Minaret faced in the ſame manner, and covered with a Pavillion of the ſame matter. *The green Moſque.*

The

The *Turks* ſay that this Moſque was made in that place, becauſe that Mahomet being come ſo far, would not enter the Town, ſaying it was too delicious; and that he might ſuddenly remove from it, he ſet one foot upon a hill that is not far from it, whereon there is a little Tower, and from thence made but one leap to *Mecha*; that's the reaſon why they have covered that Moſque with green, which is the Colour of this falſe Prophet. Others confeſs indeed, that Mahomet came as far as that place, and would not enter the Town, but they ſay that it was *Haly* who made that fair leap: However it be, they call *Damaſcus Chamſcherif*, that is to ſay Noble *Damaſcus*, becauſe *Mahomet* came thither.

From thence we advanced to the City-Walls, and coming along the *Serraglio* Street; we ſaw to the left hand a fair Tomb made in faſhion of a Dome, ſeveral fathom high, and covered with lead, next to that there is a lovely Moſque with a Court; it fronts the North, and at the end of the Court, there is a *Portico* ſupported by ſix Pillars, by which they enter into the Moſque, which is covered with a very large Dome, having one leſs on each ſide; they are all three covered with lead: Its Founder was a *Baſha* called *Haſan*, who at his death left money to build that Moſque, and his own Tomb.

The Moſque of Haſen.

Going forward we came to a place of the Street, where on the left hand ſtands the *Baſha's Serraglio*, which ſeems pretty enough. Over the Gate there is a Pavillion in form of a Pyramid, but it is onely of Earth and not faced; it is the appartment of the *Baſha's Kiaya*, and the Caſtle is on the right hand. The Gate called *Bab-Eſpahi*, or *Bab-Bazar-Eſpahi* is in this place. We entered the Town, and went along by the Caſtle, which was on our left hand, the Ditch wherein there is Water being betwixt us: That Caſtle ſerves for a Wall to the Town on that ſide, and it reaches almoſt to the Gate of *Paboutches*; it is a large ſquare well built fabrick of Free-ſtone Table cut; the Walls of it are very high, and at certain diſtances there are large high ſquare Towers, built as the reſt are, and very near one another. Having walked all along that ſide, we went along the ſecond ſide, which ſerves alſo for a Wall to the Town: There we ſaw a ſtone-Chain made of a ſingle Stone, though it conſiſts of ſeveral Links cut one within another; it is faſtened very high to the Wall: There was another Chain longer than this, but ſix years agoe it was broken down by foul Weather, and fell into the Ditch.

The Baſha's Serraglio.

The Serraglio *gate, or of* Bazar Eſpahi.

The Caſtle of Damaſcus.

From thence we paſſed by the Gate of the Caſtle, where we ſaw ſome Cannon that defend the entry of it; then we went to the Market-place of *Paboutches*, and having croſſed it, we went through little Streets to one where there are two Moſques, in which are the Sepulchres of ſome Kings of *Damaſcus*, having been formerly the Churches of the Chriſtians. There is no ſeeing into one of them; but we looked into the other through lovely Grates of well poliſhed Steel. This Moſque is compleatly round, and covered with a lovely Dome of Free-ſtone, in which there are ſeveral Windows all round; it is faced in the inſide with Marble of various Colours, from the Pavement to the height of three fathome or thereabouts; and from thence up to the Windows there are ſeveral fair Paints of Churches and Trees after the Moſaick way. In the middle of the Moſque there are two Tombs one by another, upon a Floor of Marble raiſed about a Foot and a half high: Theſe Tombs are of Cedar-wood very well wrought; they are about four or five Foot high, and ridged. They ſay that the one contains the Body of King *Daer*, who being a Chriſtian turned *Turk*, and perſecured the Chriſtians cruelly; and the *Turks* affirm that no Candle nor Lamp can be kept lighted there; it is certain that both times I paſt that way, I ſaw none. Near to theſe Tombs there are ſome *Alcorans* chained to desks of the ſame matter the Tombs are of, and though all the times I paſſed that way, I ſaw no body at them, yet I imagine there are men hired to read the *Alcoran* for the Souls of theſe Kings; according to the Cuſtome of the great Lords of the *Mahometan* Religion, who commonly at their death leave great Eſtates for performing ſuch Prayers.

Two Moſques, formerly Churches.

Having conſidered this Moſque as much as we could, we came to another which is called the great Moſque. I took ſeveral turns about it to ſee it by the doors which were open; for a Chriſtian dares not ſet foot within it, nor ſtand at the door neither. Some *Turks* offered indeed, to take me in with a *Turkiſh Turban* on my head, but I would not embrace that offer; for had I been

The great Moſque of Damaſcus.

been known I muſt have died, ſince, by God's Aſſiſtance, I would not renounce my Faith. On the Weſt-ſide they enter that Moſque by two great brazen Gates, near four fathom high, which are very well wrought, and full of odd Figures; in the middle of each of them there is a Chalice well cut. By the doors I ſaw the breadth of that Moſque, which may be about eighteen fathom; it hath two ranges of large thick Pillars of grey Marble, of the Corinthian Order, which divide it into three Iſles; and of all theſe Pillars each two ſupport an Arch, over which are two little Arches, ſeparated by ſmall Pillars, which look much like Windows: The Pavement is all of lovely ſtones that ſhine like Lookinglaſs. That great Moſque which reaches from Eaſt to Weſt, is covered with a ſharp ridged wooden Roof, and hath a very large Dome in the middle; but on the Noth-ſide, at the place where that Dome is largeſt, there are little arched Windows all round; and from theſe Windows three or four foot higher, which is alſo their height, it is faced with green Stone glazed, which makes a lovely object to the ſight, and the reſt is rough caſt with Lime.

On each ſide of the Front of the Moſque, there is a ſquare Steeple, with Windows like to ours; but the higher and larger is on the Eaſt-ſide; and they ſay it was made when that Church was firſt built, which ſince hath been converted into a Moſque. The *Turks* affirm that *Jeſus* is to return into this World by that Steeple. There is a third Steeple behind the Dome, which is diametrically oppoſite to that of the *Meſſias*, and this laſt is round, and hath been built by the *Turks*, aſwell as the other leſs ſquare one. One Night of the *Ramadan*; I went upon the Terraſs-walks, to the Windows of that Moſque, which are made like the Windows of our Churches, and have panes of glaſs ſet in Plaiſter which are wrought into Figures. I looked in through a quarry of one of theſe Windows, from whence I ſaw the end of the Moſque, which I could not through the others, becauſe on the outſide they have wire Lettices. There, by the Lamp-light I perceived in the *Keblay* which is expoſed to the South, a hole grated over with gilt Iron, wherein they ſay the Head of St. *Zachary* is kept, I could ſee no more of the Ornaments except the Lamps, which are in great Number; and the Pillars I mentioned.

The Steeple of the *Meſſias*.

The head of St. *Zachary*.

Beſides the two ranges of Pillars which are in the Body of the Moſque to the Number of ſix and thirty, eighteen to each rank, there are at leaſt threeſcore more, aſwell in the Court as at the *Portico's* which make the Entrys into the Court. Take this account of what I could obſerve of that Court, its Porches and of all the outſide of the Moſque, having taken ſeveral turns round it.

On the Weſt-ſide there are three Brazen Gates embeliſhed with ſeveral Works; and before theſe Gates within the Court, there is a *Portico* divided into two Alleys, by eight great Pillars, of which four are in length and four in breadth; and theſe Pillars ſupport Arches, over which there are two other little Arches, made in form of Windows ſeparated by a little Pillar. That *Portico* leads into the Court, which is very ſpacious and large, and all paved with great ſhining Marble-ſtones, as the Moſque and *Portico's* are. Towards the end of the Court there is a kind of a little Chappel, with a Dome covered with lead, which is ſupported by ſeveral Marble-Pillars, and they ſay it was the Font. From that Entry on the Weſt, one may ſee the Eaſt Gate at the farther End of the Court, and on the right hand the Body of the Moſque.

On the South-ſide, at the *Bazar* of the *Pick* (ſo called becauſe Cloath is ſold there by the *Pick*, which is a meaſure much about two thirds of a *French Aune*;) there is an Entry into the Moſque, and two lovely Gates overlaid with Braſs, with Chalices cut in the middle of each of them.

Pick a meaſure.

On the Eaſt-ſide, there are three Braſs-Gates, and a *Portico* like to that I have been ſpeaking of, and then a Court, towards the end of which, near the Weſt-Gate, there is another kind of Chappel, much higher than that on the Eaſt-ſide, which is ſupported and covered in the ſame manner; and from that Gate, one ſees the Weſt-Gate, and then the Moſque is on the left hand.

On the North-ſide there is alſo a Brazen gate, by which they enter into the Court, and then have the ſide of the Moſque oppoſite unto them : In the Wall of this ſide there are ſeveral Windows after the faſhion of the Windows of our Churches ; but they begin three or four foot from the ground, and they are glazed and letticed with wire on the outſide. There is in that Court alſo a reſervatory of water under a *Cupulo*, ſupported by ſeveral Pillars, and beſides that, a Lanthorn ſupported onely by two. This is all that I could obſerve of this Moſque.

Bab-Thoma. One day I went out of the Town by the gate called *Bab-Thoma*, and cloſe by it I ſaw the Church dedicated to St *Thomas*. The door of it was ſhut, becauſe it is all ruinous in the inſide, and looks more like a Garden than a Church, being uncovered and full of Herbs. Nevertheleſs there ſtill remains a kind of a portall, which is a *Ceinture* ſupported by two Pillars; but beſides that theſe Pillars ſhew not above a Foot beneath the Capital, they are ſunk into the Wall : Underneath there are three other *Ceintures* ſupported by three Pillars on each ſide, and the lintel of the door is alſo ſupported by a Pillar on each ſide ; all theſe Pillars are of Marble and Chamfered. Over-againſt that Gate there is a little round Tower made like a Cheſs-board, for it is built of ſmall Stones about half a foot ſquare, but placed in ſuch a manner, that next to each ſtone there is a ſquare hole of the ſame bigneſs, and ſo alternately all over. That Tower is called the Tower of heads, becauſe a few years ago ſeveral *Druſes* Robbers on the High-way, who were briskly purſued, being taken, were put to death and their heads placed in theſe holes, ſo that they were all filled with them.

The Temple of *Serapis*, a Moſque. The Sepulchre of St. *Simeon Stilites.* From thence we turned to the left, and keeping a long the Walls, we came to a Moſque, which, (they ſay,) was a Temple of *Serapis*, Nevertheleſs it is pretended that the Body of St. *Simeon Stilites* reſts there, having been brought thither from *Antioch*. However it be, the *Turks* ſay that the *Mueſem* cannot call to prayers there as at other Moſques, and that when he offers to cry, his Voice fails him; they have a great Veneration fot it, and I was told that one day a *Venetian* having corrupted the Servants of the *Scheik* who has the charge of that place with money, would have taken away the Body of St. *Simeon*, to carry it to *Venice* ; but that the *Scheik* having had ſome ſuſpicion of it, made that *Venetian* pay a great mulct of ſeveral thouſand Crowns ; and ſince that time, they have cauſed a Grate to be made over the Sepulchre of that Body, beſides, there are always *Scherifs* there reading the *Alcoran*.

Spittle for Lepers. From that Temple we went to a place, where three Rivers that run through *Damaſcus* meet at the end of the Town, and turn Water-mills. We went next to the Spittle of Lepers which is betwixt the Gates *Bab-Thoma* and *Bab-Charki*, but nearer and almoſt cloſe by this laſt ; it is but a few paces diſtant from the City-Walls. The People of the Countrey ſay that it is the ſame Hoſpital, which *Naaman* Lieutenant of the King of *Damaſcus* built for *Gehazi* the Servant of the Prophet *Eliſha*, whoſe Hiſtory is recorded in the fifth Chapter of the ſecond Book of Kings. This Hoſpital hath great Revenues.

Naaman's Hoſpital.

Being come back again into the Town, in the Taylers ſtreet, I ſaw through an Iron-grate, a Room where there are two Bodies, which the *Mahometans* ſay are the Bodies of two Saints of their Law. A little farther there is another where there is alſo a Body to which they render the ſame honours, I could not learn the Names of theſe falſe Saints.

There are a great many lovely Fountains in *Damaſcus*, and among others that which is oppoſite to the gate of the great Moſque that looks to the Eaſt, and covered with a Dome almoſt flat. It is a round Baſon, of about two fathom in Diametre; in the middle whereof there is a Pipe, that throws up a great deal of Water at a time, and with ſo much force that it ſpouts up almoſt as high as the Dome ; and if they pleaſed they might eaſily make it play higher, becauſe the ſource lies far above it in level.

CHAP.

CHAP. V.

A Continuation of Obſervations at Damaſcus.

HAving taken a reſolution, whilſt I was at *Damaſcus*, to ſee what was moſt curious and worth the ſeeing in the Countrey about it; I made an appointment with ſome Friends to go to the place which is called the *Forty Martyrs*. We went out of the City by the *Serraglio* gate, and croſſing the horſe-Market, kept our way along, a fair, broad and long paved Street, which does not a little reſemble the Avenue of the *Porta di Popolo* at *Rome*: It led us almoſt to the Village called *Salain Crache*: Having paſſed this we went up a very rough and barren Hill, being nothing but a natural Rock. It behoved us to alight from our Aſſes and march on foot, aſcending by ways ſo ſteep that they were almoſt perpendicular. With much trouble, at length we came to the place of the forty Martyrs, diſtant from the City a good half League; I never in my life-time mounted a ſteeper Hill. There is a little houſe on it, where a *Scheik* liveth, who led us into a Grotto hollowed in the Rock; where he ſhewed us a place, where it is ſaid *Elias* faſted ſometimes, and was fed by a Raven. In a hole hard by, he ſhewed us the place where the People of the Countrey ſay the forty Martyrs are buried; but no Tomb, Bones, nor Aſhes are to be ſeen there. He ſhewed us beſides in the Roof of that Grott, (which is a natural Rock, very hard, and like to Pit-coal, from which much water drops,) the figure of a hand, which they ſay is the hand of *Elias*, but which is indeed, no more but the Veines of the Rock, which repreſent (but very imperfectly) long and great fingers, to the number of more than five or ſix; and I cannot tell if ever *Elias* was there. As to the forty Martyrs, this is the Story they tell of them. A Jewiſh Child having ſecretly left his Excrements in a Moſque; the King or *Baſha* being informed next Morning that ſuch a Packet had been found there, was highly enraged, and cauſed enquiry to be made after the Authour. The Jew who was an Enemy to the Chriſtians, told him that he knew for a certain that they had done it in contempt of his Religion; whereupon he cauſed them all to be put into priſon, and ſome time after forty of them, out of a charitable Zeal to ſave the reſt, confeſſed themſelves guilty of the pretended Crime; upon which he cauſed all the forty to be put to death, though he knew very well they could not all have been guilty. Upon the ſame hill, (but at ſome hundreds of paces from thence,) is the place of the ſeven Sleepers, as the People of the Countrey think. There they ſhew a Grotto where there are ſeven holes ſtopt; nay ſome ſay that they ſleep there ſtill; but in relating theſe things they confound ſo many Hiſtories, that it is very hard to know the truth of what they believe: We came back to the Town by the Gate of *Paboutches*.

The forty Martyrs.

Elias's Grotto.

Seven ſleepers.

To have a full view of *Damaſcus*, one muſt go to that place of the forty Martyrs. It lies towards the middle of a Mountain that is to the North of the City, is long and narrow, and reaches from Eaſt to Weſt: to the Eaſt it draws into a point, and at the Weſt-end is the Suburbs called *Bab-Ullah*, which I mentioned before, reaching in length above three or four Miles Weſtward.

The place for having a full view of *Damaſcus*.

This City is in the middle of a ſpacious Plain on all hands ſurrounded with Hills, but all diſtant from the Town almoſt out of ſight; thoſe on the North-ſide (is where that of the forty Martyrs,) are the neareſt. On the North-ſide it hath a great many Gardens full of Trees, and moſt Fruit-trees; theſe Gardens take up the ground from the Hill of the forty Martyrs even to the Town; ſo that at a diſtance it ſeems to be a Foreſt.

Another day I went by the *Baſhas Serraglio*, and having advanced a little North-wards, in the firſt ſtreet to rhe left hand, I found a Moſque which had formerly been a Church dedicated to St. *Nicholas*: I entered it, and found it to have been a very large and ſtately Church, with a ſpacious Court, environed by a Cloyſter, whereof the Arches are ſupported by many great marble-Pillars. All that Cloyſter and Court, which is ſtill paved with large fair Stones belonged to the Church, with a great ſpace encloſed and covered, which they have changed into a Moſque; and they have demoliſhed all the Vaults which covered that which I call the Court, and brought into it one of the Rivers of *Damaſcus* called *Banias* that runs through the length of it. there they load the Camels that are to go to *Mecha* with Water; and for that end alone they have brought the Courſe of the River that way: There are a great many Trees alſo in it which render it a very pleaſant place.

The Church of St. *Nicholas* now a Moſque.

Being come out of that Court I went to the *Derviſhes*, which are a little farther on the ſame ſide: They are very well lodged, and have ſeveral Gardens through which the River *Banias* runs, before it reaches the Church of St. *Nicholas*. The Name of *Derviſh* is made up of two Perſian words, to wit, of *Der*, which ſignifies *Door*, and *Viſh* ſignifying *Threſhold*, as if one ſhould ſay the threſhold of the door: Their founder took that Name, to intimate that his deſign was that that order ſhould particularly make profeſſion of humility, by comparing themſelves to the threſhold of a door that all People tread upon.

The *Derviſhes*.

Having viewed that houſe I kept on my way, and came to the Green of *Damaſcus* that is not far from it. It is a large Field or Graſs-plat which they call the *Meidan*, encompaſſed on all hands with Gardens, and the River *Banias* runs through it. About the middle of it there is a little Pillar in the ground, about four foot high, and they ſay that that is the place where God made the firſt Man. It is a very pleaſant place, and therefore when any Perſon of Quality paſſes by *Damaſcus* he pitches his Tents there.

The place where God made the firſt Man.

When I was come into that field, I turned to the right, and entered into the *Moreſtan*, which is at the middle of one of the ſides of that field. I found my ſelf in a ſquare Cloyſter, covered with little Domes, ſupported by marble Pillars, the firſt baſes of which are of Braſs; on the ſide I entered at, and juſt oppoſite unto it, there are Chambers for receiving Pilgrims of whatſoever Religion they be. Every Chamber is covered with a great Dome, and hath its Chimney, two Preſſes, and two Windows, to wit one towards the Green, and one on the other ſide. The Cloyſter has twice as many Domes as the Chambers have, the ſide on the right hand is appointed for Kitchins, where there are many great Kettles, wherein daily, and even during the *Ramadan*, they boil *Pilau*, and other ſuch Food, which they diſtribute amongſt all that come of whatſoever Religion they be. On the ſide oppoſite to the Kitchins is the Moſque, and before it a lovely Portico, covered with Domes, as the reſt of the Cloyſter is, but they are ſomewhat higher, and ſupported by more lofty Pillars. This Moſque is covered with a very great Dome, having a lovely Minaret on each ſide, and all theſe Domes and Minarets are covered with Lead. Within the Green there is a fair Garden along the ſides of the Cloyſter, where many Trees are planted; it is rail'd with rails of Wood on the four ſides of it, which are five or ſix foot high; ſo that it leaves in the middle a large Square paved with fair Free-Stone, wherein there is a Baſon of an oblong Figure, or rather a very large Canal, through which the River *Banias* runs. This Hoſpital was built by *Solyman* the ſecond who took *Rhodes*, for the accommodation of poor Pilgrims of all Religions; and when I was there, there were a great many Perſons who were already come to perform the Pilgrimage of *Mecha*. I went out of that Hoſpital by the oppoſite ſide to that which I entered it; and on the left hand I ſaw the Stables where the Pilgrims Horſes are put, if they have any. Purſuing my way I found to the right hand another Cloyſter of the ſame Architecture as the former, and which belongs to the ſame Hoſpital; it is for poor Scholars, and hath alſo its Moſque.

The lovely Hoſpital of *Moreſtan*.

Being come out of the *Moreſtan*, and going ſtreight forwards, I went along a ſtreet, where on each ſide are little Chambers for poor Pilgrims alſo, and

over

over head Rooms for the Women Pilgrims. Then I came to a great Houſe, which hath a ſquare Court, where they make the Biſket for *Mecha*; and there I ſaw ſeveral hundred Sacks full, though it was as yet three Weeks to the time of their ſetting out upon the Journey; They made this Proviſion, becauſe it is the cuſtome, that at *Damaſcus* two hundred Camels are loaded with Biskets, and as many with Water at the *Grand Seigniors* expences, to be diſtributed in Charity amongſt the poor Pilgrims on the way.

Keeping on my way I croſſed the Horſe-Market, where ſtands a great ſtone, between four and five foot high, about three foot broad, and half a foot thick, wherein ſome lines in *Arabick* are cut, but ſo worn out that they cannot be read but with great difficulty; the meaning of them is that when this ſtone ſhall be covered with water, then *Damaſcus* will be taken. Nevertheleſs *Monſieur de Bermond* who conducted me to theſe places, told me that ſome years before he had ſeen ſo great an inundation, that he believed the ſtone was covered with water; at leaſt as far as he could perceive from a high place pretty near, from whence he diſcovered all that Market-place, and could not ſee the ſtone; near to which many Franciſcan Friers were here tofore put to death for the faith.

We came in the next place to the bazar of Horſe-ſaddles; it is ſo called, becauſe that is the onely Commodity ſold there; having advanced a little into it, we ſaw on the left hand the great *Bagnio* which I ſhall deſcribe: then we entered into the City again by the Gate of *Paboutches*; on both ſides of that Gate there is a great Flower-de-luce cut in the Stone. We paſſed by the Gate called *Bab-Fardis* which was to our left, on our way to *Bab-Salem*, without which, but cloſe by it, is the conjunction of three Rivers; this is an extraordinary pleaſant place. Keeping ſtill along the ſide of the Wall, we entered the City again by the Gate called *Bab-Thoma*, and returned to our Lodging. A Flower-de-luce.

All the Coffee-houſes of *Damaſcus* are fair, and have much water, but the faireſt of all are in the Suburbs. Amongſt the reſt that which is in the *Sinanie*, and is called the great Coffee-houſe, becauſe of its vaſt extent, is very delightfull, by reaſon of the many Water-works that are in Baſons full of Water there. That which is near the *Serraglio* Gate and is called the Bridge Coffee-houſe, becauſe it is near a Bridge upon the River, is ſo much the more delicious that the River borders it on one ſide, and that there are Trees all along before it, under the ſhade of which they who are upon the *Maſtabez* of the Coffee houſe, have a pleaſant freſh Air, and the view of the River running below them. The Coffee-houſe of the two Rivers which is near the Gate of the *Paboutches*, and where the length of the Caſtle ends, is alſo fair and large; two Rivers paſs by it, which at the end of a great covered Hall, makes a little Iſland full of Roſe-buſhes and other Plants, whereof the verdure and various Colours, with the ſmell of the Flowers delight at the ſame time ſeveral ſenſes, and give a great deal of agreeableneſs to a ſcituation otherwiſe ſo advantageous: For you muſt know that theſe Rivers which I call little, are at leaſt four fathom broad, and commonly five or ſix. All know what a Coffee-berry is, from which theſe places take their denomination; I have ſpoken of it in my former Travels, and ſhall onely add in this place what I learned of the qualities of that drink, to wit, that being drank very hot, it clears the head of vapours, moderately hot it binds up the body, and cold it is laxative. Coffee-houſes of *Damaſcus*. The Effects of Coffee.

At *Damaſcus* there are *Capucins*, and Monks of the holy Land, whoſe houſes are near to one another in the quarter of the *Maronites*, and juſt over againſt their Church, where alſo they ſay Maſs: becauſe each of theſe orders have their Chappel there. There are Jeſuits alſo in that City, but they live a pretty way from thence in the quarter of the Greeks, and celebrate in their own houſe.

I ſtayed four and twenty days in *Damaſcus*, but could have been willing not to have ſtayed ſo long becauſe of the troubles I was threatned with. A falſe report being ſpread about the Town, by the malice of ſome, and perhaps of a Servant whom I had turned away, that I had thirty thouſand *Chequins* with me; all ways were uſed to ſnap ſome of theſe pretended *Chequins*:

and

and for that end (as I had information) the *Capicoules* or *Janiſſaries* lay ſeveral times in wait to Arreſt me upon ſome falſe pretext: nay the ſame *Chorbagi* whom I met upon the Rode as I came from *Saide*, having ſent for *Monſieur Bermond* a French Merchant, who was his friend, told him, perhaps to pump him, that I had told him I was his Kinſman, but that, in ſhort, he knew I was a great and rich Lord, and that I ſhould look to my ſelf, becauſe ſeveral threatened me, and that he would ſerve me, for his ſake, if I ſtood in need of it. This report daily encreaſing and I being very well known by face, the onely remedy I had was to leave *Damaſcus*: but ſeeing there was no opportunity of a Caravan, I could not be delivered by that means, ſo ſoon as I could have wiſhed, and I was forced to reſolve to keep within Doors, or at leaſt not to ſtir abroad but as little as I could, whilſt I ſtayed for the occaſion of ſome Caravan; I could not doubt of the danger I was in, eſpecially when I knew that they watched the Reverend Father *George* a Jeſuit, who amongſt other kindneſſes he ſhewed me, took the pains to come and teach me the uſe of the Aſtrolabe, which obliged us for the future to correſpond onely by Letters: Notwithſtanding all theſe cautions my Quality and Purſe augmented daily in the mouths of the people. In the mean time as luck would have it, the night before my departure, I had an expreſs from *Monſieur Bertet* one of the chief Merchants of *Aleppo* upon occaſion of my writing to him, to give me notice when there was a Caravan ready to part for *Bagdad*. In a trice all the Town knew of the coming of this Man, though it was in the night-time, and every one ſaid, that he was come for all the *Franks*; but next morning the rumour run that it was onely for that *Frank* who was ſo rich; and a *Turk* told me, that there were ſome fools enough, to affirm I was the King of *France* his Brother. Seeing theſe honours exceedingly diſpleaſed me, and that I underſtood there was a Caravan ready to depart; I bargained with a *Moucre* to conduct me to *Aleppo*, to carry my Bagage and pay the *Caffares*: we agreed for thirteen *Boquelles* which was very cheap; and we were to be gone with the Caravan that carried the *Hazna* of the powder of *Caire* to *Conſtantinople*, of which there was an hundred and fifty load, of threeſcore and ten or fourſcore *Oques* a piece, carried on Camels and Mules: That Caravan was commanded by an *Aga*, and was to be guarded by fifty or threeſcore Troopers; ſo that being informed that it would conſiſt of at leaſt, two hundred Men, Maſters and Servants, I was very glad I had the fortune to meet with it.

Having ordered my bagage to be loaded, I went to take my leave of father *George*, and as I came out of his houſe, I perceived all the Terraſſes full of Women gathered together to ſee me as I paſſed; then I went to wait on the Seignior *Michael Topgi* to thank him for all the Civilities he had ſhewn me at *Damaſcus*, and to bid him fare well: That gallant man would needs continue me his favour to the laſt, and gave me two Letters one in Arabick and and the other in Turkiſh, in form of a Paſs-port, to all the Lords and Governours from *Damaſcus* to *Bagdad*: In theſe Letters he ſaid I was his Brother, aud called me *Francis the Gunner*; I cannot tell if I could have anſwered that Character if an occaſion had offered. And being afraid they might ſtop me or offer me ſome affront, he obliged me to take horſe at his Gate, though I prayed him to let me walk on foot, becauſe Chriſtians dare not ride through the Town on horſe-back; but he would have it ſo, and gave me two horſe-men to ſerve me for a guard, commanding them to paſs through the City the one before and the other behind me, and ſo to convey me ſafe to my firſt Nights Lodging, which they very civilly performed.

Since that I had notice by Letters that the *Bairam* being come, the *Baſha's* Lieutenant had demanded a preſent from our Moncks, and *Monſieur Bermond*; but that the *Seignior Michael* having told him that no preſents were given, where there was no conſul, he reſted ſatisfied; and they all believed that that man had demanded a preſent, onely becauſe he thought that I was ſtill at *Damaſcus*.

The *Topgi Baſſa*.

This *Topgi Baſſa*, though he call himſelf a French-man, is a *Candiot*, who having rendered conſiderable ſervices to *Sultan Amurat* in the Artillery at the taking of *Bagdad*, that Prince gave him in recompence a good Village in *Timar*, and many fair Privileges, amongſt others that of riding on horſe-back through Towns,

Towns, though in ſeveral Towns the Chriſtians have not that permiſſion, and he is Peer to the great Lords of the Countrey. He is obliged yearly to go viſit the Fortifications of *Bagdad*, and he marches over the Deſart with colours diſplayed, having two ſmall Field-pieces with him, to terrifie the *Arabians*, amongſt whom he lives at diſcretion; and at every Town he takes Soldiers entertained purpoſely for his guard to convey him to the next Town, where he takes others, and ſo on till he comes to *Bagdad*: Theſe *Arabs* cannot endure him, becauſe he treats them ſomewhat rudely, but when he knows that they wait for him in one place, he takes up his Lodging at another; not but that they could kill him if they had a mind to it, for a Kinſman of his told me, that one day in a little skirmiſh he had with them, which was onely with Stones and Cudgels, though ſome ſhot were fired, an Arabian *Scheick*, preſented his Lance three times betwixt his Shoulders, ſatisfying himſelf to let him ſee that it was in his power to have killed him: However they dare not do it, for they know very well that if they did, ſo many Soldiers would be ſent out againſt them, that they would be utterly rooted out, if they did not flie the Countrey. Theſe *Arabs* are notorious Robbers, and have not degenerated from their Anceſtors the *Sarazins*, who without doubt were ſo called, becauſe of the trade they followed. This brave man for whom the *Capucins* have procured the King's commiſſion to be French Conſul at *Bagdad*, protects them as far as his credit can go, nay and is very willing to be reckoned a French-man by the *Turks*; but he is ſomewhat haughty, and a *Franck* that is newly arrived muſt go and viſit him, if he would win his favour, and make him ſome ſmall preſent of *Europe*, which he values more for its novelty and the manner that it is made to him, than for its worth, and then he is wholly at his devotion; whereas if he ſhould fail to go and viſit him, he might receive bad Offices from him, it being in his power to do them many ways. He made it very evident in my time that his protection wat not unprofitable, not onely on my own account, in ordering a *Janiſſary* to wait on me, when I went to ſee him, in the danger I was in of being arreſted by the *Capicoules*, but alſo upon account of our Religious; for the *Capicoules* of the Chriſtians quarter, who yearly at Eaſter pretend to ſomewhat from the *Maronites*, being unable to raiſe any thing from them becauſe of their Poverty, (which is ſo great, that when I came to *Damaſcus*, their Curat had been a long while in Priſon for three *Piaſtres*,) would needs have had that money from the *Francks*, becauſe they ſay Maſs in the ſame Church, but the *Topgi* hindered it, and got the Father preſident whom the *Capicoules* put ſeveral times into priſon, always to be ſet at liberty again, nay he went ſo far, that the Bull being ſet upon the *Capucin*'s houſe, ſo ſoon as he came to hear it, he carried the *Cady* along with him, and cauſed it to be taken off.

The poverty of the *Maronites*.

Theſe *Capicoules* of *Damaſcus*, are thoſe who elſewhere are called *Janiſſaries*, of whom there are three or four thouſand at *Damaſcus* ſometimes more, ſometimes leſs, and there are about fifty thouſand of them diſperſed over the Empire, of whom there are twelve thouſand at *Conſtantinople*, ſix thouſand at *Bagdad*, as many at *Caire*, and as many at *Buda*, and theſe fifty thouſand *Janiſſaries* are to be reckoned amongſt the three hundred thouſand Men, whom, (as it is ſaid,) the *Grand Seignior* keeps in conſtant pay.

Capicoules. Fifty thouſand *Janiſſaries*.

Before I wholly leave *Damaſcus*, I muſt mention ſome remarks which I made, though there be no co-herence of matter nor order amongſt them, for inſtance: In theſe Quarters and in the reſt of *Turky*, they'l ſuffer no body to ride on Horſe-back with both Legs on one ſide, as Ladies did in *France*, when I left it: the reaſon of that odd order is, becauſe the *Turks* believe that the two Gyants *Gog* and *Magog* who were Rebels againſt God, rode in that manner; they are ſo prejudiced with that falſe Zeal, that ſo ſoon as they ſee any body in that poſture they hurle ſtones at him till he has altered his way of ſitting.

A Poſture in riding forbidden.

At *Damaſcus* and *Aleppo*, when they would whiten their Walls with Lime, tbey cut hemp into ſmall bits, and mingle it with moiſtened Lime, which they dawb the Wall over with, where it would not hold without the hemp, becauſe the Walls are onely of Earth.

The manner of preparing Lime.

I ob-

Holes in Tombs and Graves.

I obſerved at *Damaſcus*, that the *Turks* leave a hole of three fingers breadth in diametre on the top of their Tombs, where there is a Channel of Earth over the dead body: That ſerves to cool the dead; for the Women going thither on *Thurſday* to pray, which they never fail to do every Week, they pour in water by that hole to refreſh them and quench their thirſt, and at the end of the grave ſtick in a large branch of Box, which they carry with them purpoſely, and leave it there to keep the dead cold. They have another no leſs pleaſant cuſtome; and that is, when a Woman hath loſt her husband, ſhe ſtill asks his counſel about her affairs. For inſtance, a Woman, ſometimes two years after her husband's death, will go to his grave, and tell him that ſuch a perſon hath wronged her, or that ſuch a Man would marry her, and thereupon asks his counſel what ſhe ſhould do; having done ſo ſhe returns home expecting the anſwer, which her late husband fails not to come and give her the Night following, and always conform to the Widows deſire.

The Women ask counſel of their dead Husbands.

The Womens Mourning.

It is a pretty ridiculous thing too, to ſee the Mourning which the Women at *Damaſcus* appear in, at the death of their relations, and even the Chriſtian women. I had that diverſion one Evening about eight a Clock at Night when I was at the *Capucins* gate. I perceived ſeveral *Maronite* women returning from the lodging of one of their relations, who died three hours before; there was above twenty of them, and they made a great deal of noiſe, ſome ſinging, and others crying, knocking their breaſts with their hands joined together, and two Men carried each a Candle to light them. When they were over againſt the *Maronites* Church, which is before the houſe of the *Capucins*, they ſtopt, and put themſelves in a ring, where for a long time they ſnapt the fingers of the right hand, as if they had been Caſtanets, againſt one anothers Noſes, keeping time to the ſongs they ſung, as if they rejoyced, whilſt ſome of them from time to time howled and cried like mad Women: At length having performed that Muſick a pretty long while, they made many bows to the Eaſt lifting up the right hand to their head, and then ſtooping it down to the ground; having done ſo they marched forward, with the ſame Muſick as before.

The way of threſhing Corn.

At *Damaſcus* and almoſt all *Turky* over, they threſh not the Corn; but after it is cut down, they put it up in heaps, and round the heap, they ſpread ſome of it four or five foot broad, and two foot thick: This being done they have a kind of ſled made of four pieces of Timber in ſquare; two of which ſerve for an Axle-tree to two great rowlers, whoſe ends enter into theſe two pieces of Timber, ſo as that they eaſily turn in them; round each of theſe rowlers there are three Iron-pinions about half a foot thick, and a foot in diametre; theſe pinions are full of teeth like ſo many ſaws; there is a ſeat placed upon the two chief pieces of Timber, where a man ſits, and drives the horſes that draw this Machine round upon the lay of Corn that is two foot thick, and that cutting the ſtraw very ſmall makes the Corn come out of the ear without breaking it, for it ſlides betwixt the teeth of the Iron. When the ſtraw is well cut, they put in more, and then ſeparate the Corn from that haſhed Straw, by toſſing all up together in the Air with a wooden ſhovel; for the Wind blows the Straw a little aſide, and the Corn alone falls ſtreight down: They feed their Horſes with that cut Straw. In ſome places, that Machine is different, as I have ſeen in *Meſopotamia*; where in ſtead of theſe pinions round the rowler, they have many pegs of Iron about ſix Inches long, and three broad, almoſt in the ſhape of wedges, but ſomewhat broader below than above, faſtened without any order into the rowlers; ſome ſtreight and others croſs ways; and this Engine is covered with Boards over the Irons, whereon he that drives the Horſes ſits, for he has no other ſeat to ſit upon, they take the ſame courſe in *Perſia*; nevertheleſs in ſome places they cut not the Straw, but onely make Oxen or Horſes tread out the Corn with their feet, which they ſeparate from the Straw as I have ſaid.

The way of feeding Horſes.

Of all the Corn which they prepare in this manner, Barley is the oneiy grain they feed their Horſes with: In the Morning they give every Horſe an *Ocque* of that Barley, and four at Night which they mingle with cut Straw, and

and that's all they have the whole day. In *Perſia* the Horſes have Barley onely at Night, but in the Day-time they give them a Sack of Straw.

Let us now ſee how they make Butter at *Damaſcus*, which is the ſame way all *Turkey* over. They faſten the two ends of a ſtick to the two hind feet of a Veſſel, that's to ſay, each end of the ſtick to each foot; and the ſame they do to the fore-feet, to the end theſe ſticks may ſerve for handles: Then they put the Cream into the Veſſel, ſtopping it cloſe, and then taking hold on it by the two ſticks, they ſhake it for ſome time, and after put a little water into it: Then they ſhake it again, untill the Butter be made; which being done, they pour off a kind of Butter-milk by them called *Yogourt*, which they drink. When they would have this *Yogourt* more delicious, they heat the Milk, and put a ſpoonfull of ſower Milk to it, which they make ſower with runnet; and by that mixture all the Milk becoming *Yogourt*, they let it cool and then uſe it; or if they have a mind to keep it, they put it with Salt into a bag which they tye very faſt, that what is within may be preſſed; and let it drop until no more come out: Of that matter there remains no more in the bag but a kind of a Butter or rather white Cheeſe, of which when they have a mind to have *Yogourt* they take a morcel, and ſteep it in water, which they drink with great pleaſure; they uſe much of it to refreſh themſelves, eſpecially in the Caravans, where they have always good ſtore. This *Yogourt* is very ſharp, but eſpecially that which remains after they have made the Butter. The way of making Butter.

I conclude my obſervations of *Damaſcus* with this advertiſement, that the Wines there are treacherous and ſtrong; and that the *Smirnium Creticum* grows in this Town upon all the Terraſſes of the Houſes. Strong Wines. *Smirnium Creticum.*

CHAP. VI.

Of the Journey from Damaſcus *to* Aleppo.

Monday Morning the one and twentieth of *April*, I parted from *Damaſcus*, with the two Horſe-men of the *Topgi* in the manner I mentioned before. We went out at the Gate called *Bab-Thoma*, and keeping ſtreight Eaſt, in three hours time came to *Eſſair*, a ſmall Village, by which runs a little River, that divides into two, above the Village: There is a *Han* there that has two Courts, and there we found all the Caravan which was to convey the powder; with whom my *Moucre* and I encamped. Next Morning about half an hour after five they decamped, and we marched Eaſtward, in a ſpacious plain, though near us to the left we had Mountains of white Rocks: About eight a Clock we began to have hills on both hands, with barren plains betwixt them; and three hours after, that's to ſay, about eleven a Clock we arrived at *Cteifa*, above which we encamped, over againſt the *Han*. Departure from *Damaſcus.* *Eſſair.* *Cteifa.*

Cteifa is a large Village, near to which there is a great *Han* with high Walls of Free-ſtone, well built with Battlements; it hath a great Gate to the South, another to the North, and two little ones on the ſides. The South Gate begins a long Entry arched over, on the ſides whereof there are ſhops, furniſhed with all things that can be neceſſary for a Caravan, and a Coffee-houſe and Bagnio. Afterwards you enter into a large ſquare Court, which hath all round it *Maſtabez*, or ſtone half paces for lodging the Caravan. This Court hath great Gates in the inſide, one at each front, of which the Eaſt and South are faced with Iron. When you are entered the Court, the door which you find leads you to the Moſque, which hath a fair Dome rough caſt over, and a goodly Minaret: Coming out of the Moſque through the Court, by the Eaſt-gate, you enter firſt into a vaulted walk, which hath *Maſtabez* on each ſide, from thence into, another Court ſomewhat longer than broad, which is well paved; in the middle whereof there is a great ſquare The *Han* of *Cteifa.*

reſervatory for Water, built of Free-ſtone, that ſerves for watering the Beaſts: That water runs from a little Conduit, which keeps always the Baſon full, and I believe it comes from a Brook, that runs behind the *Han*, on the Eaſt-ſide, almoſt by the root of the Walls. In this Court there are Lodging-rooms under a vaulted Gallery that runs all round it, and is ſupported on each ſide in length, by eleven Arches, and by nine in breadth. Behind that Gallery there is a kind of vaulted Stable, which ranges likewiſe round the Court, and that Court has its *Maſtabez* to ſeparate the Men from the Beaſts; theſe *Maſtabez* are divided into ſeveral appartments, every one having its Chimney, and the Entry to it is by a gate in the middle of each ſide. This whole Fabrick is of Free-ſtone, and well endowed, being founded by a *Vizier*. The Caſtle which *Pietro Della Valle* ſays is in this Town, with a good Garriſon, is not there, and in all probability never was, unleſs he meant a large round Tower in the Village, which is eaſily ſeen from the *Han*, and upon the road too; becauſe it is much higher than the Walls of the Village, into which I entered not, as not thinking it convenient, beſides that, there is a pretty deal of way from the *Han* to that Village. A Countrey-man told me, that heretofore that Town was held by the *Francks*, and that then there was a lovely Church where at preſent the *Han* ſtands.

We parted from thence on *Wedneſday* the twenty third of *April*, about three long hours before the break of day, and our departure was ſo ſudden, that ſo ſoon as they awakened me, we made haſte and loaded, and followed the Caravan that was upon the march before we began to load. I thought that the Moon not riſing till a little before day, we ſhould have put off till day; but we went by Candle-light, I having borrowed a Lanthorn. All that I could obſerve in the darkneſs, was that our way was North-Eaſt, and that we were entering in amongſt Mountains, but with a very eaſie aſcent, they being onely near us on both ſides, and were all of pieces of ſharp pointed Rocks. We went alſo along the ſide of a precipice, but that laſted not long. A little after we paſt by a kind of a *Han*, that ſtood alone by it ſelf: I ſuffered much cold that Night, though I had on my Capot, for the Wind that blew pierced through every thing. When it began to be day, I perceived the more we advanced the more diſtant were the Hills from us on both ſides, and ſtill leſſening in height. By day we were got into a great Plain covered with heath and *Abrotonum fœmina*, of which there is a great deal on the way from *Damaſcus* to *Aleppo*, but it is very low. We continued our march in that plain as far as *Nebk*, where commonly they pay ten *Piaſtres* a Mule; we paſt by a Village before where there is a *Han*.

Abrotonum fœmina.

Nebk.

About Noon we arrived at *Nebk*, which is a pretty good Village built upon a Height, and watered by a River that runs underneath it; upon which there is a little Bridge of three Arches, and by it we encamped: There is a *Han* made there ſince, which at that time they were finiſhing. It is all of Free-ſtone, taken out of adjoyning Quarries, which are common in that place, and furniſh as much Stone as one can deſire. There are *Greeks* in that Village, and on the ſides of the River many Gardens, planted for the moſt part with Vines.

We parted from *Nebk*, on *Thurſday* the four and twentieth of *April*, three hours before day; our way lay Northward, and at break of day, we paſſed through *Cara*, which is a good Town, having a Rivulet running by it. There are a great many ruines to be ſeen there, which are a ſign that heretofore it hath been ſomewhat more conſiderable; and indeed, the People of the Countrey ſay, that when that place belonged to the Chriſtians it was a noted Town. There are ſeveral *Greeks* there ſtill, who have a Church beautifully painted. A little after we found a great Caravan conſiſting of ſome hundreds of Camels and Mules, carrying Men, Women and Children with their Baggage, who were going to *Damaſcus* on their way to *Mecha*. About nine of the Clock we paſſed by a little ſquare Caſtle, called *El-Bouraidgee*, of which the Gates are faced with Iron: Upon the Walls I ſaw two ſmall Falcons or Petreras, appearing out at the Battlements. Then for above an hour, we ſtruck off to the North-Weſt amongſt little hills; and half an hour after ten, entered into a great Plain where nothing grew but Heath and *Abro-*

Cara.

El-Bouraidgee.

tonum

tonum fœmina. Aſſoon as we entered that Plain we diſcover'd *Aſſia*, where we arrived about one of the Clock. *Aſſia.*

We encamped cloſe by *Aſſia*, which is a little very weak Caſtle, but it joins to a goodly *Han* of Free-ſtone, under the Gate whereof there is a Market kept, as at *Cteifa*. Along one of the ſides therof, to wit the Weſt-ſide, there reaches a half pace vaulted and arched over for the Lodging of Travellers; it is ſo likewiſe in one half of the two ſides that lie to the North and Eaſt: The other two half ſides are employed for Doors, Shops and Cellars; In the middle of the fourth and Eaſt-ſide; there is a Gate, by which one enters into a Court, where there are ſeveral appartments more, two or three Foot raiſed from the ground, that ſo the Men may be ſeparated from the Beaſts, and each of them has its Chimney; you have the like behind the Arches of the firſt Court, in a word, it is almoſt like to that of *Cteifa*, but not ſo handſome. In the middle of the Court there is a ſquare Moſque covered with a Dome rough caſt, and cloſe by, a little watering place which three little Channels continually fill with fair water that runs pretty near that *Han*. from the ſecond Court we enter into a place, which, (they ſay,) is the Caſtle, built of rough Stone, but it hath no figure of a Caſtle, and is a bare encloſure of low Walls: Nevertheleſs ſeveral Families for moſt part *Greeks* have their aboad there. About fifty paces from that pretended Caſtle, there is a little Village, not to be ſeen but by chance, as it happened to me when I was walking; for there are about twenty Earthen houſes a fathom high, built in a large ſquare Ditch, ſo deep that the Roofs or Terraſſes of the houſes are two or three fathom lower than the level of the Fields about; ſo that when one is upon the brink of that Ditch, the houſes ſeem ſo low, that at firſt I took it for a Quarry. The *Han* of *Aſſia.*

Friday Morning the five and twentieth of *April* we parted from *Aſſia* three hours before day; at the break of day, we met a Caravan of Mules carrying Pilgrims to *Damaſcus*, who were going thither on their way to *Mecha*. A little after we paſſed by a ſmall Caſtle called *Chemſin*. *Chemſin.*

We then continued our Journey North-wards, through a great Plain full of *Daffadils*, *Crow-foots*, *Wind-flowers*, *Willow-herbs*, *Hyſſop*, *folio luteo*, *Dragon-wort*, and ſeveral other Flowers; which by their variety and multitude, yielded a very lovely proſpect. In that Countrey there are alſo a great many *Harmolans*, and I ſaw plenty of them in all the places of *Aſia* through which I paſt. Before Noon we arrived at *Hams*, and encamped in a place by the ſide of the Town near the Burying-place: The Inhabitants believe that that Town was the Countrey of *Job*. In paſſing I viewed the Caſtle, which is ſituated on a little hill of an oval figure, that tapers from the bottom to the top; it is all covered over with herbs, but ſo ſteep, that I think there is but one way to get up to it, and that made on purpoſe too; upon it ſtands the Caſtle, which in ſome places has great breaches: In thoſe quarters all the Caſtles are built on hills. I perceived very well that the Village was long, but that is all I could obſerve; becauſe my *Moucre* made me get under the Tent of one of his Friends, to avoid the *Caffare* which was of twenty *Piaſtres*, and would needs alſo have me put on a white Turban, before I came to the Town, that ſo I might paſs for a *Turk*; but I would not do it. In that Plain where we encamped, there are a great many ancient Sepulchres, in form of a Pyramide; and amongſt others I ſaw one, which I judged to be that, on which *Belo* and *Pietro della Valle* obſerved an inſcription; but ſeeing the Sun was ſet before I went thither, I can ſay nothing as to that. In that place there is a *Cachef*, who is placed there by the *Baſha* of *Damaſcus*. Daffadils. Crowfoots. Wind-flowers. Willow-herbs. Hyſſop. Dragon-wort. *Harmolans.* *Hams.* The Countrey of *Job.*

We parted from *Hams*, on *Saturday* the twenty ſixth of *April*, a little while after mid-night, and marched ſtill Northwards, and through the ſame Plain we had the day before. About Eight in the Morning, we paſſed near a little Village called *Reſtan*, in the middle whereof there is a Moſque covered with a Dome rough caſt. Some hundreds of paces from thence we found a fair ſtone-Bridge, paved with large Stones: In going thither we paſt by the Gate of a *Han*, which reaches along the River's ſide; at each Corner it is flanked with a round Tower, and in the middle of it there is a Moſque covered with a Dome rough caſt over. Then we croſſed the Bridge which they call *Dge-* *Reſtan.*

Dgeſer Reſtan. *ſer Reſtan*, that is to ſay, the Bridge of *Reſtan*. I thought that Bridge had taken its Name from the Village; but I was told that the River alſo was called *Reſtan*, though its common Name be *Aſi*, that's to ſay, rebell, becauſe, ſaid one of the Caravan to me, it is a very rapid River; and eſpecially at that place. This Bridge hath ten Arches ſomewhat more than a fathom broad, and a little higher, and it is the *Orontes* of the Ancients that runs under it. Before it reach the Bridge it makes two little Iſles, like to very pleaſant Gardens. Over againſt the middle of the Bridge, towards a *Han* there is a great ſquare pile of building in the Water; through which the Water paſſing, makes on the other ſide lovely caſcades or falls; ſo that there ſeems to be ſome mill within; but I heard no noiſe of any. At that place the River is as broad as the Bridge is long, but then its Channel is ſtreightened to ſix or ſeven fathom over, as before, and in ſome places to leſs, making many turnings amongſt the hills where it runs, but the Water of it is thick and muddy. Having croſſed that Bridge, we left the River, taking our way Northward, and ſaw many good Corn-fields: Two hours after we diſcovered *Hama*, where we arrived after Noon.

Aſi.

Orontes.

Hama.

Apamea. *Hama* is the Ancient *Apamea* of *Syria*, a great Town ſeated on the ſide of a hill, having a *Baſha* and a Caſtle. To pleaſe my *Moucre* I put my ſelf, as I did, the day before, under the Tent of a Friend, on the other ſide of the Burying-place, where the Caravan encamped; and he went and encamped elſewhere, that ſo he might ſave the *Caffare*. After Sun-ſet he ſent for me, and I croſſed the Bridge, where the wheels are mentioned by *Belon* and *Pietro della Valle*, which draw the Water that ſupplies the whole Town: It is the *Orontes* ſtill that runs there; but I cannot tell how many Arches the Bridge has, for I croſſed it in the Night-time: My *Moucre* was encamped ſo near, that all Night long we had the muſick of theſe wheels, which mingling with the Bells of our Mules as they were feeding; repreſented very well the chiming of the Bells of a little Countrey-Church, of which the wheels made the baſe.

We parted from *Hama* on *Sunday* the twenty ſeventh of *April*, at break of day, leaving the Caravan of Powder at *Hama*, where the way to *Conſtantinople* ſtrikes off from that of *Aleppo*; we continued our way ſtill Northwards, going to the right amongſt the hills, where hardly had we advanced half an hour; before we entered a Plain, which on all ſides reaches out of ſight, and abounds in *Paſture*. About Eight of the Clock we paſſed cloſe by a Village, called *Taibit-El-Hama*, and about ten we found another called *Lachmi*; but it is forſaken becauſe of the Robberies of the *Arabs*. At eleven we diſcovered ſome Trees, and from *Damaſcus* to that place I had not ſeen one, unleſs it were in the Gardens of the Towns aud Villages; and indeed, wood is very dear on that road, *Saliſbury-plain* not being barer of Trees than that Countrey is.

Taibit El-Hama.

Lachmi.

Han Scheikhoun. A little after towards Noon we arrived at *Han Scheikhoun*, before which we encamped; finding our ſelves better abroad under Tents than within, though that *Han* which ſtands alone, be pretty enough. The firſt entry into it, is by a Gate that looks to the Weſt, which leads into a large ſquare Court, and on the right hand as you enter, there is a little door by which you enter into a Stable, divided in length by a range of Arches that reach from one end to the other, but it is not covered: At the other end of the Court, almoſt oppoſite to this door, there is a little houſe inhabited; and on the left hand in the middle of the Wall, there is a great Gate, which leads into another Court, as large as the firſt, where there are half paces covered for Lodging of Travellers. Over the Gate of that ſecond Court, there is a great ſquare Building of pretty good work in form of a Tower with a Dungeon before it, and the Dome of the Moſque is in the middle. There the *Aga* lodges, for this is a Caſtle depending on the *Baſha* of *Aleppo*. Some hundreds of paces Northwards from thence, behind a Hillock, there is a Village of the ſame Name with the *Han*. We parted from that place the ſame day about ten a Clock at Night, and in our way all Night long, we found a great many ſhallow Ciſterns, dug on little Hillocks, for receiving the Rain-water, and at the foot of the Hillock, there is another opening, by which they

they goe down three or four ſteps to take the Water; we found already the day before ſome of theſe, which are made for the *Arabs* and Shepherds.

Next day being *Monday* the 28*th.* of *April*, about two in the morning, we paſſed by a ruinated *Han*, called *Han Hberte*, and at break of day arrived at the Town of *Marra*, encamping juſt before the *Han*. That Town is at moſt but a good Village; we could hardly find bread in it, and there is nothing to be ſeen on all hands but Cellars and ruined Vaults: the beſt thing is the *Han*, which is well built of Free-ſtone: it is a large ſquare Court, round which there is a *Portico*, wherein are *Maſtabez*; ſeeing I often make uſe of that Term, which is the proper word of the Countrey; though I have already, I think, made known what it means, nevertheleſs for the ſatisfaction of the Reader, I tell him once more; that a *Maſtabe* is a kind of a half pace, that's to ſay, that the Floor is raiſed two or three foot from the ground, and there the Travellers lodge. In the middle of the Court of this *Han*, there is a little Moſque, with a Dome covered with Lead; at the end of it there is a little Court, round which runs a *Portico*, the Roof whereof is ſupported on each ſide by two Arches ſeparated by a Pillar between the two: cloſe by, there is a *Bagnio*, with a large Dome covered with Lead, but it is ſhut and uſeleſs for want of Water: Next you'l find a covered ſtreet, where there is a Coffee-houſe, and five or ſix Shops on each ſide; and at the farther end are four Arches, the remains of an Aqueduct which butted almoſt in a right Angle upon theſe four Arches; it was carried thither from a Moſque ſome hundreds of paces diſtant in the fields, where there was a Wheel to draw Water out of a Brook that ran by it, which came from the Countrey towards *Antioch*. This Aqueduct brought the Water behind the upper part of the covered ſtreet, into the *Bagnio* that is joyned on the one ſide to the Street, and on the other ſide to the *Han*; it was built of rough Stone, as the Arches that ſtill remain are, which at the other end are joyned to the great Moſque. This great Moſque hath ſix little Domes, the Roofs rough caſt, and at the end of it there is a pretty fair Minaret. The reſt of the Town is altogether beggarly: It had alſo another *Han*, of which nothing now remains but the Gate, and ſome Arches which daily run into decay. The houſes are ſcattered here and there, and no better than Owls-neſts; the Walls are of Stones two or three foot high, piled one upon another without any Art; on all hands there are great large Free-ſtones, and pieces of Pillars to be ſeen, ſome of which ſtill retain ſome fragments of inſcriptions. Amongſt theſe Ruines, I ſaw a door about four foot high, and half a foot thick, with croſſes and roſes cut upon it; it is all of one piece with its hooks, which enter into holes purpoſely made above and below: That door is of a greyiſh Stone, very hard, as the ſides to which it ſhuts are, and it requires no leſs than two men to open and ſhut it; it is ſtill in caſe and daily made uſe of. *Marra* heretofore was a good Town, but the *Turkiſh* Tyranny is the cauſe of its deſolation; they ſay that the Ruines of a Church built by the Chriſtians, when they were Maſters of that Town, are ſtill to be ſeen there; but becauſe it is at ſome diſtance in the Countrey, I did not go thither. The *Francks* in this place, pay four Piaſtres for *Caffare*, and we ſtopt there all that day, becauſe the *Turks* celebrated the *Bairam*, the Moon having appeared the Evening before.

Han Hberte.

Marra.

We parted not then till *Tueſday* the nine and twentyeth of *April* at two of the Clock in the Morning, about break of day we paſſed by a *Han* called *Han Merai*, near to which there is a good Village. About an hour after we found another called *Han Herbe*, with a Village cloſe by it; and not far from thence a third. About Eight in the Morning we came and encamped near to another called *Han Serahheb*. The other three as well as this, are all called *Han Serahheb*, (that's to ſay) the *Hans* of Wells; becauſe in the Fields near to theſe *Hans* there are ſeveral Wells, whoſe Mouths are even with the ground; but this laſt has more particularly the Name of *Serahheb*. It is in bad order, moſt of the Vaults being ruined; but has a Village cloſe by it. On that road we ſaw a great many Olive-trees, and that was the ſecond time that we found Trees ſince we came from *Damaſcus*.

Han Merai.

Han Herbe.

Han Serahheb.

We

Zarbel. We parted from thence the ſame day, immediately after Sun ſet, and about Eleven a Clock at Night, paſſed by a Village called *Zarbel* where there is a *Han*. We had an allarm in that place, becauſe he that marched before with a Lanthorn, cried out that he ſaw Horſe-men, which made us prepare to receive them, but none came.

Han Toman. *Wedneſday* the thirtieth of *April*, about break of day we paſſed by *Han Toman*, and three hours after arrived at the City *Aleppo*, where ſo ſoon as I alighted, I went to the great *Han*, to lodge with *Mouſieur Bertet*, as civil a Man as lives, and as zealous to ſerve his Friends, as his Brothers are who were then at *Marſeilles*, who have all ſhew'd me particular Kindneſſes. *Monſieur Bertet* who reſides at *Aleppo* had obliged me by his advice and care when I was at *Damaſcus*; and therefore I thanked *Monſieur Baron* who had the goodneſs to offer me his Lodging, and accepted of the former. *Monſieur Baron* was at that time Conſul for *France*, and diſcharged that Office with honour and univerſal Approbation.

CHAP. VII.

Of Obſervations of Aleppo.

Aleppo. SEeing *Aleppo*, which I take to be the Ancient *Bærea*, is one of the moſt conſiderable Cities of the Ottoman Empire in *Aſia* by reaſon of Trade, I will deſcribe what I obſerved in it as exactly as poſſibly I can. This town *Alexandretta.* is diſtant from *Alexandretta* or *Scanderoon*, that lies Weſtward from it, about two and twenty Leagues; and from *Euphrates* which it hath to the Eaſt, betwixt eight and twenty and thirty.

This *Alexandretta* which ſerves it for a Sea-port on the Mediterranean Sea, is the Ancient *Hierapolis*. It is very hot in *Aleppo*, and the firſt day of *June* Degrees of heat at *Aleppo.* at Noon I found by my Thermometre, that the heat was at the thirtieth Degree. The Air is thin and wholſom, ſo that about the end of *May*, they begin to lie in the Night-time upon Terraſſes, untill the middle of *September*, and that without any fear of danger or hurt; for during all that time there is no Dew, and they ſay that in the Months of *May*, *June* and *July*, there is no Cloud to be ſeen; nevertheleſs whilſt I was there we had Clouds often, and Rain too, which all wondered at.

The Air.

The circumference of *Aleppo.* I went the Circuit of *Aleppo* twice, once on horſe-back, and another time on foot; the firſt time, I thought that in a large hour one might walk round it on foot; and indeed, having undertaken to do it my ſelf with a friend, keeping cloſe by the Walls on the outſide, it took us up but an hour and a quarter; and if we had not ſtopped to look about us, we had certainly performed it in an hour or little more. We left the Suburbs, and went through *Dgedid*, a Suburbs. the middle of *Dgedid*, which is a kind of a Burrough or Suburbs, lately built, as its Name implies, for in *Arabick*, it ſignifies new. The Chriſtians of the Countrey lodge in that quarter, but there are ſeveral *Turks* alſo among them, and the houſes are well built. The *Maronites*, *Armenians*, *Greeks* and *Syrians*, have each of them a Church there. This Suburbs lies betwixt the Gates *Bab-El-Feradge* and *Bab-El-Naſre*, and is pretty near the Burying-place The Walls of *Aleppo.* of the Chriſtians. The Walls of this City are not ſtrong, though they ſtand upon a Rock, and there are houſes built cloſe by them.

The Gates of *Aleppo.* The City of *Aleppo* hath ten Gates, to wit, *Bab-Antakie*, the Gate of *Antakia*, by which they go to *Antakia* or *Antioch*, it looks to the Weſt and North-Weſt; *Bab-El-Dgenain*, the Gate that leads to a Village called *Genain*, it looks alſo Weſt-North-Weſt; *Bab-El-Feradge*, the Gate of fair proſpect, becauſe paſſing out at it, one has a ſight of ſeveral Gardens, it looks likewiſe Weſt-North-Weſt; *Bab-El-Naſre*, the Gate of Victory, becauſe by that Gate the *Turks* entered the Town, when they made themſelves Maſters of it; the

the Chriſtians call it St. *George*'s Gate, it looks North-Eaſt; *Bab-El-Barcouſa*, otherwiſe *Bab-El-Hadid*, or Iron-gate, it looks Eaſt-South-Eaſt; *Bab-El-Ahmar*, the red Gate, it looks to the South-Eaſt; *Bab-El-Atame*, the dark Gate, it looks to the South-Eaſt, but it has been ſtopt up not long ſince, becauſe much miſchief was done there; *Bab-El-Nairem*, the Gate that leads to *Nairem*, it looks to the South-Eaſt; *Bab-El-Macam*, ſo called from a *Santo* of that Name, buried hard by; it is alſo called *Damaſcus* Gate, and looks to the South; *Bab-Kenneſrim*, from the Name of a Captain that kept it in time of the Chriſtians; it is alſo called the Priſon-Gate, becauſe the Priſons are near to it, it looks to the South-Weſt. My meaning is, that the City in thoſe places where theſe Gates are looks to theſe Quarters of the World, for ſome of the Gates look along the Walls.

Without the Priſon's Gate, there are a great many fair large Caves cut in the Rock, which are wide, and have a very high Roof; reaching above an Hundred paces into the Rock: They make ropes in the mouths of them, and lay Grapes there alſo a drying to make Brandy of: This Rock is white and pretty ſoft.

Seeing my curioſity led me to ſee all that could be ſeen, they took me one day to a place, called *Scheik Bakir*, from the Name of the Founder; it is a very pleaſant convent of *Derviſhes*. You enter into a Court where there is a Fountain with a lovely Baſon; on the right hand at the end of the Court there is a fair large Hall, covered with a great Dome, paved with lovely greyiſh Marble, and on the left hand ſtands the Moſque, covered with a Dome: The Water they have in that houſe, is forced by *Pouſſeragues*. From thence we paſt by the Garden of *Sultan Amurat*, which ſignifies but little; and then went to refreſh our ſelves at the Fiſh-well, which is a Court ſurrounded with Walls, where there are a great many plane-Trees, and a Canal wharfed with Marble, that is filled with Water from a very good Spring hard by, and that Water is very light. In that Canal there is plenty of Fiſh which none dare take, for the *Turks* will not ſuffer it, ſaying that if any eat of them they fall ſick: They may be ſeen playing in the Water, which is ſo clear, that one may eaſily ſee to the Bottom; this place is ſhut with a very thick Stone-gate, whoſe Pivots are of one piece with the Gate, and turn above and below in the Lintel and Threſhold.

Scheik Bakir.

The Fiſh-well.

The Caſtle of *Aleppo* reaches in length from North-Eaſt to South-Weſt, and is of an oval Figure aſwell as the Town, which muſt be ſeen from Mount *Angeletti* a quarter of a League to the Weſtward of it: From thence you have a fair proſpect thereof; and may perceive that it reaches from North-Eaſt to South-Weſt. This hill is called by the *Francks*, *Monte Della Angeletti*, becauſe there are many little Birds there, called by the *Arabs* *Meeez*, and by the *Turks Pendgeali*.

Angeletti.

All the Houſes of *Aleppo* are better built, than in any other place of *Turkey* that I have ſeen. There are a great many fair Moſques in it, and amongſt others the great Moſque, which is to be ſeen from the great field from which it bears betwixt North and Eaſt. It hath a large Court almoſt ſquare, paved with lovely black and white Marble; towards the middle there is a great Baſon covered with a Dome rough caſt over, ſupported by ſix Marble-Pillars; and on the ſide towards the South, there is a Fountain covered with a Dome in the ſame manner, but leſs, which is alſo ſupported by ſix Marble-Pillars. A Gallery or very wide vaulted Porch, runs all round the Court; and that Gallery hath ſeventeen Arches in length, and eleven in breadth, under which they who have performed the *Abdeſt* or other purification ſay their Prayers; this Gallery is terraſſed over-head. On the North ſide in the middle of the front, is the Chair or Pulpit of St. *John Damaſcene*, wherein he Preached; and it is upon the ſide of the Terraſs. This Chair is of Stone, covered with a Dome of the ſame, they enter it from the Terraſs, under an Arch on each ſide: before it there is a round Stone-Balcony pierced through, and wrought in the ſides, and over-head a Pent-houſe of Stone, to keep the Preacher from the Rain.

The great Moſque of *Aleppo.*

The

The Entry into this Moſque, is on the Eaſt and Weſt ſides, on the Weſt ſide there is a Court joyning the Moſque, into which they go from the great Moſque by a little door; in the middle of this Court there is a Baſon, and from the Court there is an Entry into a little Moſque, covered with a Stone-Dome rough caſt: This Moſque with the Court, was anciently the Church of St. *John Damaſcene*, and there is a Crucifix painted on the inſide ſtill to be ſeen, but the Vaults that covered the Court, have been demoliſhed.

There is another Moſque near the great *Khan*, towards the Weſt, covered with a Dome of excellent Architecture; it is of a very great circumference, and on the outſide hath buttereſſes of moſt delicate ſtructure, to ſtrengthen the Walls: this Dome is covered with Lead. The Moſque is called the *Adelie* from the Name of its Founder, and its Minaret hath been beat down by Thunder. There is alſo another fair Moſque near the great *Khan* betwixt the Eaſt and South, which hath a lovely Court; where two ranges of Pillars ſupport and make two very good Porticos. This Moſque hath a very high fair Dome covered with Lead, as all the other Domes of the Moſques of this City are.

The *Adelie*, a Moſque.

There are many fair *Khans* in *Aleppo*, and amongſt others the great *Khan*, where the Conſuls of *England* and *France*, and many Merchants lodge. The Portal of it is very lovely, and hath Roſes cut upon it as delicately, as can be done in any place of Chriſtendom. It hath two great Iron-gates, covered all over with Nails, and though they be half a foot thick, yet there is a hole quite thorough, which, they ſay was made by a Musket-ſhot, fired by one of the Soldiers of *Aſan Baſha*, when he was in rebellion againſt the *Grand Seignior*. By theſe Gates you enter into a very large Court, in the middle whereof there is a little Moſque in figure of a Dome covered with Lead; the truth is this, Moſque does ſome Injury to the beauty of the *Khan*.

The great *Khan* of *Aleppo*.

There is a vaſt number of Domes in *Aleppo*, and it ſeems that way of building, hath had its Original in this City; for moſt part of the Inhabitants build all their houſes Dome-ways, wherein they ſucceed extraordinarily well; nay even their Villages are all Domes though they be of Earth, and a little ſharp pointed. They alſo build Stone-minarets very high and ſlender, and give very good proofs that they are not ignorant of Architecture. To ſay the truth, the People of *Aleppo* are very induſtrious and ingenious, and eaſily imitate whatever they ſee, and whatever is brought to them from Chriſtendom.

Houſes Dome-ways.

There are very fair *Bazars*, and very beautifull houſes in *Aleppo*, you'll ſee lovely Halls there, with Fountains in the middle, and three *Divans* croſs-ways, and all of Moſaick work even to the top, or at leaſt built of white Free-ſtone, and certain Black-ſtones, that are found near to *Aleppo*, which are layed alternately one after another Checker-ways. There are other *Divans* encompaſſed with very high Marble-Pillars; and moſt of theſe *Divans* have large Windows, before which there are Matts to ſet on for the convenience of proſpect and freſh Air.

Divans.

Since *Aleppo* is a City of great trade, it will not be amiſs to ſay ſomewhat of the Value of Weights and the Moneys that are moſt current there. The weights that are uſed in that Countrey for groſs Commodities are the *Rottle* and the *Oque*. The *Rottle* weighs commonly ſix hundred Drachms, or five hundred Pound weight of *Marſeilles*: The *Rottle* of Perſian Silk, contains ſix hundred and fourſcore Drachms, or five Pound and a third of *Marſeilles* weight; the *Rottle* of *Aleppo*, is of ſeven hundred and twenty Drachms, or five Pound weight and a half of *Marſeilles*: The *Oque* contains four hnndred Drachms, or three Pounds of *Marſeilles*, and ſo it is at *Damaſcus*. At *Aleppo* the *Piaſtre* of Ryals is worth fourſcore *Aſpres*; the *Boquelle* threeſcore and ten, the *Schaied* is worth five *Aſpres*, ſixteen *Schaieds* go for a *Piaſtre*, and fourteen for a *Boquelle*.

Weights and Moneys.
Rottle.
Oque.

At *Aleppo* and *Damaſcus* they rub all the Roots of the Vines with a kind of *Aſphaltum*, which they purpoſely melt to anoint the Vines with, from the Root a foot and a half high; and that prevents the Grapes from being eaten by certain Worms, which otherwiſe would deſtroy all. That ſtuff is of a ſhining

A Remedy againſt Worms in Vines.

ſhining black, almoſt tranſparent, and very light; it is brought to *Aleppo* from *Damaſcus*, and is called *Kfr*; it is got out of the Earth near *Damaſcus*, and is by others called *Malhomar*. Some of it was ſent in my time, from *Aleppo* to *Venice* for the ſame purpoſe, it was ſent for by a Merchant reſiding in *Venice*, who had formerly lived at *Aleppo*. I remember that I have read upon that Subject in the Hiſtory of Stones, written by *Anſelmus Boetius de Boot*, in the Chapter of the *Lythanthrax* or Pit-coal; that the *Boors* of the Countrey of *Liege* make an Oyntment of Pit-coal, wherewith they anoint the Eyes of the Stocks of their Vines, leaſt the inſects ſhould gnaw them. *Mixto oleo hic carbo emolliter, eoque unguento Agricolæ vites oblinunt, ne earum oculi ab inſectis erodantur.* I was told that in *Cyprus* and many other places of *Turkey*, they uſe a little drug for the ſame ends.

Kfr. *Malhomar.*

At *Aleppo* when the Grapes are ripe, they bring them to the Town, in Sacks of Goats hair, without breaking, though ſometimes they be brought eight French Leagues from that City. Theſe Grapes have a very thick Skin, are all white, and make a very ſtrong Wine, the beſt time to gather them is in the Month of *May*. All buy as many as they ſtand in need of for making of Wine; for it is the Cuſtom of the Inhabitants of *Aleppo*, that every one makes his own Wine in his own houſe after this manner. They put the Grapes into a great ſquare fat of wood, where they preſs them with mens feet; and then the Wine runs into a Pale or a ſhallow Tub through a hole and ſtrainer at the bottom of the fat: When it is all run out, they put it with the Lees into very large Earthen Jarrs, where it works for thirty or forty Days; theſe Jarrs are covered onely with a Board and a Cloath over it, without any fear of its taking vent.

Grapes.

The way of making Wine at *Aleppo*.

In this manner they leave it as long as they pleaſe, nay ſometimes a whole Year, carefully ſtirring it every day: And when they have a mind to drink it they draw it off, provided the time, at leaſt wherein it was to work, be over, and they put it with the lees again into the fat, where they ſtrain it a ſecond time: When it runs no more, they put the lees into a bag, and preſs them in the ſame preſs with mens Feet, till no more come out, and what comes out runs into the reſt: Then they ſpread the Stalks of the Grapes that have been ſo preſt in the fat, and pour upon them all the Wine again, and ſo let it run through a third time: This being done it is clear, fit for drinking and hath no lees. They then barrel it up, and in that manner make Wine at *Aleppo* all the months of the year; but as I have already ſaid, it is onely White-wine; for there are no red nor black Grapes in all thoſe Quarters. The Chriſtians in that City make very good Brandy; but they who ſell it, are obliged to put about ſix Drachms of Alum into a Bucket full of Brandy to make it ſtronger, for otherwiſe the *Turks* would not like it.

They drink very good Water at *Aleppo*, obſerving a great deal of circumſpection in the uſe of it. It is indeed River-water, but it is diverted from the River about three Leagues above *Aleppo*, near a place called *Ailan* from whence it is brought into the City in open Aqueducts, which coming near the Town, are conveyed under ground to Fountains whence they take the Water: Theſe Aqueducts have been made for purifying the Water, which is very muddy, and alſo for ſupplying the City; for the River being low in the Summer-time, the Gardens drain all the Water almoſt with their Pouſſeragues.

The *Francks* have Ciſterns alſo which they fill with the Water of theſe Aqueducts, by opening a hole in the Ciſtern through which the Water comes, and then ſtopping it again aſwell as the mouth of the Ciſtern, which they open not but in Summer; and theſe Ciſterns are made not onely to keep the Water very cool, but alſo to make it pure and clear. They have beſides another excellent way of clarifying it; that is, they put the Water into great Jarrs of unburnt Clay, through which it diſtills, and falls into Veſſels, put underneath to receive it. This River of *Aleppo* comes from *Antab*, two days Journey from thence, and loſes it ſelf under ground about half a league beyond *Aleppo*; many think that it comes from *Euphrates*, near to which it hides it ſelf under ground, and appears again at *Antab*.



Though commonly they eat but little Fiſh at *Aleppo*, nevertheleſs they have ſometimes great plenty; but onely when they are brought from *Euphrates*: The little River furniſhes ſeveral Trouts, which are not above a Fingers length, and very ſmall but exceeding good. They take good Eeles in it, which though they be but ſmall are moſt delicious: There are alſo a great many Crabs in that River which are broad and flat, and pretty good. They are at no pains to fiſh for them when the Mulberries are knit; becauſe theſe Crabs delighting in that Fruit, fail not to ramble about, and crawl up the Mulberry-trees, to feed on the fruit, and then it is no hard matter to catch them.

Crabs.

Cucumbers.

The Cucumbers are ſo good in *Aleppo*, that not onely the Countrey-People, but the *Francks* alſo eat them green, skin and all, and they do no hurt, though they be eaten in great quantity; it is the ſame all over *Meſopotamia*.

There is no ſalt uſed in this City, but what is brought from a place a day and a halfs Journey of Caravan diſtant towards the North-Eaſt; it is made of Rain-water, which in the Winter falls into a ſpacious low place that makes a kind of a Pond; and that Water having extracted the Salt out of the ground it covers, congeals, and is formed into Cubes of Salt, like to Sea-Salt; it is brought to *Aleppo* on Mules, but is nothing near ſo good as Sea-Salt.

There is very good *Turkey* Leather made at *Aleppo*. There alſo aſwell as at *Damaſcus* they prepare the *Sagri*, which is that we call *Chagrine* in *France*, but much more of it is made in *Perſia*. They are ſo jealous of their ſecret in preparing of *Turkey* Leather, that they ſuffer no body to enter their houſes.

The way of making *Chagrin*.

The *Sagri* is made of the crupper-piece Skin of an Aſs, they ſhave that skin ſo long till it become ſmooth, white and thin like Partchment; but what they do with it afterwards, is all myſtery; I did all I could to learn it but could not; onely I was told by a *Jew*, who trades in it and deals much with them, that they put ſome very ſmall grain upon the skin ſo prepared, which being preſſed, makes at firſt little dents in it, but theſe dents afterwards filling up again, they make that grane which we ſee in *Chagrin*; but he aſſured me that he knew not in the leaſt what grain it was they made uſe of. I came to know afterwards in *Perſia*, that when they make the *Sagri*, after they have ſhaved the skin, they wet it, and put it upon a little frame of wood, to which they faſten it by ſtreight cords; then they lay the grain (which perhaps is no more but ſand) pretty thick all over it, and ſo expoſe it to the Sun; when it is dry, they beat off that ſand or grain, knocking the back-ſide of the skin with a ſtick, and then they wet it again, and put the grain to it a ſecond time, which ſometimes after they beat off again in the ſame manner, and that's the whole myſtery.

They drive a pretty good trade at *Aleppo* in *Cabrons* hair (that is the hair under the belly of ſome he Goats, which is very fine, and uſed in the making of hats:) I was told that when they are put on board, great care muſt be taken that they be not wet, becauſe then they would be in danger of taking fire of themſelves in a ſhort time, like Hay that is brought in before it be dry; and ſome Ships have been burnt by that means, though that happen not always infallibly.

Blew-Dye.

The Dyers of that Countrey make a moſt excellent blew dye. They put in it, as we do, Indigo, and Pomgranat-peels, but beſides that they have this particular ſecret. They fill their great fats, that are of Earth with water, and put into it two or three *Oques* of Indigo, according to the bigneſs of the fat, and the goodneſs of the Indigo; and for ſome time they ſtir the liquour in the fat until the Indigo be all diſſolved and well mixt; afterwards they put into it Dogs-turd prepared in this manner. They take about an *Oque* of that Excrement, and boil it in water, then they ſtrain that water, and put it into the fat, adding afterwards ſome of the water of dates. For making of that date-water, there is no more to be done but to put about an *Oque* of Dates into water, and ſtir them well, rubbing them with the hands in the water, ſo that all the ſubſtance of the Dates may be diſſolved, and nothing remain but the ſtone; then having paſſed that liquour through a ſtrainer,

ſtrainer, which looks then like honey, they put it into the fat. For want of Dates they make uſe of the Juice of black grapes well ſtamped, and for want of grapes, they take the Juice of ſtamped figs. (In *Aleppo* they uſe grapes having no dates.)

Four days after they have put in theſe waters of Dogs-turd and Date, they add to it about two handfulls of unſlacked Lime. The preparation of that dye requires ſeven or eight days, and ſometimes a fortnight, during that time they keep a gentle fire of Camels-dung under the Fat, but ſo weak that it ſerves onely to keep the dye always warm; they put no urine to it, uſing Dogs-turd in ſtead of it, which they ſay makes the Indigo to ſtick better to the things that are dyed.

There is an *Indian* living at *Aleppo*, who paints Boxes and Canes of Pipes, on which he makes a great many Circles, and little points of divers Colours; but being the onely perſon that knows the ſecret, he is ſo jealous of it, that he will not teach any other, and it was to no purpoſe for *Monſieur Bertet* to offer him five and twenty *Piaſtres* to oblige him to tell it me.

CHAP. VIII.

The Sequel of the Obſervations of Aleppo.

WHilſt I was at *Aleppo* there was a *Zineb* kept; that word literally ſignifies Ornament, but here it ſignifies a Feſtival, or, (if you pleaſe,) a publick rejoycing. Theſe *Zinebs* here are more magnificent than at *Caire*, where the houſes onely of the Conſuls, *Beys* and the great *Bazar* are adorned, and nothing elſe of any note. But ſeeing there are many rich Merchants in *Aleppo*, by reaſon of the great trade of the place; at all times when there is a *Zineb*, every one hangs his ſhop inſide and outſide, with the fineſt ſtuffs he can get, covers the Floor with lovely Carpets, and lays rich Cuſhions upon them; lights a great many Lamps and Wax-Candles, and ſo all the *Bazars* being covered, it yields a glorious proſpect. You ſhall ſee a *Bazar*, whereof all the houſes are hung with Velvet of ſeveral pieces or ſtreaks, another with Cloath of Gold and Silver, another with Cloath, another with wrought Stuffs, and ſo every *Bazar* according to the trade of it, and the Wealth of the Tradeſmen who live there. The gates of the great men are alſo adorned with coſtly Stuffs, lovely Arms, and all ſorts of Lamps. During that time they are day and night in their *Divans*, which nevertheleſs are onely their Shops transformed into *Divans*: But all the ſhops in *Turkey* are raiſed two or three foot from the ground, and there, as I told you, they ſpread Carpets, and lay Cuſhions all round, and on the outſide have rails of wood which they alſo cover with Carpet. They viſit each other, and mutually receive their viſits in their *Divans*: and there they entertain themſelves with Coffee and Sorbet, muſick after their way, and their little Lute which they call *Tamboura*. *Zineb.*

The *Zineb* which I ſaw at *Aleppo*, was appointed for ſeven days. beginning on *Sunday* the two and twentieth of *June*; the reaſon of that rejoycing was, the Birth of the Grand Signiors Eldeſt Son; whereupon immediately *Agas* were ſent from *Conſtantinople*, to all the Towns of *Turkey*, to publiſh the news and appoint *Zinebs*. So ſoon as the *Aga* arrived, the *Zineb* was proclaimed all over the Town, and then the Guns of the Caſtle proclaimed it more loudly, which continued Morning and Night all the days following: If any had failed to rejoice, and to adorn his houſe, of whatſoever Nation, religion, or quality he was; he would have been deeply fined; and if a Subject of the Grand Signiors, Baſtonadoed beſides. *Zineb* for the Birth of a Prince.

During the *Zineb* all walk freely day and night up and down the City, which in the Night-time is lighted by a great number of Lamps in all the Streets, where there is conſtantly ſo great a Croud, that one has much adoe

to paſs. All treat one another, and make merry with their friends: Not ſo much as the *Jews* but force a publick rejoycing, and they are to be ſeen in troops up and down danceing to the muſick of inſtruments. The ſecond day of the *Zineb* the *Muſellem* being come to the great *Khan*, to viſit the *Scheick Bandar* (he is the Judge of the Merchants, and Maſter of the great *Khan*;) he was received upon a *Divan* erected before the Gate, where at firſt he was regaled with Coffee, Sorbet and Wine. Then about ten of the Clock he was conducted to another *Divan* prepared againſt the Wall at the lower end of the Court, to ſee a Comedy to be acted by *Jews*. The Court ſerved for a Theatre, there are onely two Creſſet-lights of Pine-wood which they took care to keep burning; and that ſuffiſed to light all that great Court; twenty ſteps from the *Divan*, four or five *Jews* ſitting on the ground, played on ſeveral Inſtruments and ſung to them.

A Comedy after the way of *Turkey*.

The Ballet began by the entry of a *Turk* who danced to the ſound of Inſtruments, and ſhewed a thouſand feats of agility of body, but all moſt infamous and laſcivious; next followed two Jewiſh youths in the Apparrel of the Maids of our Countrey, who acted almoſt the ſame poſtures, from time to time whirling very faſt round, and for a pretty long while at a time. Then were ſeveral other entrys all different, and amongſt the reſt, one wherein there was a Jew in the dreſs of a *Franck*, which extreamly pleaſed the People of the Countrey, who look upon our habit to be altogether ridiculous. But all theſe entrys were performed with abominable Laſciviouſneſs, not onely in geſtures but words, acting in preſence of all, the moſt filthy poſtures imaginable, and at every turn uſing moſt obſcene and bawdy expreſſions. Their whole diſcourſe in general was nothing but filthineſs, from which if in ſome places of Chriſtendom the Stage be not altogether free, at leaſt they are not ſo frequent, and are wrapt up in clean Linnen; but theſe expreſs every thing plainly and down right, which pleaſes the *Turks* beſt, and I obſerved that ſopperies ſpoken without ſenſe or coherence were ſufficient to make them tear their Throats with laughter, provided the words were filthy and obſcene: In ſhort, it is horrid and incredible to ſee how far the impudence of the *Turks* tranſports them to luſt and eſpecially to Sodomy.

Beſides this ignominious entertainment, ſeveral Players upon Inſtruments, that go about the Town, (every Company conſiſting of two Hoboys and a little Boy that plays on a Timbrel,) ſtopt before the gate of the great *Khan* and played, in expectation of ſome gratuity from the *Scheick Bandar* who was ſtill on the *Divan* oppoſite to the Gate, and who after they had played for ſome time, ſent ſome half a *Piaſtre*, others a quarter, and to ſome a whole *Piaſtre*.

The fineſt thing to be ſeen in the *Zinehs*, is the proceſſions of the trades. This entertainment began the third day about nine of the Clock, by the Shoe-makers who marched in this order. In the firſt place were a great many little Boys, who wore on their heads ſharp pointed Caps of Paper like Sugar-loaves; they ſhouted as loud as they could wiſhing Bleſſings to the *Grand Signior*, after them came three or fourſcore men of the trade, two and two, attired body and head in different manners, but all very extravagantly, and moſt of them had on Coats of Mail or Tigres skins; they had all Muskets on their Shoulders, Swords and Targets by their ſides, with a Wax-taper in their hands; they were followed by the Ancienteſt of the trade without any Arms, but all together made a quire of Muſick after their way, praying for and bleſſing the *Grand Signior*; ſometimes they caſt themſelves into a ring, and ſinging with great action, toſſed their heads ſo violently that it ſeemed they had a mind to throw them at one another. Immediately came eight men after them, carrying a *Divan* or Pageant upon their Shoulders railed about, on which were ſeveral Tapers, and two little Boys of the trade, one of which cut out *Paboutches*, and the other ſewed them. When they came before the *Khan* they ſtopt, and the ancienteſt of the muſical Quire, with a loud voice called to the *Scheick Bandar*, that they muſt pray for and bleſs the *Grand Signior*, and ſay the *fatah* for his ſake; and immediately all ſaid it together, and ſo they went on their way.

The proceſſion of the Shoe-makers.

The Shoe-makers.

Next

Next day about nine of the Clock at Night, the Company of Confectioners marched in the ſame Order as the Shoe-makers had done, ſave that after the Quire of Muſick, there came two men who carried each upon their heads a Caſtle of very lovely Sweat-meats but after their faſhion; then came the *Divan*, carried by ſeveral men, on which there was a little Boy ſtanding upright, with his Apron about him, and before him a round Box on a Table full of Sweet-meats, who whilſt the reſt roared out like Devils, chanted with all his might the ſongs of the trade. The proceſſion of the Confectioners.

Half an hour after, came the Company of Gold-Spinners, they were all in goodly Apparel; and upon their little *Divan*, two little Boys ſitting at the two ends, the one blew the Bellows to melt the Gold, and the other ſpun it. Sometime after came the Weavers, who upon their portable *Divan* had a Loom, and a little Boy working at it. Then paſſed the Bakers, moſt of them all dawbed with Flower, and their portable *Divan* was ſtuck all round with Ears of Corn; on which a little Boy kneeded Dough in a tray that ſtood before him. The laſt who came that Night were the Taylers, in the ſame order the others did; but many of their Company were covered all over with Furs, having alſo ſticks like fools baubles covered in the ſame manner, and their *Divan* (on which was a little Boy a ſewing,) was edged all round with Furs. The proceſſion of Gold-Spinners. The proceſſion of the Weavers. The proceſſion of the Bakers. The proceſſion of the Taylers.

The firſt Trade that marched the fifth night, was the Dyers, which made one of the fineſt Shews. After ſome little Boys wearing horns on their Heads, came about an hundred men covered with Tygres-skins or Coats of Mail; they carried Muskets on their Shoulders, Swords and Targets by their ſides, and Wax-tapers in their hands, and roared and danced like Fools; then came three Quires of Muſick conſiſting of the ancienteſt of the company, who ſinging with all their force and dancing, at leaſt with their heads, ſaid the *Fatah* for the *Grand Signior* before the great *Khan:* After that appeared the *Divan* carried by ſome men, on which were ſpread ſeveral pieces of ſtuff dyed red; and in the middle there was a little Boy, who ſinging as loud as he could, took a white Cloath by the two Corners, and ſpreading it out before all the Spectators, dipt it into a great Pale ſtanding before him, and immediately pulled it out all red; he wrung it, and then ſpread it abroad. I was ſurprized at firſt, and ſo were all the reſt, to ſee that the Cloath had taken the dye ſo ſoon; but I fancy that he left it in the Pale, and pulled out another already dyed, however it was nimbly done: That *Divan* was followed by another, whereon a Boy knocked blew Stuffs, to make the water come out of them. The proceſſion of the Dyers.

To this company ſucceeded the Curriers or Turkey Leather-dreſſers, who had a great many Youths marching before them attired with Goats horns of ſeveral Colours, four or five foot long; they were followed by ſeveral Children, all clad in Turkey-leather, and then marched the *Militia*, the Old men and the *Divan*, on which were two little Boys one of which dyed the Leather red, and ſpread it upon the rails, and the other ſmoothing it with a little Rowling-pin, ſtretched it out upon a bigger. The Curriers

After this trade, came the Grocers, or ſome ſuch trade; for they ſell Oyl, Olives, Fruit and the like Commodities. The *Divan* was adorned with Apples and other ſorts of fruit hanging round it, and below there were ſeveral Baskets filled with various things; in the middle ſtood a little Boy, holding a pair of Scales in one hand, into one of which he put a handfull of fruit, which afterwards he threw among the People, ſometimes ſmall Nuts, and ſometimes Dates, Apples and other Fruit. Grocers.

The fourth Company was the Cap-makers both for Men and Women; theſe had no *Divan*, but after the old men came ſeveral Boys, attired with very long Horns, ſome of Velvet, whereof they make mens Caps, and others of Cloath of Gold of which they make thoſe of the Women; ſome again wore Caps, from which hung behind long ſleeves of the ſame ſtuff, and ſeven or eight men amongſt them were cloathed all over with the ſame ſtuffs, ſome in faſhion of a *Chaſulle*, and others in the manner of *Cappes*, much like to thoſe which the Boys of the Quire of *Noſtre Dame* in *Paris* wear, but that theſe drew into a point on the ſmall of the back, and all were attired with Cap-makers.

with great Caps of the ſame Stuff, ſhaped much after the faſhion of a Mitre.

The proceſſion of the Coffee-ſellers.

The fifth was the Company of Coffee-ſellers. There were two Boys upon their *Divan*, one turning a wheel by the handle, to grind the Coffee, and the other boyling it. The Target-makers and Scabbard-makers followed them; and upon the *Divan* were two young Boys one ſewing a Target, and the other poliſhing a Scabbard.

Target and Scabbard-makers.

The proceſſion of the Butchers.

Next came the Butchers, whoſe boys that went before them, having danced a little before our *Khan* to the Muſick of their Tabors, advanced to receive the Money which the *Scheick Bandar* gave them, which was about twelve or fourteen *Aſpres*, for above a ſcore of them; which made me obſerve that the *Turks* are liberal at ſmall coſt. The Maſters followed the men, and their *Divan* was ſtuck round with green Boughs, and ſeveral pieces of fleſh hanging thereat: Upon it was a little Boy whetting his Knives.

Silk-throwſters.

At the heels of theſe came the Silk-Throwſters: Upon their *Divan* was a little Boy who turned a wheel, which make ſix Silk-Looms to turn, and there was above, a kind of a pair of yarn-Windles, which turned alſo by one of the ſtrings of theſe Looms: At each end of an Axletree there were two blades croſs-ways, and to every Arm of the Croſs two Lamps faſtened, which went not out, nor ſpilt one drop of Oyl, though they turned very faſt; a little Black-a-more of Wood, held the handle of that Machine, and ſeemed to turn it.

Noſe-band makers.

The laſt were the makers of Noſe-bands, that part of the Bridle which covers the Noſe of Horſes, at the end whereof hang Taſſels of Silk; their *Divan* was adorned all round with them, and had two Boys upon it, the one combing and the other ſewing them.

Joyners, Gardeners and Smiths.

The ſixth Evening marched the Joyners, Gardeners, and the Smiths, but there happened a ſcuffle amongſt them; the laſt fighting with another Company.

Barbers.

A Bone-fire.

And the ſeventh the Barbers, and many others marched before the Caſtle, but not before the *Khan*. In fine, all the ſolemnity was concluded by a Bone-fire, that in the evening was kindled before the Caſtle.

Harveſt-time.

Harveſt began when I was at *Aleppo*, in the beginning of *June*, and I was told that other years they began it about the fifteenth of *May*, and ended it in the beginning of *June*. They reap the Corn as we doe, but it is not high, though it be then very ripe.

Work-beaſts always abroad.

From Spring to Autumn, the *Turks* leave their Horſes, Mules and Camels always abroad, expoſed to the Sun, Rain and Wind, without any fear of damage, and they ſhackle them by the four feet, to wit, the two left Legs with one cord, and the other two the ſame way; and at each end of the cord there is a piece of Girth that goes about the Horſes foot, and a Rope faſtened to it to hold it; and beſides that the Beaſt is faſtened by a Rope to a ſtake fixed in the ground. As for the Camels, commonly they are not made faſt; onely ſometimes they ſhackle their two hind Legs: In the night-time they cover them with a Cloath of Goats hair, which in Winter they line with Felt. Whilſt they keep the Camels and other working Beaſts abroad, they give them no other food but the graſs they eat; and that is the reaſon that they are not ſo ſtrong then as at other times; for Litter they make uſe of their own dung, for which end they leave it in the day-time in the Sun, where it grows ſo dry, that it is almoſt reduced to Aſhes, and at Night they have a great care to ſpread it very neatly and ſmooth; which cannot be done with us, becauſe of the long ſtraws that are mingled with it.

The Litter of theſe Beaſts.

Pigeons, Carriers.

At *Aleppo* they make uſe of Pigeons which in leſs than ſix hours time bring Letters from *Alexandretta* to *Aleppo*, though it be two and twenty good Leagues diſtant.

Before I leave *Aleppo*, I think my ſelf obliged in charity to acquaint our Phyſicians, that there is nothing for them to do in *Turkey*, a ſingle conſultation of a quarter of an hours time at *Paris*, is worth more than a long Cure wrought in *Aleppo*; becauſe the *Turks* are ſo coveteous, that they will not at all be aſhamed to offer twenty *Sous* (*Pence*) for a Cure, when they are asked no more than two or three Crowns for it, for which People of ordinary

quality

quality would not grudge to pay at leaſt ten in *France*. Nay, which is worſe, if the patient be not cured, or if he dye, the Phyſician many times is blamed and ſmarts for it. And I was told at *Aleppo*, that one day a certain Doctor of that profeſſion, in whoſe hands a patient miſcarried, was led about the City of *Aleppo* with little Bells about him, to give notice to the People that they ſhould not employ him. I warn alſo thoſe that come to *Aleppo* that they fail not to ſee the Birds of *Grandouilles*.

CHAP. IX.

Of the Road to Moſul *by* Bir *and* Orfa.

AFter two Months ſtay in *Aleppo*, I let two Caravans go which were bound for *Erzerum*; becauſe one muſt ſometimes wait a long while at *Erzerum*, for a Caravan to *Revan*, and at *Revan* for one to *Tauris*, and in thoſe parts the *Francks* have no protection; beſides there is much robbing on that road. At length there was one ready to ſet out for *Moſul*, and I reſolved to go with it, contrary to the advice of all the *Francks*, who would have perſwaded me to ſtay till the heats were over. Caravans for *Erzerum*.

I agreed with a *Turk* who had hired ſeveral Mules, and gave him thirty *Piaſtres*, to tranſport me, my man and baggage by Land to *Moſul*, and from *Moſul* to *Bagdad* by *Keleck*, and to clear me of all *Caffares*; ſome days after he would have three *Piaſtres* more, and Cloath-Stockins for four *Piaſtres*: I gave him all in hand, as he deſired, though I thought it not the ſafeſt courſe, but onely that I might not baulk a friend from whom I had received many kindneſſes, and who had made the bargain for me: Seeing he had never travelled that Journey himſelf, and that he thought every man as honeſt as he was, he perſwaded himſelf that he had done very well for me. In the mean time the onely way is, to bargain with the Muletors, and not to pay them in hand; for if I had done ſo, it would not have coſt me ſo much. That *Turk* payed the Muletor but fifteen *Piaſtres* for the two Mules and a half that I had loaded, and all the reſt of the Caravan payed no more but ſix *Piaſtres* a Mule. Beſides, that infidel told me many times upon the road that he had neither agreed for my baggage nor for the *Caffares*, and would have I know not how many *Piaſtres* more; and in fine, I was forced to pay new charges from *Moſul* to *Bagdad*. Agreement for tranſportation from *Aleppo* to *Moſul* and *Bagdad*. Six *Piaſtres* a Mule.

I parted from *Aleppo* on *Sunday* the nine and twentieth of *June*, accompanied with ſeveral *French* Merchants on Horſe-back, who would needs do me that honour, to ſee me to the Caravan, which was in the *Meidan*, by the Gardens, cloſe by the City. I went out by the Gate *Bab-El-Barkouſa*, and my Servant told me who had been there with my Goods two days; that the Night before one of my Fire-locks had been ſtollen, and ſome Goods taken from others: It behoved me to be contented ſince others were in the ſame condition, and that they told me they had ſeen the Thieves and purſued them, but could not overtake them. Theſe thieves ſlide cunningly along upou their bellies like Snakes; and therefore in all that Journey, they lye not in tents in the Night-time; but on the contrary unpitch them at Night, becauſe then, (as they ſay,) they ſerve onely for ſpectacles to Robbers. A Theft.

Next morning at the break of day we ſet forward on our Journey, and were at firſt troubled with cold for ſome time. We marched till nine of the Clock and then encamped in a Field called *Sammaia*, near the River of *Aleppo* that runs by this place, and has a little Bridge over it. *Sammaia*.

We parted from thence on *Tueſday* the firſt of *July* about break of day; and about nine a Clock we met a great Caravan coming from *Moſul*, in which there was a Watch-maker, who came from *Perſia*, where he had long lived with his Wife and Children. After we had diſcourſed a little together,

ther, we parted, there Caravan going on to *Sammaia*, and ours about ten in
Chetanli. the morning ſtopping in a field called *Chetanli*, where a little Brook runs among Reeds: From *Aleppo* to that place we had always kept Eaſt-North-Eaſt, and from thence to *Bir* our way lay Eaſt.

Next day being *Wedneſday* the ſecond of *July*, we parted from *Cheranli* about break of day, and about ten in the Morning came to a great Village
Mazar. called *Mazar*, near to which we encamped. This place hath much wood and water about it which renders it very pleaſant, and here you may ſee a very lovely Caſcade of nine or ten Stories which has been made for a Water-mill hard by. We began then to feel it very hot both day and night.

Next morning *July* the third we decamped about two Clock after midnight; and at break of day paſt betwixt two grounds where a great many Fig-trees were planted in ſtreight rows. About half an hour after ſeven, we marched betwixt two Hillocks, upon one of which to the right hand, there is a Building, with a kind of a Pyramide. Half an hour after we came to
Euphrates. the Banks of *Euphrates*, which ſeemed to me to be no bigger than the River of *Seine*; but they ſay it is very broad in Winter, and the truth is, its bed is twice as broad. This River is called *Frat*, and *Mourat Soui*, that's to ſay, the water of deſire; becauſe, (ſay they) a *Calife* of *Bagdad*, having ſent for a
The Water of *Euphrates* is very light. little of all the Waters of the Countrey, and having cauſed them to be weighed, the Water of *Euphrates* was found to be the lighteſt.

This River runs very ſlowly, and is navigable for little Barks as far up as the place where it joyns the *Tygris*; but great Barks go onely from *Bir* to
Rouſvania. *Rouſvania*, which is a Village diſtant from *Bir*, about ten days Journey; and then they unload their Goods, which are carried upon Camels to *Bagdad*, which is but a ſmall days Journey from it, where they are conveyed by Water upon the *Tygris*. Thus do the barks loaded with glaſs (of which I ſhall preſently ſpeak,) go to *Baſſora*. Not that this River is ſo unnavigable, as ſome would have it; for whilſt I was at *Aleppo*, the *Scheick Bandar* hired a bark to carry by *Euphrates* to *Rouſvania* five or ſix hundred caſes of glaſs, which he ſent to the *Indies*. The reaſon why great barks go not beyond *Rouſvania*, is becauſe there are ſome Rocks in the River which hinder their paſſage, but are avoided by ſmaller Boats. Nevertheleſs I ſhould have taken that occaſion to go to *Bagdad*, had I not been told that the barks ſtopped ſome days in certain places where the paſſage is beſt, and go but very ſlowly, and that beſides, I could not in the leaſt ſtir from the bark without danger of being robbed by the *Arabs*, nor ſtay on board without being much incommoded by the heat, becauſe they have no Deck. I wondered to ſee that they who baled up theſe Cheſts for the *Scheick Bandar*, tumbled them ſo rudely that they broke all the glaſs; but they told me, that it mattered not, though it were all broken into pieces, becauſe the *Indian* Men and Women buy it onely to have little pieces ſet in Rings, which ſerve them for Looking-glaſſes to ſee themſelves in. That glaſs is all over laid with Quick-ſilver on one ſide, and is a very ſaleable commodity in the *Indies*, and profitable to the Merchants.

The Boats of *Euphrates.* We croſſed over *Euphrates* in great boats, which have the rudder about three foot diſtant from the ſtern of the boat below (as *Pietro della Valle* reports;) and I think no other reaſon need to be given for it, but that of frugality; becauſe theſe kinds of boats coſt them leſs than if they were made like ours; for their rudder is no more but pieces of board nailed croſs-ways to the end of Poles, and that would ſignifie nothing; if faſtened to the ſtern
Bir. as ours are. We came a ſhoar at *Bir*, which is a little Town in *Meſopotamia*, upon the ſide of the River, the houſes of it beginning below at the Water-ſide, and reaching up to the top of a hill; the Caſtle which ſeems to be pretty enough, is alſo ſituated upon an aſcent. The Walls of the Town are entire, and as the houſes are, built of little ſquare Stones, got in the hill, which is all of a ſoft Rock; but within, there is nothing but Ruines. We encamped on the top of the hill without the Town, and arrived there half an hour after eight; having firſt payed cuſtom for all Merchants goods at ſo much a load, ſo ſoon as we croſſed the River. The Burying-place of *Bir* is on the other ſide of the River in *Syria*; and they give this reaſon for it, that our

Saviour

Saviour being come as far as *Euphrates*, gave a man a Handkerchief on which his Picture was ſtamped, that he might therewith go and convert the people of *Meſopotamia*; but that this man being curious to ſee what it was, and having unfolded the Handkerchief contrary to the commands of our Lord, it flew into a Well, and that our Lord knowing this, ſaid that that Land was good for nothing, and therefore went no farther; this is the cauſe why they will not bury their dead there: Others tell this ſtory in another manner, which I ſhall relate when I come to ſpeak of *Orfa*.

Friday the fourth of *July* we parted from *Bir*, about two a Clock in the Morning; and took our way a little different from what we had held till we came there; for we directed our courſe Eaſt-North-Eaſt untill we came to *Orfa*. About nine in the Morning we encamped in a Field near to a hill, where heretofore had been a great Town called *Aidar Ahmet*, at preſent there is nothing of it to be ſeen, and a little Brook runs by it among Reeds. Departure from *Bir*.

Next day being *Saturday* the fifth of *July* we ſet forwards on our Journey about two a Clock in the Morning; and about five a Clock paſſed by *Tcharmelick* which was formerly a little Town with a Caſtle, built by one *Delivar Baſha*, who was *Baſha* of *Diarbeck*, upon a little eminence, with a *Han* for the convenience of the Caravans; and that becauſe of the many Robbers upon that road, as there is ſtill at preſent. All was built of ſtones taken out of the Ruines of *Aidar Ahmet*; but there is no more now remaining but a little of a Caſtle, with a ſmall Village at the foot of it; and part of the Walls of the Town, whereof two gates are ſtill to be ſeen; the *Han* which is ſtill entire is very pretty. We went on, and about nine in the Morning, encamped in a place where formerly ſtood a great Town called *Yogonboul*; at preſent it is no more but a confuſed heap of ſtones, amongſt which there are ſome Wells of Rain-water. We parted from thence the ſame day about ten of the Clock at Night, and aſcended by bad ways. Next morning being *Sunday* the ſixth of *July*, at one a Clock in the Morning, we travelled along a lovely way made in the Rock, two fathom deep, a fathom broad, and eight fathom long, before that way was cut, there was no travelling by that road: Then we went down an ugly deſcent which continues as far as the Town of *Orfa*, where we arrived about two a Clock in the Morning, and encamped near the Walls. *Tcharmelick*. *Yogonboul*.

The Town of *Orfa* which is the ancient *Edeſſa* is about two hours march in circuit; the Walls of it are fair and pretty entire, it is almoſt ſquare, but within there is hardly any thing but Ruines to be ſeen, and nevertheleſs it is very populous. On the South-ſide there is an adjoining Caſtle, upon a hill, with large and deep Ditches, though they be cut in the Rock; it is large in compaſs, but full of Ruines, and has onely ſome pittifull old broken Guns; on the top of the Caſtle there is a little ſquare Turret from whence one may ſee a great way, and the People of the Countrey ſay that *Elias* lived in that little Chamber. *Orfa, Edeſſa*. The Chamber of *Elias*.

On the ſide that looks towards the Town, there are two great Stone-pillars, at ſix or ſeven ſteps diſtance one from another, and ſtanding upon their Pedeſtals; they are of Corinthian order, conſiſting of ſeven and twenty lays of ſtone a piece; each lay contains but two ſtones, and each ſtone is nineteen Inches high, being two foot and a half in Diametre. The People of the Countrey ſay, that heretofore there were two others like to theſe, and that one of the Thrones of *Nimrod* was placed upon theſe four Pillars; that from this place, to which they bear great reverence, *Abraham* was thrown headlong into the Furnace that was underneath, and that at the ſame inſtant a Spring of Water guſhed out, which is running at preſent, and fills a Canal cloſe by; it is a great many fathom in length, and five or ſix in breadth: whoſe Water having waſhed all the Town, loſes it ſelf under ground, at ſome hours Journey from thence. Pillars of Corinthian order. The throne of *Nimrod*.

There is ſo great plenty of Fiſh in this Canal, that they appear in great ſhoals, and I take them to be Carps; but they ſay that if a man ſhould catch any in this Canal, and eat of them, he would not fail to fall into a Feaver; and that's the reaſon they ſuffer no body to catch them, unleſs on the other ſide of a little Bridge which is at the end of the Canal: for they ſay that being taken beyond that Bridge, there is no danger in them.

Betwixt the Caſtle and the Canal, there is another ſmaller one, diſtant from the greater about fifty paces, whoſe Waters joyn together at the end of the Channel. Seeing the Inhabitants of *Orfa* fancy all to be miracle in their Countrey; they ſay that it is another ſource, which ſprung out of a place into which they threw a ſlave, who ſeeing that *Abraham* received no hurt by his fall, and that Water guſhed out miraculouſly from the place into which he was precipitated; told *Nimrod* that that man was a true Prophet, and not a Sorcerer as he ſaid; whereupon he cauſed him alſo to be precipitated: Had it not been for that, *Orfa* could not have ſubſiſted ſo long, but muſt have periſhed for drought; for there is no Water in that Town but what comes from thoſe two Sources.

On the South-ſide of the Caſtle there are ſeveral neighbouring Hills that command it; and eſpecially one which the People of the Countrey call *Nimrod Tabhtaſi*, (that's to ſay) the Throne of *Nimrod*; becauſe they believe that his chief Throne was upon the top of that hill; there are a great many Grotto's in theſe hills, where they ſay an hundred thouſand of *Nimrod*'s Soldiers quartered.

Next day I went out of the Town by the South gate, which they call *Eyam-Capiſi*, and I came to ſee the Well called the Well of the Handkerchief, about a thouſand paces from that Gate. Their Hiſtory ſays that *Abagarus* King of *Orfa* being a Leper all over, and having heard many wonders ſpoken of our Lord, ſent Meſſengers to pray him to come and cure him; with orders to aſſure him in his Name, that he would protect him from all his Enemies, and ſent with them a Painter to draw his Picture. They ſay that our Lord made anſwer to the Meſſengers, that he could not go with them, becauſe the time of his paſſion drew nigh, and that perceiving the Painter drawing his Picture, he put a Handkerchief upon his face, which immediately received the print of his Countenance; and that Handkerchief he gave them to be carried to their Prince: The Meſſengers ſatisfied with their Embaſſy, returned, but being near the City were ſet upon by Robbers who put them to flight; and he that had the Handkerchief threw it nimbly into the Well we ſpeak of, and eſcaped into the Town, where he related all his proceedings to the King, who went next day in proceſſion with all his People to the Well, where they found the Water ſwelled up to the brim, and the Handkerchief floating on the top: The King took it, was immediately cured of his Leproſie, and he and all his People turned Chriſtians: They ſay that they kept that Handkerchief a long time, but that at length the *Francks* ſtole it and carried it away to *Rome*.

The hiſtory of *Abagarus*.

The face of Jeſus Chriſt imprinted on a handkerchief.

A *Turk* told me in good earneſt another ſtory of that Well, he ſaid that *Job* living hard by, and being fallen into extream poverty, the Worms eat him up, ſo that there remained no more of him but the Tongue, which they would have devoured alſo; but that he having had his recourſe to God, cried, *What! Lord, will not you leave my Tongue to ſing your Praiſes with?* That then God bid him go waſh in that Well, from which he returned ſound and well, and ſhortly after recovered great Riches; that the Worms retired into a Grott not far off, and conſumed part of the Wall of it, of which they fail not to ſhew the marks.

Job.

This Well is walled in, and many People both Men and Women go thither to Waſh: they go behind little Stone-Walls, and there ſtripping themſelves, receive upon their bodies the Water of the Well, which runs out of a Veſſel pierced through ſtanding upon the little Wall, that they have filled before. I ſaw many Lepers in this Town of *Orfa* as well as at *Damaſcus*. They look hideouſly, are black and melancholick; much ado they have to ſpeak, and their body all over pains them; their diſtemper is much like the Pox, but it is another thing, and they ſay porceeds from a different cauſe.

The Lepers Well.

Lepers, what they are.

Whilſt I was at *Orfa* I enquired how they cut men of the Stone there, and a Chirurgeon (the Son of a *Franck* but born in *Aleppo*, called *Domenico Cabei*,) told me that they cut them in the ſame manner as in *Europe*; but that there was at that time a *Turk* at *Orfa*, who ſeemed to be a dull blockiſh fellow, and yet cut all ſucceſsfully in this manner. He thruſt up his finger into the Patients Fundament, and feeling about the Bladder preſently found the Stone, which

The way of cutting the Stone.

which with the ſame finger he brought down as far as the *Scrotum*, and this with the other hand, he opened at the place where the Stone was; after that he ſtitched up the wound, dreſſed it with an Ointment, and had been ſuccesfull in all the Cures he had undertaken. The ſame Chirurgeon told me that he had found one in the Bladder of a Child, a few days before I came, which he was to cut very ſhortly. Bragging a little then of the skill he had in curing fleſhy Excreſcences upon the Privy parts, I told him that whilſt I was at *Roſſetto*, a *French* Phyſician called *Monſieur Sarazin*, cured theſe Excreſcences in this manner. He took two ſticks, wherewith he ſeparated that ſuperfluous Fleſh from the parts, ſo ordering it, that nothing remained under the ſticks, but juſt what he was to cut; then holding the two ſticks very faſt with one hand, with a *Biſtori* in the other, he cut clear off the ſuperfluous fleſh that was under the ſticks: That if he chanced to cut any Veſſel, which made a great flux of blood, he had his Buttons ready upon Coals to ſtop it: After that he ſewed up the *Scrotum*, and dreſſed the wound till it was perfectly cured. This ſwelling is cauſed by a Carnoſity that grows in the *Scrotum*, under the Privy parts, with Veins by which it is nouriſhed: And I told him that that Phyſician had aſſured me, that at *Alexandria* he cut from a man a Wen on theſe parts that hung down to the very ground, and that having weighed it, it was twenty five pound weight. Seeing he had many Patients come to him, becauſe in *Egypt*, moſt are troubled with that diſtemper, ſome more and ſome leſs, I had the Curioſity to ſee one of them, whoſe *Scrotum* reached almoſt to his heels. Having informed the Chirurgeon *Domenico* of this way of Operation, he told me that he had one under hands troubled with the ſame diſeaſe, whom he was to cure, but that though his own way was good, yet he would make tryal of the method of that *Egyptian* Phyſician upon his Patient; and indeed, he propoſed it unto him, aſſuring him with all that there would remain a hanging skin as long as he lived, which would be very uneaſie to him, if he made his ordinary operation upon him; whereas if he did it the other way (that I had taught him,) he would be free from all inconvenience; but the Patient would not admit of it, and told him that another *Franck* had heretofore propoſed to treat him in that manner, but that he would not, and that he had rather have the trouble of that Skin, and run no risk, than to be rid of it with the danger of his life. The Patient was a man above five and fifty years of Age; and to cure him, *Domenico* made an inciſion croſs-ways in his *Scrotum*, and then ſtript that ſuperfluous fleſh which he cut off; after that he ſtitched up the skin, leaving onely a little place open, to which he applied his Medicines: this piece of fleſh was bigger than ones Fiſt, and had a great many little veins. Whilſt that operation was performing, the old man ſmoaked a Pipe of Tobacco, and made no noiſe; onely he oftentimes recommended himſelf to *Mahomet*, whilſt the by ſtanders prayed for him: but the Chirurgeon that did the operation was ſo poor that he had not ſo much as a Button or actual cautery.

The way of curing Excreſcences.

Wedneſday the ninth of *July* in the Evening, the Officer of the Cuſtom-houſe came to demand his dues from our Caravan, and took my Sword out of my Tent, which he left in the hands of the *Kervan-Baſſa*, pretending a *Piaſtre* from me as being a *Franck*; but having ſpoken to my *Moucre*, he went and brought back my Sword.

Next day a Thief ſtole the *Doliman* or long Coat of one of our Company; but after a very bold, and in ſome manner pleaſant way. We ſtayed and lay at the houſe of a Phyſician who was a *Franck*, and being aſleep in the cool upon a *Maſtabe* of his Court, about an hour before day a nimble Rogue cunningly opened the Gate, and came ſoftly to the *Doliman* which was near to him it belonged to; he awakening at the noiſe the Thief made in emptying his Pockets, was not at all ſtartled, on the contrary thinking it was his man, he twice called him by his Name; at which our Thief who, (as I think,) had no deſign to carry off the *Doliman*, but onely what was in the Pockets, imagining that he was diſcovered, whipt away *Doliman* and all. In the mean time the onely remedy was not to talk of it; for if the *Sousbaſha* had come to know it, he would have come to the Houſe and ſeized all that he found in it, proteſting that there were no Thieves in the Town, and that the Theft muſt

A Thief.

be proved, by producing the Thief. At *Orfa* there is pretty good Wine both White and Claret.

CHAP. X.

The Continuation of the Journey to Moſul *by* Codgiaſar, *the Countrey of* Merdin *and* Niſibin.

Departure from *Orfa.*

SAturday the twelfth of *July* we parted from *Orfa* at two of the Clock in the Morning; we had put off our departure for two days, that we might learn news of the *Arabs*; but at length when we were on our way, we heard that there were above a thouſand of the *Arabs* Tents in the place where we were to encamp the firſt Night. This gave ſo fearfull an allarm to all our Caravan, though it conſiſted of two hundred men armed with Muskets or Lances, that it was reſolved we ſhould leave the High-way which was almoſt Eaſt, or Eaſt-North-Eaſt, and inſtead of that we took our way ſtreight North-Eaſt, on that ſide we found ſome *Cuodes*, with their flocks, who perceiving us, were themſelves in great fear; for they took us for *Arabs*. Heretofore they robbed in Troops on Horſe-back, but the *Arabs* having often routed them, they have forſaken the trade, onely in the Night-time they come creeping on their Bellies, and endeavour to ſnap ſomewhat in the Caravans, but on the Frontiers of *Bagdad* and *Perſia*, they are bolder than in thoſe quarters.

Dgiallab.

Having twice croſſed the ſmall River or Brook of *Dgiallab*, about ten of the Clock we encamped in a plain called *Edue*, where I cured one of our *Moucres* of a head-ach that had held him three days, with a fore-head Cloath dipt in Brandy, on which I put bruiſed Pepper.

Edue.

The plain of *Edue* is watered by the Brook *Dgiallab*, which at this place is as broad, as the River of the *Gobelines* at *Paris*; the head of it is an hours march from thence North-Eaſtward, in a place called *Ponar-Baſhi*, that's to ſay, the Fountain-head; wherein *Sanſon* is miſtaken, who makes it to come from Mount *Taurus*, to the North of *Orfa*, by which he makes it to run, and then fall into *Euphrates*; and nevertheleſs it runs not by *Afra*, but having watered many Villages, it loſes it ſelf under ground, ſome days Journey from *Edue*. In this plain there is a ſcore of Tombs of Free-ſtone, and on moſt of them a Stone-figure, that dully repreſents a Lyon, and at the ſides of it a Buckler and Sword painted red. They are the Tombs of ſome brave *Curds* who have died in the Wars.

An errour in *Geography.*

We parted from *Edue* on *Sunday* the thirteenth of *July*, half an hour after three in the morning, as it had been publiſhed in the Camp the evening before; all were likewiſe warned by a publick cry to take heed to themſelves, becauſe of the many Robbers that were there abouts, and that for that reaſon they would not load but by day-light. We marched North-Eaſt, and an hour after we were engaged amongſt Hills, but without any aſcending, and there we ſaw the ſource of *Dgiallab*. We were not above three quarters of an hour among theſe Mountains, and coming out from among them we entered into a Plain, where we all found that we were out of our way; however we ſtill kept on Eaſt-North-Eaſt, but a little more to the North-ward, that we might find Water to encamp by.

The Source of *Dgiallab.*

Turcomans.

About Eleven of the Clock we found a ſcore of *Turcoman* Horſe-men, armed with Muskets and Lances, but they ſaid nothing to us, and I believe it was becauſe they durſt not; though I was told that they have robbed no more ſince a *Baſha* of *Diurbeck* called *Dilaver*, provoked by the great Robberies they committed, marched out and made a great ſlaughter of them.

After that we croſſed over a Countrey full of little hills, amongſt which there were ſome ſmall plains, full of Thiſtles and Stones which made abominable

minable way, and we were ſo tired marching from hill to hill, that we were all afraid we ſhould be forced to march ſo till next day: But at length a quarter after one of the Clock at Noon, we arrived half roaſted upon one of theſe little hills, called *Toubangiou*, where having found a Well of Spring-water, we encamped by it, from the top of theſe hills, we had a view of the Mountains called *Caradgia-Daglar*. *Toubangiou.* *Caradgia-Daglar.*

About eleven a Clock at Night we had an allarm from twenty five Curdiſh Horſe-men, who came towards our Camp, who being diſcovered the allarm was given, for it had been publiſhed in the Evening, that we ſhould all watch for one another. All armed at the ſound of a Flute inſtead of a Drum, and ſome of our Men marching out of the Camp, and putting themſelves in a poſture to fire upon the *Curds*; they cried aloud praying us not to fire upon them, becauſe they were going a hunting, and ſo went on their way. We ſpent every Night in this manner, inciting one another to watch and ſinging to keep us from ſleeping.

We parted next Morning about a quarter after three, for we marched no more now before break of day, that we might not be ſurpriſed. Our way was Eaſt a little towards the South-Eaſt; and about ſix a Clock we found fifteen or twenty of the *Curds* Tents, made of the hair of black Goats, under which were ſeveral Women and Children; about eight of the Clock we found above ſixty of them, and three quarters of an hour after we encamped near a Well of Spring-water, in a place called *Alaki*. Theſe *Curds* came and ſold Proviſions in our Camp; but moſt part of them would not take Money, but onely Soap, or Tobacco, and chiefly Soap; and though they were offered Ten pence for that which was not worth Eight pence, they would not take it, ſaying that they would not give it for a *Piaſtre*, but for Soap they would. The Night following we had a very cold Wind, but not ſo the day after; for then it was exceſſively hot. Tents of the *Curds.* *Alaki.*

We parted from *Alaki* on *Tueſday* the fifteenth of *July*, about three of the Clock in the Morning, and marched on Eaſt-South Eaſt: An hour after we left the bad way full of Stones, which we had conſtantly had from *Orfa*, and entered into a great Plain, having always to the left the Mountains *Caradgia* which are the Mount *Taurus*, that reaches from above *Ofra* to *Diarbeck* towards the Eaſt; and from thence, South-Eaſt till over againſt *Kizilken*, and till near to *Niſibin* towards the North-Eaſt; and from thence South-Eaſt, till within two days Journey of *Moſul*. The Mountains of *Caradgia* or *Taurus.*

About ſix a Clock I was told that the Town of *Diarbeck*, called in *Armenian*, *Amid*, was two long or three ſhort days march to our left hand, and that was the neareſt we came to it. Half an hour after ſeven we paſſed by a little Chappel covered with a ſtone-Dome; wherein there is a Tomb, which the People of the Countrey ſay is the Tomb of *Job*, and at preſent there is a *Santo* who prays at the back of that Chappel; for this is a famous place of Pilgrimage, and this *Santo* hath a little Cell near a Well of good Spring-water. The Town of *Diarbeck.* *Jobs* Tomb.

Half an hour after eight we arrived at the foot of a hillock, on which ſtands a Village, called *Telghiouran*, (*Tel* in *Arabick* ſignifies a little hill) and we encamped in the Plain near a Fountain. This day and the preceeding, we found by the way, many plants called *Agnus Caſtus*, or *Canabis*; for they grow three foot high, and have the leaves divided by fives, like a hand, the middleſt being the longeſt, and then the two next to it, the two laſt are the leaſt; they are jagged in the middle, and white underneath; in ſhort, that plant ends at the top in an ear of ſeveral little Flowers of a very bright blew; they grow among the Stones, and may be ſeen there in great tufts. *Telghiouran.* *Canabis.* *Agnus caſtus.*

I muſt here alſo obſerve ſome faults in *Sanſons* Mapp of *Diarbeck*. Midway from *Orfa* to *Telghiouran*; we ſhould have paſſed a River which he calls *Soaid*, and makes it to come from Mount *Taurus*, paſs by *Caraemit*, and a great deal after fall into *Euphrates*; nevertheleſs in all our Caravan there was not one who could give me any tidings of that Water; and from *Orfa* to *Telghiouran*, we paſſed no other Water, but *Dgiallab*. Beſides he hath made ſo many faults in the poſitions of places, and in their diſtances, as alſo in the changing their Names, that nothing is to be known by it; and though An errour in Geography. Other errours.

I named

I named to many of our Caravan moſt of the Names that he has put in his *Diarbeck* or rather *Diarbekir*, the beſt way I could, yet they knew not above two or three of them. He makes two Towns of *Caramid* and *Amid*, and it is but one to wit *Diarbeck*. He makes the River *Alchabour* the ſame with *Dgiallab* and that of *Orfa*. That River of *Alchabour* takes its ſource about four days Journey from *Mardin* towards the South, and falls into *Euphrates*: They ſay that the Water of this River is ſo good, that if after a man hath eaten a whole Lamb, he drink of it, he'll not find it burthen his Stomach.

Caramid, Amid and *Diarbeck* are but one and the ſame Town.

Alchabour.

Chabur.
Chobar.

But it is to be obſerved that there is alſo another River, called *Chabur*, which is the *Chobar* mentioned in the Propheſie of *Daniel*; it is leſs and has it ſource below *Moſul*, on the left hand to thoſe who go down the *Tygris*, and at *Bagdad* loſes it ſelf in the *Tygris*; and by what I could learn of an ancient *Syrian* of *Moſul*, who hath many times travelled by divers ways, from *Moſul* to *Aleppo*, and from *Aleppo* to *Moſul*, there are a great many other faults in the Mapp of *Diarbeck*, which makes me to think that it hath been taken from bad Memoirs.

Telghiouran.

Telghiouran is a Caſtle encloſed with a great many Stones piled up one upon another; in former times it was a great Town, but through the *Turkiſh* Tyranny it was defeated. There are about an hundred Houſes of *Armenians* in it, but none of *Turks* except of the *Aga* and his Servants, which *Aga* is alſo cuſtomer and *Chorbagi*, we found a little thick muddy Claret there, which they bring from *Mardin*. Under the trees at the foot of the hill, there is a little Chappel, where are Chains that they put about mad mens Necks, and they ſay that if they are to be cûred, they fall off of themſelves; but if otherwiſe, they muſt be taken off: The Cuſtomer of this place came to our Caravan to receive his dues.

We parted from thence next day the ſixteenth of *July*, three quarters after three in the Morning, and continued our way Eaſt-South-Eaſt: About half an hour after five, we ſaw by the way many ſtones, and ſome walls of houſes ſtill ſtanding. About ſix a Clock we had a great allarm, becauſe thoſe who were foremoſt had eſpied ſome Horſe-men; all made ready, ſome lighted their matches, ond others took their bow and two arrows in their hand; ſome run this way, and others that way; and nevertheleſs it was in vain for me to ask where the *Arabs* were, for no body could let me ſee them, becauſe then they were in a little bottom. A little after we came to know that it was the *Aga* of *Telghiouran*, coming from ſome place where his buſineſs had carried him, who was accompanied with ten Horſe-men, armed ſome with Muskets, and others with Lances or Darts. About eight a Clock we ſaw on our left hand near a Well ſeveral black Tents of the *Curds*, who flying from the *Arabs* came and encamped in that place; and we marching forewards about three quarters after ten came and encamped near a hillock, in a place called *Carakouzi*, where there is a Well of good Spring-water, which bears the ſame Name.

Carakouzi.

Next day *Thurſday* the ſeventeenth of *July*, we parted from thence about three quarters after two in the Morning, and continued our way Eaſt-South-Eaſt; we entered among the Mountains, where for almoſt an hour we did nothing but climb up and down in ways full of great ſtones; having paſt them, and got again into the plain, we kept on the ſame courſe approaching to the *Caradgia* Mountains: Half an hour after ſix we found a Well of good Spring-water; at ſeven we ſaw a Field ſowed with *Maez* or *Sarazin* Corn; and another full of *Ricinus* or *Palma Chriſti*, at moſt but a foot high; a great many draw Oil from it for Lamps, and to rub the Camels with, to make their hair come; for it falls off every year.

Maes, Sarazin Corn.

Ricinus, Palma Chriſti.

Having then paſſed by a great many ſorry Ruines of houſes, and croſſed a little Brook, about half an hour after nine we were got by a large round Pond full of yellowiſh Rain-water, where the *Curds* were watering a great number of Cattel; of which the chief and moſt common are black Goats of whoſe hair they make their Tents.

The Village of *Teldgizre.*

Mount *Taurus.*

Half an hour after ten we paſſed by a great Village, called *Teldgizre*, which was to our left; and then we were got ſo near Mount *Taurus* that was alſo to our left, that it was not above an hours march to the foot of it:

Follow-

following the current of a little Brook, which was on the ſame ſide, half an hour after eleven, we came and encamped near a great Village called *Kizilken*, by which that rivulet runs. I obſerved on the way that day, that they were but then cutting down their Corn, whereas at *Aleppo*, they begin to cut about the end of *May*, or beginning of *June*. After we were encamped we felt, (notwithſtanding our Pavillions) ſo hot a Wind, that it ſeemed to have muſtered together, and brought with it all the heat of the Air, and I think that a man ſtanding near a great flame, which the Wind blew upon his face, could not feel a hotter Air. A hot Wind.

Kizilken is a great Village all inhabited by *Syrians*: we found ſome *Carpous*, or water-Mellons there, which were ripe and good, and theſe did us a great deal of kindneſs. In the night-time there came Robbers ſeveral times; but they that watched, making as if they would fire upon them, they made ſome ſilly excuſes and marched away. *Kizilken*.

From *Kizilken* we parted next day being *Friday* the eighteenth of *July*, half an hour after one of the Clock in the Morning, and continued our way Eaſt-South Eaſt; about four a Clock we ſaw on our right hand two very ſolid well built houſes, but abandoned, as well as the old Ruines that were to our left. Half an hour after ſeven, we arrived at a great Village, called *Kodgiaſar*, where the Cuſtomer came to take his dues, but not knowing that I was a *Franck*, asked me nothing. In former times it was a very great Town, and ſome very high and ſubſtantial Buildings ſtill remain; and amongſt others a ſpacious Church rarely well built. Firſt you enter into a large Court, along which ſtands the Church that hath ſeven doors all ſtopt up, except the middlemoſt which hath a great Nich on each ſide; over theſe doors there has been Moſaick work, the place whereof is ſtill to be obſerved, and at the four Corners of the Court there has been four very high ſquare Steeples covered with little Domes, of which (at preſent) there are onely three remaining, and of theſe too, but one entire: The other two want onely the Dome; they are built of pretty little Free-ſtones, with Ornaments of Architecture, and ſo is the Church alſo, the middle wherof is covered with a Dome rough caſt over, and the Walls ſupported by good large ſtone-Buttereſſes. The *Turks* having converted it into a Moſque, have made a Keble in it, and a little Pulpit to preach in. Near to this Town, runs a Water that paſſes under a Bridge of five Arches; to ſay the truth, it is not very good, but there are good Wells, and each houſe has one: There is one in the middle of the Court of that Church, and hard by it, a kind of Dome ſupported by ſeveral Pillars; but for what uſe I know not, unleſs it be to waſh in, as the *Turks* do when they go to their Moſque. *Kodgiaſar*.

Kodgiaſar is over againſt *Merdin* that ſtands upon a hill to the North-Eaſt of it; the Caſtle is on the very top of the hill, and is ſeen at a great diſtance, being four hours Journey from *Kodgiaſar*. The Cuſtomer of *Merdin* came to our Camp for his dues, and demanded of me as a *Franck*, five *Piaſtres*, and therefore made my man Priſoner; but my *Moucre* brought him out, he was informed that I was a *Franck*, by a *Turk* of the Caravan, who was the onely man of them all that ſhewed any averſion to me. *Merdin*.

The Caſtle of *Merdin* is ſo ſtrong, that the *Turks* ſay no Army is able to take it, ſeeing they have both Spring-water and Ciſtern-water. They will have it, that *Tamarlan* lay ſeven years before this Caſtle, who (to ſhew them that he would continue there untill it were taken) cauſed the Trees below it to be cut down, and new ones planted, of the fruit of which, (when they began to bear,) he ſent to the Garriſon; and that the beſieged to make the beſt ſhew they could, ſent him Cheeſe made of Bitches milk, as if it had been of the Milk of Ewes, which wrought a good effect; for he was perſwaded by that, that they had not as yet ſpent their ſheep, and deſpairing to force them, he raiſed the Siege, though he had prevailed in all the other Sieges that he attempted.

There is a *Baſha* at *Merdin*, and almoſt all the Inhabitants of *Kodgiaſar* are Robbers. We ſtayed there all *Saturday*, becauſe the Cuſtomer had not as yet agreed with our People what he was to have of every load, having asked too much; at *Kodgiaſar*, there ſtill remain many fair Steeples, and other antiquities

antiquities ſtanding in ſeveral places. The ſame *Saturday* the nineteenth of *July*, there arrived a little Caravan near to our Camp, which came from *Aleppo*, and was going to *Van*.

On *Sunday* the twentieth of *July*, we parted from *Kodgiaſar*, about three a clock in the morning; half an hour after five, we paſt by a great Village, called *Toubijaſa*, which was on our left hand, and is onely inhabited by *Syrians*: So ſoon as we paſſed it, we came into a great plain ſowed with Cucumbers and Melons, of which thoſe of our Caravan took as many as they could eat and carry with them, notwithſtanding the Cries of the poor People, Men, Women and Children, who had no better payment than ill words, as if they had been much in the wrong for complaining that their Goods were forcibly taken from them. About nine a Clock we paſſed a little Water, and after that, found the Tents of ſome *Curds*, three quarters after nine, we encamped near a Village called *Futlidge*, near to which there is a Well of good Water; in Winter they encamp at a Village near the Mountains, called *Caradere*, a little on this ſide, becauſe there are Grotto's in them to lodge in.

Toubijaſa.

A Field of Melons and Cucumbers.

Futlidge.

Caradere.

We parted about two of the Clock in the Morning, directing our way Eaſt-South-Eaſt; ſuch hot Vapours ſteemed out of the Earth, that (for breath, and that I might not be ſtiffled) I was forced to fan my ſelf; which made me think of the *Samiel*, which I had already heard ſo much of. Half an hour after five, we ſaw on the ſide of the way to the left, the Ruines of a great Caſtle called *Sertſchehan*, of which ſeveral panels of Wall ſtill ſtand.

About eight of the Clock we found ſome Tents of the *Curds*; and then croſſed at leaſt twelve Canals one after another, which diſcharge their Water at *Niſibin*, where we arrived three quarters of an hour after eight, and encamped beyond the Bridge, which conſiſts of eleven ſmall Arches, under which a great Water runs, which is divided into three by plowed Fields, that reach even to the Bridge, and render three of its Arches uſeleſs: They call all theſe the Waters of *Niſibin*; for ask them the Name of a River in what manner you pleaſe, they'll give you no other but the Name of the place it runs by. This water comes from the Mountains, and before it reach *Niſibin*, they cut it into ſeveral Channels for watering of their grounds that are planted with Cotton, rice and other things which require Water. That's a heavy and unwholſome Water, and ſo is the Air, which is ſo bad, that I was told that if one ſleep in it by day or by night, he runs a great risk of being ſick, and that is the reaſon why the People of the Conntrey are ſo tawny as they are.

Niſibin.

Niſibin was formerly a great Town, at preſent it is divided into two quarters ſeparated by a plowed field, and both theſe quarters make but an ordinary Village. Heretofore it had a Church dedicated to *Mar-Jacob*, that's to ſay St. *James* who is called the Brother of our Lord; It was very large, but at preſent there is nothing to be ſeen but the Arches of the doors, and a ſmall ſpace, which was, (as I think,) the end of the Church, walled up by the *Syrians*, where they and the *Armenians* at preſent celebrate Maſs. The Cuſtomer of *Niſibin* came and demanded his dues of our Caravan, though *Niſibin* depend on the *Baſha* of *Merdin*, the Cuſtomer of which had already taken his dues at *Kodgiaſar*, but he took nothing from me, becauſe he thought I was a *Greek*.

Mar-Jacob.

We parted from *Niſibin* next day being *Tueſday* the two and twentieth of *July*, about one a Clock in the Morning by Star-light, and paſſed another Canal; a ſtrong North-Wind blew then, which hardly cooled the Air. About five of the Clock we began to ſee on our right hand the Mountains *Sendgiar* which reach from North-Weſt to South-Eaſt, but they were about two days Journey diſtant from us. Half an hour after ſeven we croſſed a water, half an hour after eight, another, and a quarter after nine we paſſed a third, which was very lovely, and called *Dgerrahhi Soui*: We thought to have encamped near it as is uſual, but becauſe the Mules muſt have been ſent to graſe on the other ſide, and that it would have been troubleſome to make them croſs it back again in the Evening; we went farther, and encamped near to a Spring of good Water, in a place called *Kimarlick*, from which we parted about eleven of the Clock at Night, and croſſed a great Water, where our

Mountain *Sendgiar.*

Dgerrahhi Soui.

Kimarlick.

our Caravan was a long time in paſſing it, becauſe of the dark, and of the many great Stones that are in the Water; when we paſſed it, we ſtood away Eaſtwards.

Wedneſday the three and twentieth of *July*, about two a Clock in the Morning, we found another Water, and another again about four a Clock, and three quarters of an hour after, a very pleaſant little River, which turns and winds through a ſmall plain encompaſſed with hills.

Three quarters after five, we ſaw by the way to our left a Hillock, on the top of which there is a Dome, under which lies buried one *Imam Ahmed*, for whom the *Turks* have great Veneration, and this is a place of Pilgrimage. *Imam-Ahmed.* About ſeven a Clock we paſſed by a ſorry Village called *Candgi*, and half an hour after, we encamped near a Spring of good Water, in a plain called by the Name of the Village. The Inhabitants thereabouts are ſo given to thieving, that they ſtay not for the Night as others do; but come into the Camp in the day-time, under pretext of ſelling Corn for the Horſes; and walking up and down, (if they perceive any thing not well looked after,) they fail not to lift it. *Candgi.*

We parted from thence, the ſame day about half an hour after ſeven of the Clock at Night, and marched Eaſt-South-Eaſt: It was extreamly hot till about two a Clock next Morning, that the Air grew cooler. We marched without finding Water or Habitation, untll half an hour after ſix, that we came and encamped in a plain called *Adgiſou*, becauſe of a water that runs there among the reeds, and is bitter, according as I had been told, that from *Candgi*, to *Moſul*, there was neither habitation nor good water; which made me provide my ſelf before hand; nevertheleſs having taſted it, I did not find it to be ſo bitter.

Friday the five and twentieth of *July* we parted from *Adgiſou*, half an hour after three in the Morning, for we were not willing to travel in the Night-time for fear of the *Arabs*. We marched South, and about eight of the Clock, croſſed a Brook of bitter water; half an hour after, we croſſed another, whoſe water was pretty good; upon a hillock cloſe by, there ſtands a wall, which ſeems to have been the Wall of a Caſtle whereof there is no more remaining. Half an hour after nine, we croſſed a great Brook of brackiſh Water, and three quarters after eleven, a ſmall River that runs under a Bridge of four Arches, of which two are broken, and indeed, they ſeem to be uſeleſs, for the breadth of the water reaches but to the two that are whole, and it muſt needs be very high when it paſſes through the other two which ſtand upon a pretty high ground: This Bridge is below a little ruinous Caſtle ſtanding upon a hillock; it hath been ſquare, but there is nothing remaining but the four Walls, and a little round Tower in a corner. We encamped cloſe by this Caſtle, all ſcorched with the Sun, and ſtewed in Sweat; that place is called *Keſick-Cupri*, that's to ſay, broken Bridge, and the Water is called *Cupri-Sou*, that's to ſay, the Bridge-water, and no other Names of Rivers are to be got from them. *Keſick-Cupri.*

I informed my ſelf of the ſource of that River, which *Sanſon* ſeems to have confounded with that of *Niſibin*, and I was told that it was another, and that the ſource is not far from that Bridge. This water is not very good but it is not bitter, (as I had been told,) and cloſe by it there is a Fountain of far worſe water. We left that place the ſame day, three quarters after ſeven at Night, and took our way Eaſt-ward. About eleven a Clock we paſſed by a Village called *Wlhayat*, which is wholly forſaken becauſe of the Tyranny of the *Turks*. At midnight we had a great Allarm, but we found it onely to be twelve Horſe-men armed with Muskets, who came from *Moſul*, where we arrived the ſix and twentieth of *July* three quarters of an hour after five in the Morning: A little before we came there, one of our Company having alighted, and returning back to look for his Sword which he had dropt, was ſtript of all by the *Arabs*. An errour in Geography. *Wlhayat.*

CHAP. XI.

Of Moſul.

Moſul. WE entered *Moſul* by *Bagdad Capiſi* that looks to the South, and at that Gate I payed a *Piaſtre* to the *Janiſſaries*.

I went and lodged with the *Capucins*, who were lately arrived there, to ſettle a miſſion, by orders of the Congregation, *de propaganda fide*, and therefore, as yet they were but very ill accommodated; but a houſe was a preparing for them, which a *Syrian* Prieſt had let them at a pretty dear rate: There were but two *Capucins* there, to wit, the Reverend Father *John*, and brother *George*, who charitably adminiſtred Phyſick to all the People without diſtinction of Religion: This, with the knowledge he had of all Diſeaſes, dew ſo many ſick People to their houſe, that it was always as full as an Hoſpital: They came to him even ten days Journey off, and the moſt powerfull ſent and prayed him to come to them from all parts of *Meſopotamia*.

Aaſour. The City of *Moſul*, anciently called *Aaſour* ſtands upon the ſide of the *Tigris* which runs to the Eaſt of it; it is encompaſſed with Walls of rough ſtone plaſtered over, with little pointed Battlements on the top, two fingers breadth thick, and four or five broad, much like to wooden Pales. I think that one may walk round this Town in an hours time, there is a Caſtle in the water, which is narrow, but reaches out in length from North to South, and is almoſt of an oval figure: towards the River it is all built of Free-ſtone, and the Walls are about three fathom high, on the land-ſide it is ſeparated from the Town by a ditch, five or ſix fathom broad and very deep, being filled with the River-Water; and in this place it is about four fathom deep; but is not faced with Free-ſtone above one fathom high, from the foundation, and the reſt is only rough Stone. The entry into it is on the ſide of the Town, and the Gate is in the middle of a great ſquare Tower built upon a ſtrong and large Arch, under which runs the Water of the ditch; and there is a little Draw-Bridge to be paſt before one comes to the Gate, which heretofore was ſtrongly defended by Artillery; for before it on the outſide there are ſix large Guns ſtill to be ſeen, but one of them is broken, and but one mounted; there are about as many field-pieces, and onely two of them mounted; I was told that this Caſtle was built by the Chriſtians, and that there is a fair Church within it.

The *Tigris* ſeems to be ſomewhat broader than the River of *Seine*, but is very deep and rapid; nevertheleſs it has a Bridge of Boats over it, a little below the Caſtle, and oppoſite to one of the Gates of the City called *Dgeſir Capiſi*, that's to ſay the Bridge-Gate: It conſiſts of about thirty Boats, on which they paſs to an Iſle, the other end reaches not the Land, unleſs it be by a Stone-Cauſey, which is as long as the Bridge it ſelf where it ends. In Winter that Bridge is removed, becauſe the River (then overflowing,) becomes as broad again as it is in Summer: A few paces from the River-ſide, there are large Ditches which it fills with water, that is drawn out from thence for watering their grounds; and that (I think) by a very ſilly invention. They have great Buckets of Leather that hold more than a Barrel; and at the bottom of the Bucket there is a large Pipe of Leather, about three foot long; ſuch as I have in former times ſeen at *Paris* faſtened to Casks full of water, which ſerved to water the *Cours de la Reine*. This Bucket is faſtened to a Rope, put over a wheel, that turns upon an Axletree whoſe ends enter into the Penthouſes that are on each ſide of the Well; and there is another Cord faſtened to the Mouth of the Bucket, that holds it upright to keep the water from ſpilling, and this laſt Cord goes under the wheel; theſe two Cords are faſtened together to a great Rope: and becauſe it requires ſeveral men to draw

draw the Bucket full of Water, they faſten this great Rope to an Ox, whom they drive foreward about twenty paces in deſcent, that he may draw more eaſily and faſt. When the Bucket is up, they let the water run out at the Pipe into a little furrow, from whence it ſpreads over their grounds: When that is done, they bring the Ox back again, and ſo ſet him a drawing as before. I cannot tell why in this Countrey and in *Perſia* they make no uſe of Pouſſeragues as in *Egypt* and the Weſt of *Turky*.

Whilſt I was at *Moſul* the Cuſtomer (who learnt that I was a *Franck*,) ſent for me and my ſervant, and having preſented me with Coffee, he demanded of me ten *Piaſtres*, for the Cuſtome of two load of Goods which he ſaid I had; I pretended not to underſtand neither *Turkiſh* nor *Arabick*, it being beſt to do ſo (when one is known to be a *Franck*,) for many reaſons. I told him then by an Interpreter that I had not two load of Goods, and that they were onely Books: By chance there was a *Syrian* Merchant there, called *Codgia Elias*, who is very powerfull in *Moſul* and a friend of the *Capucins*, and he had buſineſs with the Cuſtomer; this *Codgia* ſeeing me, took two *Piaſtres* out of his Purſe which he threw to the Cuſtomer, praying him to let me go for that; but this (generoſity of a man whom I knew not) making me diſtruſt him, I bid tell him that if he laid out any thing for me, I could not repay it; this put the Cuſtomer into ſo great a paſſion, that having abuſed my ſervant with his tongue, he ſent him away to priſon; for my part, I ſtayed there, and he ſtill treated me calmly and civilly enough. At length *Codgia Elias*, offering to pull out more Money; I made him plainly to underſtand by Signs, that I would not repay it; wherefore he put up his Money again, and departed not well ſatisfied with me; though he brought my Servant back from priſon again, to whom the Cuſtomer gave leave to go to my Lodging for one of my Books that he might ſee it; he came back and Father *John* with him, who ordered matters ſo that I came off for two *Piaſtres*. I thought it might not be unprofitable to relate theſe things, which ſeem to be but trifles, and yet may ſerve for a leſſon to the *Francks*, who travel in *Turky*, when they find themſelves in the like Circumſtances, and in places where there is no Conſul nor Merchants; for where there is any, it is beſt to let them to whom you are recommended act, becauſe they know the humour of the Cuſtomers, and how they are to be dealt with. Not that I pretend that my conduct ſhould ſerve for a model to others, but I think theſe are hints that can do no hurt, and may do good; ſeeing when one is inſtructed before hand, he may better take his meaſures as to what he is to ſay and do upon the like occaſions: For my own part, (I thank God,) I came off very well in my own way, and I always perceived, that one muſt be as ſlow as he can in putting his hand in his Pocket in that Countrey: Becauſe when you are known to be a *Franck*, if you pull out your Money as ſoon as they demand it, they never leave off as long as they can ſqueeze one penny more from you. The Name of a *Franck* ſo tickles them, that when any ſuch fall into their hands, they drain from him all that they can, imagining that *Francks* never travel but with Purſes full of *Chequins*. One muſt likewiſe have a ſpecial care not to let them ſee Gold, but onely white Money, and as little of that too as may be, and in ſhort, one ſhould have the cunning to paſs for a poor Man. And therefore in theſe my laſt Travels I wore always mean Apparel, ſo long as I was in *Turky*: The beſt way in the world would be not to paſs for a *Franck*, if it could poſſibly be done, and I was ſo well diſguiſed when I parted from *Legorn*, (that underſtanding Turkiſh,) I ſucceeded in it; not in *Alexandria* where I was too well known, ſince the firſt time I had been there, but at *Roſſetto*, and *Saide*; but from that time forward, (travelling always with thoſe who had ſeen me with *Franks*,) they preſently blazed it abroad that I was a *Franck*.

Profitable advice.

Moſul hath five Gates, beſides that which looks to the South, called *Bagdad Capiſi*, becauſe that is the Gate by which they go to *Bagdad*. There is a Moſque by it which formerly was very great, but the *Turks* have demoliſhed a good part of it, leaſt if the *Perſians* ſhould beſiege that Town, (as they always do when they are Maſters of *Bagdad*,) they might make that Moſque a Caſtle to batter the Town from. The inſide of it is entirely faced, from the

The Gates of *Moſul*.

top to bottom, with ornaments of Plaiſter laid upon the Walls, and wrought with the Chizzel a good inch deep: Theſe ornaments are not ſo regular, as thoſe that are to be ſeen in *Europe*, nay they are even a little confuſed, and (being but ſmall) are not eaſily diſtinguiſhed, though they eſcape not altogether the ſight neither; and particularly one may plainly obſerve a great many Roſes: But after all, it is an agreeable confuſion, and ſince there is not one bit but what is covered with them even in the Seeling it ſelf, and that the ground is all azure, it yields a ſight that ſurprizes the Eye, and in ſome ſort contents it better than more regular and accompliſhed Beauties.

Nineveh. On the other ſide of the River at the end of the Bridge, begins the place where in ancient times ſtood the famous City of *Neniveh*, which having repented upon the preaching of the Prophet *Jonas*, forty years after relapſed into its former diſorders; wherefore the People of the Countrey ſay, that God overturned the City, and its Inhabitants, who were buried in the Ruines with their heads down and their feet upwards: There is nothing of it now to be ſeen but ſome Hillocks, which (they ſay,) are its foundations, the Houſes being underneath; and theſe reach a good way below the City of *Moſul*.

A little more up on land on the ſame ſide, is the Tomb of *Jonas* in the Moſque of a Village, but I went not thither becauſe of the exceſſive heat: For two hours after Sun-riſing there is no poſſibility of ſtirring abroad, till at leaſt an hour after it is ſet; the Walls beſides are ſo hot, that half a foot from them, one feels the heat, as if it were of a hot Iron; and therefore during the Summer all ſleep in the Night-time upon Terraſſes in the open Air, both Men and Women: And the laſt of *July* I obſerved in my Thermometre expoſed to the Sun, ſeven and thirty degrees of heat. In ſhort, the heat in *Meſopotamia* is certainly exceſſive; and though (when I travelled there,) I wore upon my head a great black handkerchief, like a Womans hood, that I might ſee through (becauſe the *Turks* commonly uſe theſe handkerchiefs upon the road;) nevertheleſs, I had many times my Fore-head ſcorched; that's to ſay, it became all over red, after which it ſwelled exceedingly, and then the skin came off; my hands were alſo continually ſcorched. Some alſo in the Caravan had their Eyes daily ſcorched; and the remedy for it is a powder made of Sugar and long Pepper beat very ſmall; which being well mixt, is put into a purſe, or rather a long narrow bag, and when there is occaſion for it, they take a skewer like a bodkin of wood ſo long as to reach to the bottom of the bag, ad having taken it out full of that powder draw it along betwixt the Eye and Eye-lid, where it leaves all the powder that ſtuck to it; and this muſt be done to each Eye ſeverally.

The degres of heat at Moſul.

In the City of *Moſul* there is a Moſque divided into ſeveral Iſles by means of many arched Roofs; it is adorned with Plaiſter-work as the former, but much decayed; it is at leaſt as big as *Noſtre Dame* of *Paris*. The plaiſter, wherewith they emblelliſh theſe Moſques, is made of a certain Stone which they burn, and then break and cruſh with rowlers drawn by Horſes. The houſes of this Town are ill built, and are rather ruines than houſes, even the *Baſha's* own *Serraglio*, (for *Moſul* is a Baſhaſhip) being a very ſorry place.

Plaiſter.

In this Countrey and in the reſt of *Aſſyria* the Melons are not rough and in a manner carved, as in *Europe*; but they are long, have a very ſmooth skin, and for the moſt part the fleſh white. They are very good, and eat as if they were full of Sugar; but they are gathered ſo ripe, that one may eaſily eat them with a ſpoon; and the *Levantines* generally eat them ſo. There are alſo ſome little round Melons which are white within and eat very ſhort, but they are not ſo good. When we came to *Poul* in *Perſia*, we found ſome of the ſame ſhape; but yet are of a quite different nature, for they are never over ripe, and I have eat of one that looked firm and green, which I found to be very good; and nevertheleſs all the ſeeds were already ſprouted out an inch long, nay it had a little Melon full ſhaped of the bigneſs of a Nut, with a tail, to which the ſeeds that produced it were ſtill ſticking; it was not round, but wanted not much of it, and had the form that it could take in the vacuity it met with: Having cut it I found ſeeds in it, but ſo

ſmall,

ſmall, that they could not be ſeen, but by holding it to a Candle and looking through, and then they might plainly be ſeen; theſe Melons come in Autumn.

Whilſt I was at *Moſul*, there happened an Eclipſe of the Moon on the ſeventh of *Auguſt*; it began about one a Clock after midnight, and laſted till four in the Morning; during all which time the Moon ſeemed to be of the colour of bloud. All the while it laſted, the Terraſſes were full of People, who made a continual claſhing din with their Kettles which they beat with ſticks, and that to frighten a huge Beaſt which, (the People of the Countrey ſay,) would devour the Moon. I learnt from a knowing man, that the Authour of that *Mummery* was an Aſtrologer, who foretold to a King an Eclipſe of the Moon; which ſtirred up his curioſity to deſire to ſee it: But having waited ſometime, (though the moment prefixt by the Aſtrologer drew nigh,) he grew impatient, and becauſe the Eclipſe happened not ſo ſoon as he would have had it, he diſcharged his choler upon the Aſtrologer, as he who ought to have anſwered for it, and then fell aſleep. In the mean time, the Eclipſe beginning ſhortly after, the Aſtrologer was in a new perplexity; becauſe on the one hand he durſt not awaken the King, and on the other, he was afraid that if he did not awake before the Eclipſe was over, he would not believe it, and yet make him feel the bad influences of the ſame. To be ſhort, that he might come off the beſt way he could, he invented a tale to the People, and told them that there was a huge Beaſt which had a mind to devour the Moon, and that to ſcare it away they muſt make a great deal of noiſe, which they did, and by that means awakened the King. Nevertheleſs, it ſeems that the *Romans* had this cuſtom of making a noiſe with Kettles and Drums to aſſiſt the Moon when ſhe laboured in an Eclipſe, as may be ſeen in the ſixth Satyr of *Juvenal*. Eclipſe of the Moon.

——— *Nemo tubas atque æra fatigat*
Unde laboranti poterit ſuccurrere Lunæ.

CHAP. XII.

Of the Wind Samiel, *the* Kelecks, *and the Authours embarking in that kind of Veſſel.*

WHen we came to *Moſul*, it was reſolved that five *Kelecks* ſhould be made, becauſe many of the Caravan had a mind to go by Water, to the end they might avoid the *Samiel*, and I was one of thoſe.

The reſt departed on *Wedneſday* the thirtieth of *July*, and took their way through *Meſopotamia*, which is certainly the ſhorteſt; but no Village to be found upon the Road, and two days after, we had news that ſix of them were already dead. Within a few days more came the *Hazna*, which is the money for paying the Soldiers of *Bagdad*, and becauſe the *Kelecks* were long in making, a great many took that occaſion, and on *Wedneſday* the ſixth of *Auguſt* went away with the *Hazna* through *Curdiſtan*, and croſſed the Water upon the Bridge of *Moſul*. That is the longeſt way, but there are ſeveral Villages upon the Road, and my *Mouere* had a mind I ſhould go that way; however I would not partly becauſe of the *Samiel*, and partly alſo for fear he might play me ſome trick; becauſe I had refuſed him ſome *Piaſtres* that he would have had over and above our bargain, though he had been already payed double; and therefore he went away and left me. This ought to be a leſſon never to pay that ſort of men before hand. Next day after they were gone, the news came that nine of them were dying. A profitable advice.

Samiel. But having ſpoken ſo much of the *Samiel*, it is but reaſonable I ſhould relate what I have been told of it; *Sam* in *Arabick*, ſignifies poyſon, and *iel* in *Turkiſh*, wind; ſo that that compound word ſignifies *Poyſon-wind*, and it may be the *ventus urens*, or Eaſt Wind, of which *Job* ſpeaks in the one and twentieth Chapter of his Book. Having with much curioſity informed my ſelf of that Wind, all told me the ſame thing, that it is a very hot Wind that reigns in Summer from *Moſul* to *Surrat* but onely by Land, and not upon the Water; and that they who have breathed that Wind, fall inſtantly dead upon the place, though ſometimes they have the time to ſay that they burn within. No ſooner does a man dye by this Wind, but he becomes as black as a coal, and if one take him by the Leg, Arm or any other place; his fleſh comes from the bone, and is plucked off by the hand that would lift him up. They ſay that in this Wind there are ſtreaks of fire as ſmall as a hair, which have been ſeen by ſome, and that they who breath in thoſe rays of fire dye of them, the reſt receiving no prejudice; if it be ſo, it may be thought that theſe fires volant proceed from ſulphurous exhalations that riſe out of the Earth, which being toſſed by the Wind, kindle, (for they are inflameable) and being with the Air ſucked in by reſpiration, conſume the entrals in a moment. Or otherwiſe, if it be no more but a bare Wind, that Wind muſt be ſo hot, that in an inſtant it corrupts the whole body it enters into; and if it kill no body upon the Water, the reaſon muſt be, that theſe enflamed Vapours are diſſipated or extinguiſhed by the exhalations that continually riſe out of the water, which are groſs and humid; or becauſe there is always a cool breez upon the water. However leaving the diſcuſſion of this point to the learned, what I have related of the effects of the *Samiel* is certainly true, for I have informed my ſelf thereof by many, moſt of whom have ſeen and handled thoſe that have died of it, which is very common in Summer: If that Wind reign from *Moſul* to *Surrat* (as ſome ſay,) it muſt be along the Water-ſide; for over land there are many places where it reigns not at all.

Kelecks. Having been ſo well informed then of that Wind, I reſolved not to run the hazard of ſuffering by it; but becauſe many were gone with the *Hazna*, they could hardly reſolve at *Moſul* to make *Kelecks*, which is a kind of boat, wherein there is neither peg, nail, nor indeed, any bit of Iron; though it be made up of at leaſt of as many pieces as our boats are. It hath neither Maſt nor Sail, and nevertheleſs if it wanted Wind, it would preſently ſink to the bottom: And quite contrary to our boats, out of which they are obliged to pump the water often, into this water muſt be thrown. For making of theſe boats then, they make faſt and tye together with ropes a great many *Borrachios* or leathern Jugs, in a ſquare figure but longer than broad: Ours conſiſted of twenty *Borrachios* in length, and thirteen in breadth, which in all made an hundred and threeſcore. Upon theſe *Borrachios* they faſten a train, or hurdle of poles tyed together with withies, and upon that bed of poles they place four benches, which are nothing elſe but bundles of poles, about half a foot thick, they are ſet at about two foot and a half diſtance one from another, and are made as high; ſo that there remains all round without, a border or ſide-way two or three foot broad. Afterwards they lay poles croſs over from one bench to another, and upon them they load the goods and place their paſſengers every one ſhifting for themſelves aſwell as they can upon the things they carry along with them. So theſe boats are about four fathom long, and three broad below; and above, (when they are loaded) about three fathom long and two broad; and they are loading and all, about five or ſix foot high. Theſe *Borrachios*, muſt be wet every half quarter of an hour, for fear they ſhould ſquat for want of Wind; which the boat-men do with a leathern pouch tied to the end of a pole. There is neither rudder nor ſail, as I ſaid, and the whole crue conſiſts of three Watermen, two of which row the boat with Oars, which are towards one of the ends, on each ſide one; and theſe Oars are no more but Poles, having fins about two foot and a half long faſtened to the end of them, they are made of ſeveral pieces of Cane, ſix or ſeven Inches long, and the third Waterman wets the *Borrachios*. They have neither ſtem nor ſtern, and goe any way,

way, but commonly ſide ways, quite contrary to ours: Every evening theſe *Barrachios* muſt be new blow'd, which they do with the ends of reeds, and when they are cracked they mend them. Theſe *Kelecks* put a ſhoar always twice a day, that the men may do their needs. They are neceſſitated to make uſe of ſuch boats, becauſe in the Summer-time, a ſmall boat of Timber, cannot go upon that River, by reaſon of the multitude of banks.

Two of theſe *Kelecks* were made, and ſo ſoon as they were finiſhed I ſent to take a place; but the anſwer I had was, that they would not receive me, becauſe (ſome ſaid) I had Wine, and others Musk with me, the ſmell whereof would heat them too much However, ſince I would by no means loſe that occaſion, the Reverend Father *John* ſpoke to ſome, who promiſed that I ſhould have a place, on condition that I carried no Wine with me; for they fancy that Wine would ſink the *Keleck*: And indeed, I ſaw ſome Chriſtians who had a great deal of credit, but not enough to embark Wine. I preſently ſent my Servant with my things; he ſtayed on board to look after them, and ſent me word, that they would not put off before the next day. I failed not next morning to go thither, but it was in vain, for (our departure being put off till night, and then till next day,) I was perſwaded to return back; which I did the more willingly, becauſe I perceived it would be very incommodious to ſpend the Night in that place. However, having heard the Soldiers of *Bagdad* (who were to go with us,) threaten to throw overboard the Goods of thoſe that offered to carry Wine, I then reſolved not to take any with me.

No Wine in a *Keleck*.

Next morning I came to the water-ſide, where at firſt I had a proof of the tyranny and barbarity of theſe people, who putting the paſſengers Goods on board without weighing them, reckoned them double the weight they were, for one hundred weight letting down two, and doing the like for the proviſions; for one muſt carry every thing with him in this Voyage, wherein, (as they ſay,) there was neither houſe nor harbour to be found. We went to the Office, and payed two *Piaſtres* for every head, and four for the hundred weight of my Goods. Then I came to keep my place, where I ſuffered a great deal of heat, for every thing was ſo hot there, that whatever I touched burnt my hands, and rivers of ſweat ran from me on all ſides.

During that time, I ſaw an experiment of the dexterity the People of the Countrey have to croſs the water without a Bridge. I perceived forty or fifty ſhe *Buffles* driven by a Boy ſtark naked, who came to ſell the milk of them; theſe *Buffles* took the water, and fell a ſwimming in a ſquare body; the little Boy ſtood upright upon the laſt, and ſtepping from one to another, drove them on with a ſtick, and that with as much force and aſſurance, as if he had been on dry Land, ſometimes ſitting down upon their Buttocks: He went aſhoar above five hundred paces below the Town, on the other ſide of the Water. After Noon they demanded a *Piaſtre* more of each Perſon, and I was obliged to *Codgia Elias* that I payed a little leſs: But when they came to talk of putting me in the middle of the other *Keleck*, where I ſhould have been ſtifled for want of Air, I demanded back my money and goods, telling them that I would ſtay at *Moſul*, until the heats were over. In fine, *Codgia Elias* prevailed ſo far that they left me my place; and they ſent other paſſengers with their goods out of our *Keleck* into the other, which was leſs loaded. From that time they began to ſhew me good countenance, and to aſſure me that no body ſhould moleſt me. I think that beſides the credit of *Codgia Elias* (to whom I am much obliged for that good office, and for many more that he did me;) the Authority of *Topgi Baſſa* (whoſe Kinſman I gave my ſelf out to be in the Caravan,) ſtood me in no ſmall ſtead, and I had reaſon to ſay I was, ſince in the Letters he gave me at *Damaſcus* he had called me his Brother.

CHAP.

CHAP. XIII

Of the Voyage on board the Keleck, *to* Bagdad.

Departure from *Moſul.*

WE parted from *Moſul* on *Friday* the eighth of *Auguſt* about three of the Clock in the Afternoon; at leaſt our *Keleck* went to the Iſle on the other ſide, where we ſtayed at leaſt an hour in putting men and goods on board of the other, which was leſs loaded than ours. There was left on board of ours no more than ten hundred weight of goods, and twenty paſſengers; then they made me change my place, as a ſign they would oblige me, and gave me a better upon the ſide of the *Keleck*, all beginning to careſs me. We began then to ſet forward in good earneſt, and were gone but a little way, when we found an Iſland which we left to the right hand; keeping always to the left along by the ſhoar of *Curdiſtan*. The ſide of *Meſopotamia* is well ſowed, but the *Curdiſtan* ſhoar is barren and uncultivated; as if the curſe of *Nineveh* were fallen upon it; nevertheleſs in the Evening I ſaw great flocks of ſheep, and goats a watering.

The River of *Tigris* is more crooked and winding than any that ever I ſaw. It maketh a great many Iſlands, and is full of banks of ſtone; when we paſſed near to any of theſe banks, all the *Turks* in *Chorus* called *Mahomet* to their aſſiſtance. There are a great many Birds on both ſides, and amongſt others we ſaw a flight, altogether like *Francolines*, ſave that they have an unpleaſant ſmell, though the fleſh of them be firm and very good to eat. They were ſo numerous, that I think a grain of ſmall ſhot could not have paſt through without hitting ſome of them; and they made a Cloud above five hundred paces in length and fifty in breadth. About ſix a Clock we began to have little hills on our right hand, which laſted about two hours: And we paſſed near to one, out of which they have Sulphur, which they purifie and melt into Canes. This Sulphur is a very white Earth, for we were pretty near that hill, which is almoſt wholely of Sulphur. We ſtopped on the *Curdiſtan* ſhoar two hundred paces from thence, about Sun-ſetting, and reſted upon the ground by the Water-ſide; ſome of the Company ſtayed on board to guard the *Kelecks*; for the *Arabs* when they ſee *Kelecks*, many times come ſwimming and take what they can, and then make their eſcape in the ſame manner. They have beſides, the cunning (when they are ſwimming) to put ſome branches of trees upon their heads, that it may not be thought they are men. The water over againſt theſe hills is no broader than the length of the *Pont Marie* at *Paris*. That Night we had a very hot Wind, which ſometimes brought with it cold guſts alſo, and I obſerved they were not ſo ſtrong as the others; I was afraid it might have been the *Samiel*, becauſe it blew from that hill of *Sulphur*.

Hills of *Sulphur.*

Next Morning being *Saturday* the ninth of *Auguſt*, we embarked about break of day: We ſtill ſaw on the ſide of *Meſopotamia* ſome hills of Sulphur, which we ſmelt. We met ſeveral People, Men, Women and Girls that croſſed the Water ſtark naked, having a *Borrachio* under each Arm-pit, and their baggage on their heads, and amongſt the reſt we ſaw two Girls who ſwam over without any help. Half an hour after Sun-riſing, we perceived on the Water-ſide to the left hand, ſeveral of the *Arabs* houſes, ſquare, and about two fathom high; they were made of Poles, and covered with leaves, their Cattel were hard by, and alſo their Horſes which are always ſaddled: Theſe are their Summer-houſes; for in the Winter-time they ſhelter themſelves under their Tents of black Goats hair.

Houſes of *Arabs.*

Alyhamam. Hot Baths.

About ſix a Clock we ſtopt at a Village, called *Alykamem* in *Meſopotamia*; there are a great many natural hot Baths there, and I make no doubt but theſe Waters run through Sulphur. The People of the Countrey have dugg great

great Pits in the Earth under little Domes, wherein they bath themſelves; for my own part, I thought it enough to wet a finger therein, and found it very hot, but not ſcalding. Sick people come there from all quarters, and are cured, but eſpecially Lepers. There are a great many always there from *Moſul*, which is but a days Journey of Caravan diſtant. All the Houſes of this Village are by the Water-ſide, they are all about two fathom ſquare, and the Walls and Roofs are onely of Canes interlaced with branches of Trees; we reſted there about two hours, and then continued our Voyage. The Sun that day was ſeveral times overcaſt with Clouds, that did us a great kindneſs; after Noon we ſtopt a little, to ſtay for the other *Keleck* which was not come up.

About three a Clock we came to *Aſiguir*, which is a place where the remains of the Foundation of a Bridge are ſtill to be ſeen, over which the Water runs with ſo much noiſe, that we heard it half an hour before we came to the place. When we were got there, we went a ſhoar on the left hand, becauſe there is onely a ſmall paſſage near Land for the *Kelecks*; and in the Summer-time it is ſo ſhallow, that many times they are forced to keep in the middle and go over ſtones that riſe to the brim of the Water, and make a kind of caſcade or fall. We all took our Arms, to defend us againſt the Lions, which are there in great Numbers amongſt little Coppiſes; however we ſaw none. When the *Keleck* had paſſed near the ſhoar the current carried it into the middle of the River; ſo that it could not ſtop till it came to an Iſland which is about fifty paces from the main Land, and thither we went to it up to the knees in water. A little after, we had a great many hills to the right hand; and on the firſt of them there is ſtill ſome remains of a Caſtle, called *Top-Calai*, that's to ſay the Caſtle of Cannons; they ſay it was built by *Nimrod*, as well as that Bridge, which he had built for his convenience in going to his Miſtreſs whom he kept on the other ſide. *Aſiguir.* *Top-Calai.*

Beſides that, we ſaw a great many other hills of Sulphur; and one amongſt the reſt very high, the Sulphur whereof appeared very yellow, and ſmelt ſtrong. About half an hour after, we ſaw the end of theſe Mountains, and had others on the left hand covered over with Trees. A quarter of an hour after, we ſaw on the left hand, the place where the River of *Zarb* falls into the *Tigris*: It's a great River, more than half as broad as the *Tigris*, very rapid, and the Water thereof is whitiſh and cold: They ſay that it comes very far off from the Mountains of *Curdiſtan*, and is onely Snow-water. On the ſame ſide, about a *French* League up in the Countrey there is a hill by it ſelf, on which are the Ruines of a Caſtle, called *Kchaf*. Having paſſed this place (which looks like a little Sea,) we had conſtantly to the left hand Woods full of Lions, Boars and other wild Beaſts. We rowed on till the Sun was ſetting not knowing where to lye, becauſe we durſt not go a ſhoar on the ſide of the Woods for fear of Lions; and on the ſide of *Meſopotamia* we ſaw *Arabs*; at length juſt at Sun-ſetting, we ſtopt near Woods, which are all of Tamariſk and Liquourice, and ſet a guard both againſt Men and Beaſts. From *Moſul* to this place, they reckon it two days Journey and a half by Caravan. River of *Zarb.* *Kchaf.*

After midnight three Robbers ſtark naked approached, but finding themſelves diſcovered, they dived into the water, and diſappeared; nevertheleſs this gave us a great allarm, for they who ſaw them, ran in all haſte to the *Keleck*, crying out like men in extreme danger; and the reſt not knowing what the matter was, and thinking that they had a Lion at their heels, threw themſelves deſperately into the *Keleck*, whilſt thoſe that were aſleep on board, awaking at the noiſe, and imagining there was a Lion in the *Keleck*, endeavoured to get out: In ſhort, ſo great was the diſorder, that no man knowing what he did, it is a wonder we did not kill one another.

Sunday the tenth of *April*, about break of day, we put forward again, and half an hour after, paſt by the foot of a Hill to the left hand, on which there is a *Moſque*, with a Building like to a little Caſtle, called *Sultan-Abdullah*: heretofore it was inhabited by *Derviſhes*, and (at preſent) ſerves for a retreat to *Arabian* Robbers. We ſaw about a ſcore of them on the water-ſide, with their Horſes and Lances, who ſent three of their company towards us. Theſe *Sultan-Abdullah.*

Blades, having ſtript themſelves naked, came ſwimming, and asked Bread of us; they had it, and ſo returned, carrying each two Loaves, one upon their head, and the other in one hand, which they held out of the water, ſwimming only with the other hand. We had ſtill Woods to our left, and by intervals ſome Hills, and ſhortly after we had Woods alſo to the right hand. In ſeveral places on the ſame ſide we ſaw a great many of the Summer-houſes of the *Arabs*, but no body in them.

Toprac-Calaſi. Half an hour after five in the evening, we ſaw upon a little Hill on the ſame hand the ruins of a Caſtle called *Toprac-Calaſi*. There were ſome Houſes of *Arabs* there; and the other *Keleck* having ſtopt a few minutes near Land, they ſtole an *Abe* of Cloth, which is a kind of a Veſt, and no body perceived it till they were gone. Theſe *Arabs* ſow Millet thereabouts, of which they make their Bread, eating no other.

We ſtopt that day in the morning and at noon to do the needs of Nature, as it was our cuſtom, and then continued our way, having always Hills on the right hand; and about Sun-ſetting we went a-ſhoar at a place on the left hand, where there is abundance of Lions, and where one muſt have a ſpecial care of *Arabs*; for ſome time ago the *Arabs* robbed a *Keleck* in that very place, having on board almoſt fourſcore people, whom they killed, and then over-ſet the *Keleck*, that it might be thought it over-ſet of it ſelf. Hardly were we arrived, when three *Arabs* came ſwimming over to us from the other ſide; we gave them Bread, and ſo ſet them going.

We parted next morning (*Monday* the eleventh of *Auguſt*) at break of day, and had Hills ſtill on our right hand. About eight a clock we paſſed near one of theſe Hills, on which the people of the Countrey ſay there is a Caſtle named *Mekhoul-Calaai*, by the name of a *Franck* who built it. About nine a clock we ſaw the ends of theſe Hills. The Liquorice which I found by the way when we went a-ſhoar, was very uſeful to me; for I infuſed it in the water which I drank, and that pleaſed me better than common water, which not only made me ſweat exceſſively (for I voided by the pores as much as I drank,) but alſo it raiſed on me ſeveral Bliſters, that pricked me like ſo many needles as often as I drank or ſate down: whereas when I drank Liquorice-water, I felt none of theſe inconveniences. I had beſides *Sumack*, which is almoſt like Hemp-ſeed, wherewith I made another ſort of Drink, by putting a little of that grain into water, and after pounding it; that yielded me a very red Water, but very cooling and wholſom; and if a little Salt be added to it, it makes it much pleaſanter. They uſe a great deal of *Sumack*; and when it is beat and put into Broth, it is very wholſom, and a good remedy againſt the Bloody-Flux.

Liquorice-water.

Sumack.

They ſuffer no man to make a Tent upon theſe *Kelecks* to keep out the Sun; nay they would not ſuffer me to hold a bough of a Tree over my head, becauſe of the wind, which might over-ſet the *Keleck*: but I found a way to defend my ſelf againſt the heat of the Sun, by lying half at length, ſo that my head was a little higher, almoſt as if I had been ſitting. In this poſture I faſtened one end of my *Abe* behind my head, and covered my ſelf with the reſt in manner of a Tent, by means of three ſticks, of which one that I held between my Legs upheld it in the middle, and was like the main Pile; the other two ſupported it on the two ſides. In this manner I had a pretty convenient ſhade, and the wind ever almoſt on one ſide or other: but notwithſtanding all my circumſpection, I ſuffered great heats, eſpecially ſome days, when there was not a breath of wind. About noon, the Hills began again, and theſe Mountains run along as far as the *Indies*; they call them *Dgebel Hemrin*: I believe they are the Mountains called *Cordaci* by *Quintus Curtius* in his fourth Book and tenth Chapter.

Dgebel Hemrin.

Montes Cordaci.

Gioubbar Calai.

Altun Daghi.

Towards two of the clock we paſſed near to a Caſtle which is in *Meſopotamia*, called *Gioubbar Calai*; and ſome time after, we ſaw a little Hill to the left hand, called *Altun Daghi*, that's to ſay, *the Hill of Gold*, becauſe the *Arabs* digging in it here and there find a little Gold. About four a clock we paſſed that place, where they that go down the *Tygris* (as we did,) begin to have the Mounts *Hebrin* to the left, which till that place they have always had to the right, and on the ſide of *Meſopotamia*. It is the tradition, that the River

here-

heretofore divided them, and that they go by *Iſpahan*, and reach as far as the *Indies*; and in that Countrey they affirm, that theſe Hills, (which are of a white Rock,) encompaſs all the World. At Sun-ſetting we went aſhoar on the ſide of *Meſopotamia*, over againſt *Kizil-Han*; which is a *Han* not far from it, and the fifth Lodging of the Caravans that come from *Moſul*. *Kizil-Han.*

We did not take our Lodging on the other ſide as the nights before, becauſe of the Lions that are there, and are to be ſeen in Flocks like Sheep We kept good Guard, becauſe our ſtation was pretty near to the Houſes of ſome *Arabs*; beſides, there were ſome Lions alſo on that ſide. Amongſt the reſt, there is one that is in great reputation among the people of the Countrey: he is called, *the Lion of Kizil-Han*, and is ſaid to be as big as an Aſs, and of extraordinary ſtrength; who never fails to take a man of every Caravan, and it was very honourable for ours that we paid him not that Tribute. They add, that he commonly ſets upon thoſe who ſtraggle in the rear; and (that it may not be thought that it's for want of courage, but only out of cunning, that he does ſo,) they ſay he is ſo bold, that if he ſee no more but two or three men, he comes confidently up to them, and taking one of them in his Claws, lays him upon his Back, and carries him away. Some Caravaniſts told me a great many Tales upon that ſubject, which I ſhall give as cheap as I had them. A Lion of great bigneſs.

They told me very ſeriouſly, that the Lion never ſets upon a man but when he is very hungry, and that he feeds upon him backwards, beginning always at his Buttocks, becauſe he is afraid of the face of a man. That when he takes a Camel or a Buffle, he lays him on his Back, and eaſily carries that Load; but that he cannot do ſo with an He-Buffle nor a Sheep; for he dares not ſet upon an He-Buffle, becauſe he would certainly be killed by him: As to a Sheep, that he can very well take and kill it, though he cannot carry it, but is obliged to drag it; and the reaſon is, becauſe heretofore the Lion taking a Buffle or Camel, ſaid, *I carry it in the ſtrength of God*, knowing that it was above his power; but having found a Sheep, he ſaid, *I'll carry this well enough by my own ſtrength*; and therefore God puniſhed his Preſumption, by diſabling him to carry it. This they have got from the Fables of damned *Calilve*. They affirm moreover, that the Lion underſtands what a man ſays, and weeps when a man ſpeaks. The *Arabs* are not afraid of Lions, and provided an *Arab* have but a ſtick in his hand, he'll purſue a Lion, and kill him if he can catch him. A Fable of the Lion. The *Arabs* are not afraid of Lions.

This evening about nine a clock one of the men of our *Keleck*, with a Hook took a great Fiſh; it was above five foot long, and though it was as big as a man, yet he told me it was a young one, and that commonly they are much bigger. The Head of it was above a foot long; the Eyes four inches above the Jaws, round, and as big as a braſs farthing; the mouth of it was round, and being opened as wide as the mouth of a Cannon, ſo that my head could eaſily have gone into it; about the mouth on the out-ſide, it had four white long Beards of Fleſh, as big as ones little finger; it was all over covered with ſcales like to thoſe of a Carp; it lived long out of the water, died when they opened the Belly to skin it, and was a Female: the fleſh of it was white, taſted much like a Tunny, and was as ſoft and looſe as Flax. A Fiſh as big as a man.

We embarked again next day (the twelfth of *Auguſt*) in the dawning, and about two a clock after noon came to *Tikri*, which is in *Meſopotamia*, and the ſixth Lodging of the Caravans from *Moſul*: there we ſpent the reſt of the day. I endeavoured twice to go thither, but could not, becauſe in ten or twelve places there is danger of breaking ones neck; ſo that I reſted ſatisfied to ſee the Houſes which are to the water-ſide, and are well enough built for that Countrey, being all of rough Stone. I underſtood that heretofore it had been a great Town, but at preſent it is no more but ruins, and hardly to be reckoned a good Village; and indeed, we had much ado to find Bread in it, and to have a little Meat it behoved me to buy a whole Sheep. It is built upon a very high Rock, becauſe of the overflowings of the *Tygris* which happens in the Spring; for then it ſwells ſo conſiderably, that it ſeems to be a little Sea, and is deeper than in Summer by above four or five Pikes length, *Tikri.*

as I might eaſily obſerve by the marks that remain on the Hills. We had no Lions to be afraid of in that place, but Robbers we had.

Imam-Muhammeddour. *Wedneſday* the thirteenth of *Auguſt* we parted from thence, about break of day, and about eight a clock ſaw to the left hand a Village called *Imam-Muhammeddour*, from the name of a Moſque, where they pay great Devotion: all that I could obſerve in paſſing, was a ſquare Minaret that ſpires into a Pyramid. About noon we ſaw many forſaken houſes, ſome ruinous, and others not; and that during the ſpace of above two hours way, but at diſtances one from another; they call that *Eski-Bagdad, the ancient Bagdad.* About two in the afternoon we ſtopt on the left hand, becauſe the wind was high. At that time ſome of our company having gone a-ſhoar to ſit under a Tree, they had hardly made one ſtep, when they returned with all ſpeed, becauſe they found that the wind was *Samiel*, and told me that they felt the Air as it had been fire We ſtaied there about two hours, and then went on our way; but the wind ſtill continuing, and being apprehenſive that it might force us upon ſome Bank, half an hour after, we put a-ſhoar on the ſame ſide. We were preſently viſited by the *Arabs*, who told us, that in the morning a Lion had carried away one of their Buffles; I asked one of them, if he run away when he met a Lion: *God forbid*, (anſwered he;) *a Man ſhould never flie from a Lion, ſeeing if a Lion perceive that he is reſolute, it will be ſure to run firſt.* We kept Guard all night long againſt the *Arabs* and Lions, whoſe roarings we heard every minute, as well as the noiſe of the *Karacoulacks*, the yelping of the *Chakales*, and the barking of the *Arabs* Dogs.

Eski-Bagdad.

Karacoulacks. The *Karacoulacks* are Beaſts ſomewhat bigger than Cats, and much of the ſame ſhape; they have long black ears, almoſt half a foot long; and from thence they have their name, which ſignifies *black-ear*. They are the *Chiaoux* of the Lions, (as the people of the Countrey ſay) for they go ſome ſteps before them, and are, as it were, their guides to lead them unto thoſe places where there is Prey, and have a ſhare for their reward. When that Beaſt calls the Lion, it ſeems to be the voice of a Man calling another, though the voice of this be a little ſhriller: I was told that the *Karacoulack* and the *Leopard* were one and the ſame thing. The *Chakales* are as big as Foxes, and have ſomething of a Fox, and ſomething of a Wolf, but are not Mongrels begot of them, as many have ſaid.

Chakales.

The Author was in that miſtake in his firſt Travels.

We were obliged then to keep Guard both towards the Land and Water, as well againſt Men as Beaſts. Several told ſtories how that many Lions had come to Caravans and carried away men, no body ſcarcely perceiving it; becauſe when a Lion ſwims, he hides all his Body under water except the Noſe, ſo that he comes on ſo ſoftly, that he is not heard; and when he is a-ſhoar he ſnatches a man, and jumping into the water with him, carries him over to the other ſide. Whenever we heard a Fiſh ſtir in the water, we took the allarm, and that obliged us to make a fire, and ſhoot off ſeveral Muſquets, becauſe they ſay the Lion is afraid of fire. About midnight we heard the voice of a *Chakale* near to us, but when we ſpake it was ſilent; and we all thought it was an *Arab* who had counterfeited the noiſe of a *Chakale*, that ſeeing him afterwards come creeping upon all four, we might not have been allarmed, for they have the cunning to do ſo. A little before day a real *Chakale* came within Muſquet-ſhot of us, but finding it ſelf diſcovered, fled. Theſe *Chakales* are very thieving Beaſts, not only of what is fit for eating, but of any thing elſe they find, carrying away even Turbans ſometimes; they howl almoſt like Dogs, one making the Treble, another the Baſſe, and a third the Counter-Tenor; and ſo ſoon as one cries, the reſt cry alſo, ſo that all together they make a noiſe which may truly be called Dogs Muſick.

Aaſchouk. *Maaſchouk.* *Thurſday* the fonrteenth of *Auguſt* we parted from that place at break of day, and a little after, ſaw on our right hand a Village called *Aaſchouk*, and to the left another called *Maaſchouk*. The people of the Countrey ſay, that theſe places are ſo called becauſe in each of thoſe two Villages there was in former times a Tower, in one of which lived a Man, who was in love with a Woman that lived in the Tower of the other Village, and was in like manner beloved of her. This place is the ſeventh Lodging of the Caravans that come

come from *Moſul* to *Bagdad*. About half an hour after ſix we ſaw to the left hand a Village called *Imam-Samerva*. About eleven a clock we paſſed by another Village called *Hedgiadge*, which is in *Meſopotamia*. Three hours after, we ſaw another on the ſame ſide, named *Elhan*, and beſides it, ſome Houſes, all that Land being called *Digel*. Half an hour paſt ſix in the evening we put a ſhoar on our left hand, where I was told of another gueſs proweſs of a Lion, than what I had been told of that of *Kizil-Han*. They ſaid then, that not long before, a Caravan paſſing by that place, a Lion came, who ſetting upon a young Boy mounted on an Aſs, that came after the reſt, carried away both Boy and Aſs in view of the whole Caravan. After Supper we went upon the water again, about nine of the clock at night, and for the ſpace of half an hour heard on our right hand many *Chakales* very near us, which called the Lions, and after that we ſaw no more Woods. We began then to make the beſt of our way by night as well as by day, becauſe there are no more Banks, and the River is very broad, but alſo ſo ſtill, that it can hardly be diſcerned which way it runs. We paſt by ſeveral Villages, moſt of which were on *Meſopotamia*-ſide.

Imam Samerva. *Hedgiadge.* *Elhan.* *Digel.*

Next day, being *Friday* the fifteenth of *Auguſt*, we ſaw about noon many Boats near the ſhoar, which have Maſts like *Saicks*, and ſerve to carry Corn to *Bagdad* from the neighbouring Villages. We then diſcovered ſeveral Palm-Trees, and many of thoſe Wheels they call *Dollab*, which ſerve to draw water out of Wells, as at *Moſul*. Half an hour after ſix in the evening we ſtopt at a Village called *Yenghige* on the left hand; there are many Gardens there, where they ſold us good Figs, Pomegranats, and very big long Grapes. At that place we were not altogether ſafe from Lions, ſeeing the people of the Countrey told us, that they come often into their Gardens, and that one morning a Lion came to the very Suburbs of *Bagdad* that lies on the Deſart-ſide, where it ſeized a man who had riſen too early. Nevertheleſs, betwixt *Yenghige* and *Bagdad* there are ſeveral Villages, with a great many Gardens. We parted about nine a clock at night, and next day, being *Saturday* the ſixteenth of *Auguſt*, at two a clock in the afternoon paſſed by a Village called *Imam-Mouſa*, which is on the right hand: It is a place of Pilgrimage, whither people reſort from afar, and the Women of *Bagdad* go thither every *Friday*, it being only an hours march by Land. A little after we ſaw another Village on our left hand, called *Imam-Aazem*, which is likewiſe a place of Pilgrimage; and about five of the clock in the evening we arrived at *Bagdad*.

Yenghige. *Imam-Mouſa.* *Imam-Aazem*

In that Voyage they ſpeak every where *Turkiſh*, but it is *Perſian Turkiſh* which differs ſomewhat from that of *Greece*; and the nearer *Bagdad*, the more the *Turkiſh* Language differs from that of *Conſtantinople*.

The *Turkiſh* Language towards *Bagdad*.

CHAP. XIV.

Of Bagdad, *and of the Road from* Bagdad *to* Mendeli, *the laſt Place the* Turks *have on the Confines of* Perſia.

BAGDAD is a long Town lying upon the River-ſide; the firſt thing one ſees in arriving, is the Caſtle on the ſide of the River to the left hand, which on the outſide appears to be pretty ſtrong: It is built of lovely white Stone, but I was told that there was nothing within but Huts. Below that Caſtle, upon the water-ſide alſo, ſtands the Serraglio of the Baſha, which hath fair *Kiochks*, from whence they have a good Proſpect, and freſh Air.

Bagdad.

Next

Next you find a Bridge of about forty Boats, on which they croſs into *Meſopotamia*, where there is a Town alſo, or rather a Suburbs of *Bagdad*; but the Houſes of it are ill built. Every night they undo that Bridge.

It requires at leaſt two hours to make the round of *Bagdad*, which is not very ſtrong on the Land ſide. There are fair *Bazars* and lovely *Bagnio's* in this Town, built by the *Perſians*; and generally all that is goodly in it hath been built by them. It is but ill peopled, conſidering the bigneſs of the place, and indeed, it is not compactly built, for there are a great many empty places in it, where there's not one Soul to be found; and, except the *Bazars*, (where there is always a great confluence of people,) the reſt looks like a Deſart. The Soldiers here are very licentious, and commit all imaginable Inſolencies, their Officers not daring ſcarcely to puniſh them. Some weeks before I arrived there, they had put the Baſha to death by poyſon, becauſe of his Tyrannies, and, it was ſaid,) the Aga had a ſhare in it, though he kept not his bed, but was in a languiſhing condition. Beſides the Turkiſh Militia, there are a great many Chriſtians in the Grand-Signior's Pay, to fight againſt the *Arabs*, when they are commanded.

The degrees of heat at *Bagdad*.

It is very hot in this Town, and that's the reaſon the people ſleep upon the Terraſſes. The eighteenth of *Auguſt* at noon, the heat was at the thirty ſeventh degree by my *Thermometre*, and nevertheleſs it blew a cool breeze of wind. The *Capuchins*, (to whom I went as ſoon as I entred *Bagdad*,) very charitably practiſe Phyſick there.

The water of the *Tygris*.

Oppoſite to *Bagdad* the *Tygris* is very broad, the water whereof they draw, and put into great Jars of Clay that is not burnt, and through theſe Jars the water tranſpires and percolates into an earthen Veſſel underneath, in the ſame manner as at *Aleppo*; they call this River *Chav-Bagdad*, that's to ſay, *the River of Bagdad*; but wanting skill to make Water-mills upon it, they are forced to grind all their Corn with Horſe-mills or Hand-mills.

Meſopotamia.

Meſopotamia is very deſart, every thing being ruined there by the Tyranny of the *Turks*; but the places that are inhabited are well peopled. It bears few or no Trees, unleſs it be Liquorice, of which there is plenty every where.

Oyl of *Naphta*.

They burn at *Bagdad* more of the Oyl of *Naphta* than Candles, and it is got ſomewhere in thoſe Quarters.

Carrier-Pigeons.

They have Carrier-Pigeons of a better kind than in any other place.

An errour in Geography about the confluent of *Tygris* and *Euphrates*.

We muſt here take notice of a conſiderable miſtake in all Maps, where *Bagdad* is placed a great way below the confluent of the two Rivers of *Euphrates* and *Tygris*, though it be certain that they joyn not but at ten or twelve days Journey below *Bagdad*, in the furthermoſt part of *Dgezri*: It is true, that in the Winter time, when theſe two Rivers break out, they joyn at *Bagdad*, but that happens not every year. About eight or nine days Journey below *Bagdad*, there is a Canal made, which goes from *Euphrates* to the *Tygris*.

Agreement for the Journey from *Bagdad* to *Hamadan*.

Immediately after I arrived in this Town, a Caravan offering for *Hamadan* in *Perſia*, I bargained with a Chriſtian, and gave him ſeven *Piaſtres* for every Beaſt of carriage, and paid nine and twenty *Piaſtres Ryals*, for three Horſes that I had occaſion for, for my own uſe, and a fourth for Monſieur *Jacob*, a Watch-maker, who travelled the ſame way; for which the Chriſtian was to defray all *Caffares* and Cuſtoms as far as *Hamadan*; for all things generally pay Cuſtom, and that without any regard to the value, but only the weight.

The names and value of weights and money.

Piaſtre. Abaſſi. Chais. Para. Aſpre. Boquelle. Turkiſh Chequin. Venetian Chequin.

The ordinary rate is ſeven *Piaſtres Ryals* for twenty three *Patmans*; a *Patman* makes three *Rottles* of *Aleppo*, or ſix *Oques* and three Ounces. The *Abaſſi* is worth there two *Chais* and a half; the *Piaſtre Ryal* is worth eight *Chais*, and each *Chai* five *Paras*, and the *Para* four *Aſpres*, which are all pieces of Silver; the *Boquelle* is worth ſeven *Chais*; the *Turkiſh Chequin* is worth eighteen *Chais*, and the *Venetian* nineteen.

That Caravan conſiſted of threeſcore and ten or fourſcore men, all bold and fearleſs Blades, for they had but one Piſtol and ſome few Shables amongſt them all; and to ſhew that it was not the number they relied upon, they commonly divided, and marched ſeparately at ſome diſtance from one another,

ther, without fear of Robbers, and they were almoſt all *Perſians*. They were as little apprehenſive too of the weather as of dangers, for amongſt them all they had no more but two or three little ſorry Tents, covered with ſome pieces of old Carpets: For my own part, (ſince I was not ſo brave,) I had a good Pavillion to cover me; and amongſt three of us we had twelve ſhot that we could fire without re-charging.

We parted from *Bagdad*, *Wedneſday* the twentieth of *Auguſt*, about five a clock in the evening, and joyned the Caravan, which was encamped amongſt ſmall Trees without the Gate called *Caranlu-Capi*, that looks to the Eaſt. At this Gate each of us paid a *Chai*; theſe *Chais* are alſo called *Bagdadi*, becauſe they are coyned at *Bagdad*; they weigh a drachm a-piece. Departure from *Bagdad*. *Chai Bagdadi*.

The Caravan marched next day, being *Thurſday* the one and twentieth of *Auguſt*, a little after midnight: We preſently entered the Deſart, marching Northward, in a great Plain of very ſmooth whitiſh ground, glazed over with Salt, where grows nothing but wild *Caper-ſhrubs*, and *Land-Caltrops*. An hour and a half after, we ſaw in the dark to our left a Tower like a little Caſtle, upon a Hillock; it is called *Aadgem-Koulaſi*, that's to ſay, *the Perſians Tower*. Wild *Caper Shrubs*. *Caltrops*. *Aadgem Coulaſi*.

About nine a clock in the morning we encamped by the ſide of the *Tygris*, ſome miles below *Tenghidge*, near a Village called *Locmam-Hakin*, or *Locman the wiſe*; there we ſtaid all day, and in the evening we heard ſeveral companies of *Chakales*, which entertained us with their Muſick. Next day, being *Friday* the two and twentieth of *Auguſt*, we parted after midnight, and having taken a Guide at *Locmam-Hakim*, we marched due Eaſt, and about nine in the morning came to the ſide of a River called *Diala*, which we croſſed in a Ferry-boat. On the other ſide we paid each Horſe-man an *Abaſſi*, to a *Turk* who receives that Toll, and all pay the ſame, of whatſoever Religion they be. This River is at leaſt as broad as two third parts of the *Seine*, and at *Baſſora* it falls into the *Tygris*. Having croſſed it, we went and lodged in a great Village called *Aacoube*, under Palm-Trees which are there in great quantity. *Locmam-Hakim*. *Diala*. a River. *Aacoube*.

Next morning by break of day we began to march; our Company would not ſet out ſooner, becauſe they knew not the ways. We continued our way Eaſtwards; and about ſeven a clock ſaw to the left hand a Moſque, which is a place of Pilgrimage. A quarter of an hour after, we paſt through the ruins of a deſolated Village, and then over a Bridge of one Arch, under which the Channel was very dry. About nine of the clock we croſſed a Village called *Harounia*, and encamped near the Gardens, which are many. We made our Journey the ſhorter, for fear of the heat. We were obliged to keep Guard all night, becauſe of Thieves and Robbers, yet we heard nothing but *Chakales*. *Harounia*.

We parted from that place on *Sunday* the four and twentieth of *Auguſt*, about two a clock in the morning, keeping on ſtill Eaſtward. About three a clock we paſſed near to a Village called *Adgia*, and about half an hour after ſix, cloſe by another called *Imam-Esker*, where there is a Bridge, upon which they exacted for every Horſe, Mule or Aſs, an *Abaſſi* and a *Mahmoudi*, which is aſmuch as a *Chai*, and a *Para*, though the Bridge it ſelf never coſt ſix *Abaſſis*, for it is onely made of two beams of Palm-tree, that reach from ſide to ſide, with ſome planks a-croſs, and half a foot of Earth over them; the River that runs underneath being but a Brook no bigger than the River of *Gobelines* at *Paris*. They call that due, the toll of bridles. We reſted beyond the Bridge, becauſe not onely our People were afraid of the heat; but they were beſides informed that ſome *Arabs* waited for us on the way, and therefore they held a Council to reſolve what was fitteſt to be done: Though they had no certainty of this, yet they were ſtrangely ſtartled at it, and the fear proceeded from ſome amongſt them, who knowing that we were to march through a narrow paſſage, imagined that an hundred *Arabs* expected us there; and yet they reduced this number afterwards to fifteen. It was to no purpoſe to upbraid them with Cowardiſe, telling them that let them be as many as they pleaſed we feared them not. Though this reſolution gave them ſome aſſurance, yet they uſed their credit to make us ſtay for ſome *Janiſſaries*, who *Imam-Esker*.

were

who were going to *Mendeli*; and in caſe they would not accompany them, they reſolved to take four Troopers at the Village. They ſent one of their number to acquaint us with their reſolution, and civilly to entreat us to contribute ſomewhat to the pay of theſe Troopers: At firſt we refuſed it, yet gave them ſome *Chais* after, with a Proteſtation that it was not for any fear we were in, and that we ſhould not be concerned though there were an hundred *Arabs* of them, but that what we did was onely in a complaiſance, not thinking theſe Troopers to be any ways neceſſary.

We parted the ſame day about eleven a Clock at Night, attended by fifteen *Janiſſaries* armed ſome with Muskets, and ſome with Arrows and all marching in good order, and at a good rate too, for there was not one of them but was ſufficiently afraid, and we continued our march Eaſtwards. *Munday* the five and twentieth of *Auguſt* about two of the Clock in the Morning, we met a Caravan of about fourſcore or a hundred in company, ſome mounted on Horſes, Mules or Aſſes, and the reſt in great *Cunes*, well covered over Arch-ways, each Camel carrying two of them, and in that company I ſaw ſeven or eight of theſe Machines. This Caravan came from *Perſia*, and was no better armed than ours, which a little leſſened our Peoples fear, who before that, made frequent diſcharges of two ruſty Piſtols, which was all the Artillery they had.

Cunes upon Camels.

About break of day we paſſed that dangerous paſs they talked of: It was a way ſomewhat narrow, near to a little Water, but it ſeemed to me to be no more dangerous than the reſt of the Road. We met by the way ſeveral Men and Women, ſome on Aſſes, others on foot; ſome in company and others not; which made me think that it was a very good ſafe Road: For from *Bagdad* to *Mendeli*, the way is always full and as ſmooth as a Looking-glaſs; but I take it to be very bad in Winter, for there are pieces of ground all chincked and cracked, by the heat, which yielded a little under our Horſes feet, and that made me conclude that in another ſeaſon it would be very deep. About ſix a Clock in the Morning we ſaw to the right, a Village called *Nebitarana*, and half an hour after ſeven, we arrived at *Mendeli*, near to which we encamped.

Nebitarana.

Mendeli the Frontier of *Perſia.*

Mendeli is the outmoſt bounds of the *Turks* on that ſide, it is a little Town built amongſt a great many Palm-trees: It has a Caſtle with ſome Towers, but all is built of Mud and Clay: Nevertheleſs, it is watered by a running ſtream, divided into ſeveral Brooks. There we reſted all the next day being *Tueſday* the ſix and twentieth of *Auguſt*, and payed an *Abaſſi* for every load: The ſame day a Caravan arrived at *Mendeli*, which came from *Iſpahan* and was going to *Bagdad*; it was no bigger than ours and had no fire-Arms; yet there were *Arabs* at *Mendeli* who looked ſuſpiciouſly: And I was told that a *Turk* having asked them, why they had done nothing to us, they had made anſwer, that it was becauſe we had nothing but Leather, which they did not much care for; they uſed this *Rodomontado*, becauſe they ſaw ſome Horſes in our Caravan loaded with *Buffles* skins; in the Night-time we heard ſeveral *Chakales*.

THE

THE

Second Book.

OF

PERSIA.

CHAP. I.

Of the entry into Perſia, *and of the Road to* Hamadan.

WE Parted from *Mendeli Wedneſday* the ſeven and twentieth of *Auguſt* at break of day, taking our way due Eaſt; aſſoon as we were on our way, we entered amongſt Hills, where we ſaw many Rivulets, ſome of which it behoved us to croſs. About ſix in the Morning we foarded over a River, which they call *Rogoura*, about two or three fathom broad, and the Water up to our Horſes knees. About ten of the Clock in the Morning we had a Rancounter, which we little thought of. *Rogoura*, a River.

As I paſſed within a few ſteps of three Huts made of Canes; I ſaw two Men in *Perſian* Habit, of whom he that ſeemed to be the chief had a cloſe bodied Coat of Silk-ſtuff with large Flowers of Gold: They came towards us whilſt I minded nothing, and ſpoke to me though I did not heed it: In the mean time finding that I liſtened not to what they ſaid to me, one of them with a hooked ſtick, took hold of my Horſes bridle and ſtopt him; which made me pull out a Piſtol, and to conſider the Men more attentively. I perceived that they made no ſhew of offering any violence, though they were armed each of them with a Quiver full of Arrows, a Bow, an Ax by their ſide and a Cymetre; and indeed, it had not been their beſt courſe, I and they who followed me having our fire-Arms all in readineſs, which made me a little wonder at the boldneſs of the Men. At the ſame time *Monſieur Jacob* who ſaw their action, advanced towards them, with a deſign to fire, calling them in *Turkiſh* an hundred Rogues and Raſcals, as if they had been Robbers: My man came alſo with a Musketoon preſented, but perceiving that the men ſeemed not concerned, and did not ſo much as lay a hand upon their Swords; but that on the contrary the chief of them calling me *Cardaſh*, (that's to ſay Brother,) civilly asked me to give him the hearing; I prayed *Monſieur Jacob* to hold his hand, and they very courteouſly told us that they had orders not to ſuffer us to paſs. That ſurprized us a little, becauſe we knew not the reaſon of it; but being informed of that, we would

Rahdars guards of the Road.

not proceed againſt their Will, though we might have done it. Theſe men are *Rahdars*, (that's to ſay guards of the Road,) of which there are many in ſeveral places, eſpecially upon the Frontiers, not onely of *Perſia*, but alſo of every *Khanlick* or Province to ſecure the High-ways; and for wages they have a due of ſome *Biſtis* of every loaded Horſe or Mule.

They ſtop all that are not in Caravan, if they know them not. And the reaſon why they ſtopt us, was becauſe we were not onely a little ſeparated from the Caravan, but that a man who went before us, had told them, that in our Caravan there were two unkown *Franks*: The *Kervan-Baſha* being informed that we were ſtopt, came and ſpoke to them; but they told him that they would not ſuffer us to paſs, becauſe if they did they would loſe their places. We might have eaſily forced them, (as I have ſaid;) but it would not have lookt well to have committed violence upon our firſt entry into a Countrey; for at this place begin the Territories of the King of *Perſia*. At length, (by the Council of the *Kervan-Baſha*) we followed them to their Huts, where they ſpread a Carpet, on which we ſate down together like good friends. In the mean time they unloaded our goods, and ſeveral of their men came into the place where we were. Their Maſter bid us lay by our Swords; which we freely did, and he drew them one after another. We had ſome thoughts that he intended to be revenged for our offering to fire upon him; but after he had look'd upon them, he put them up again: He told us a ſecond time that his office was to ſuffer no man to enter into *Perſia*, unleſs he were known, leaſt ſome might come and make their eſcape there, when they had committed Villanies elſewhere; I made him anſwer that many *Franks* had paſt that way before, without being ſtopt, but he aſſured me of the contrary; and indeed, I believe that the ordinary way is ſomewhat more towards the North, than *Mendeli*. In ſhort, he proteſted that he would not let us goe, unleſs thoſe of the Caravan would anſwer for us, wherefore we ſent our Muletor with one of the *Perſians* to the Camp, which was half an hours walk from thence. In the mean time, that man complained ſeveral times to my Servant, that we ſhould have offered to fire at him, and give him bad language as if he had been a Rogue: Nevertheleſs, he civilly ordered our Dinner to be brought which conſiſted of a great Bowl full of Bread; two Bowls of ſower Milk, two plates of new made Butter; and a wooden Diſh wherein there were about two Eggs prepared with a ſauce, which I think can hardly be found in any Book of Cookery; and that was for about a dozen of men. We fed a little, and drank Water in wooden Cups. Then the man muſt needs ſee our Trunks, he handled the watches of *Monſieur Jacob* one after another; I opened alſo my *Sepet*; but finding that he had a mind to ſee all things onely out of Curioſity, and to make *Tamaſcha* as he called it, I told him that he had no right of demanding cuſtom, nor by conſequence of viewing our goods, that it required much time to do them up again, and that therefore he might undoe what he thought fit, and do them up again himſelf; but that if any thing were loſt, he ſhould be made accountable for it, and that made him ſuffer me to make all faſt again. Afterwards the man whom we ſent with our Muletor arrived, and brought him a Paper ſigned by ſeveral of our Caravan, who vouched for us, and who indeed threatned, that if the leaſt wrong were done unto us, they would complain of it, and that if we went and complained to the *Chan*, it would certainly bring them into trouble. Immediately they diſmiſſed us, and we turned to the Caravan.

Iſterkil. *Rogoura.* *Roudhbouna,* a River.

It lay at a place called *Iſterkil*, which is a little plain amongſt hills, through which runs the River *Rogoura*, perhaps a Word corrupted from *Roudhbouna*, which ſignifies a River that runs; for the *Perſians* give that Name to all great Rivers. It is hard to deſcribe that Countrey well, if one be not perfect in the Language, eſpecially becauſe of the Rivers. Near to us there were ſix or ſeven Huts of *Licurdi* or *Curds*, who ſo ſoon as we had pitched our Tents, came and ſquatted down all round under them, like ruſtical Clowns that had never ſeen any thing, which made a *Janiſſary* that was with us ſtark mad; for though he bid them be gone, they would not ſtir, but laughed at him; and this vexed him the more, to ſee that in that Countrey he had

not

not the Authority which thoſe of that body have in all places of *Turkey*: At length having ſpoken to them ſo often, they went away in great dudgeon, calling him a thouſand Names.

We were now free from keeping guard in the Night-time, for there are no Robbers there, and we ſaw no more Palm-trees after we were gone thence. We parted from that place next day, being *Thurſday* the eight and twentieth of *Auguſt*, about one of the Clock in the Morning, and preſently after we were at a loſs, no body knowing the way, which we ſought for up and down; it being very dark and the ſky overcaſt with Clouds, that now and then ſent us ſome drops of Rain. Many of our loads happened to fall alſo; ſo that we loſt above half an hours time. At length we made a ſhift to croſs a little Ditch of Runningwater, and then ſcrambled up a very high and ſteep hill, doing nothing all the reſt of the Night but climb up and down, go backwards and forwards, looking for the way which we had loſt. Once we paſſed the River *Rogoura*, or *Roudhbouna* which runs amongſt theſe hills with a great noiſe becauſe of the Stones its Channel is full of. About five of the Clock in the Morning we ſaw the Ruines of a very high Bridge, with two Stories of Arches, one over another; it was built of rough Stone, but one half of it onely remains, and that made me think that this Water is ſometimes apt to overflow very much. A little after, we paſſed it a ſecond time, and met a Caravan coming from *Hamadan*, and going to *Bagdad*. We continued our way upwards along the ſide of that River; and about ſix a Clock in the Morning, ſaw a little Village of *Curds*, (that's to ſay) ſome Huts made of Canes and Leaves of Trees; and then we croſſed that River again ſeven or eight times, which at the place where we paſt it laſt, to wit towards the head, is ſeven or eight fathom over. About eight in the Morning we ſaw the half of another very high Bridge, built of the ſame ſtuff as the other is, over the ſame River, but onely of one Story of Arches: About nine a Clock we went near to a Village of *Curds* called *Samſurat*, where we made account to encamp, and indeed, a good part of the Caravan encamped there; but we (who were in the front) perceiving that ſome before us advanced farther on, followed them, and having ſufficiently tired our ſelves with ups and downs, ſince our departure from *Iſterkil*; we ſtopt at length about half an hour after ten in the Forenoon, by a Village of *Curds* called *Nian*. All theſe hills are covered with Turpentine and wild Cheſtnut-trees; and moſt of the Waters bordered with *Agnus Caſtus* and Roſe-Laurels.

Nian.
Turpentine, wild Cheſtnut-trees.
Agnus Caſtus.

After we had pitched our Tent we ſaw a Caravan that came from *Perſia*, and was going to *Bagdad* upon a Pilgrimage to a place called *Imam-Huſſein* or *Kerbela*, where there is great devotion payed; it is the place where *Huſſein* was killed, and where his Tomb is; and is about four days Journey from *Bagdad* towards *Moſul* in *Meſopotamia*. Towards the Evening that day, we had a great ſhower of Rain, but it was preſently over; and it was ſo cold in the Night-time, that though I was in my Cloaths, (for I never ſtript in the Fields,) I ſtood in need of my coverlet, and that cold encreaſed daily the farther we advanced on our way.

Kerbela.
Imam-Huſſein.

We parted from that place on *Friday* the nine and twentieth of *Auguſt*, at two a Clock in the Morning, and having marched three hours longer among the hills we came into better Way, though the Mountains ſtill ſurrounded us, but we mounted onely ſome ſmall Aſcents, until marching Northwards, we began an hour after, to have ups and downs again over very high hills, and in worſe and more dangerous ways than hitherto we had ſeen; but that laſted not an hour, and then we came into a Plain encompaſſed with hills. Standing away Eaſtwards we came by a Village called *Chegiafar*, where there are a great many ſcattering houſes, of which part are built of rough Stone and Earth, and ſome of Canes and Reeds, covered with green branches; thoſe of Earth ſerve for the Winter and Rainy weather, and then no body lived in them; and the other of Canes are for the Summer, that the Inhabitants may have the freſh Air. Amongſt theſe houſes, there is alſo a great Moſque built of rough Stone and Earth: We made no ſtop there, but a little beyond it, came and encamped near another Village conſiſting, (as the for-

Chegiafar.

mer) in the Summer and Winter-houſes, but not in ſo great Number: it is
Seraou. called *Seraou*, and is diſtant from *Chegiaſar*, about a quarter of an hours march. We arrived there a little after ſeven in the Morning; the Village ſtands upon a riſing ground, at the foot whereof runs a lovely Spring-water. Towards the Evening ſome of theſe *Curds* came to our Tent, and bid us take heed to our ſelves, becauſe there were Robbers in the hills, who creeping on their Bellies in the Night-time, came and carried away what they could find: We ſhew'd them our Arms, which they ſeemed to be much in love with; many amongſt us believed that they themſelves were the onely Thieves, and that they came to give us this warning, that we might not accuſe them if we were robbed, and alſo that they might ſee our Arms.

We parted from thence on *Saturday* the thirtieth of *Auguſt*, half an hour after two in the Morning. We went up hill and down hill, over exceeding high and troubleſome Mountains until eight a Clock; after that we marched for two hours in a plain environed with hills, where we ſaw ſeveral black Tents; and about ten a Clock we encamped under Trees, in a place called
Rengpereng. *Rengpereng*, near which a Brook runs: There was cloſe by a Village of *Curds*, who brought us proviſions.

We parted from thence on *Sunday* the laſt of *Auguſt*, about four of the Clock in the Morning. At firſt we marched Eaſtward, amongſt Woods of Cheſtnut-trees, where there is great plenty of liquorice, as there is all that Countrey over; we kept going upward ſtill, but in very good and eaſie way. In the Morning we ſaw a Field ſowed with Rice. About ſeven a Clock we encamped in a Plain, where there are ſome Trees, near a Hamlet of three
Goaour. or four Huts of Canes, and this place is called *Goaour*. We parted from thence the ſame day about ſeven at Night, and by Moon-light marched Eaſtward in the Plain or Valley, till paſt Midnight, that we deſcended by an ugly way into a very low Plain, where having travelled almoſt an hour, we paſſed a little Water. Having marched about another hour, we paſſed a Stone-Bridge of one Arch, under which runs a little River that I could not learn the Name of; a little after, we paſſed over another Bridge much alike, ſtanding upon the ſame River.

About half an hour after two in the Morning *Munday* the firſt of *September*, we encamped at the end of that Bridge, near to a Village called
Arnoua. *Arnoua*, where there is a good *Kervanſerai* of brick; there are alſo ſeveral Stone-houſes, and as many Huts of Canes; Theſe Bridges ſeem to have been lately built, and the River that runs under them has no other Name amongſt the People of the Countrey, but the Water of *Arnoua*. There are ſo many Frogs in that Countrey, that my Tent was always full of them, though they were continually driven out. We parted the ſame day half an hour after ten at Night, and marched Eaſtward, in fair way, till half an hour after one a Clock in the Morning of *Tueſday* the ſecond of *September*, when we came to a very uneaſie deſcent, and very dangerous too, eſpecially being in the dark, becauſe the Moon was then ſet; for three hours after, we had pretty good
Goumedli, a River. way. We croſſed ſeveral Brooks, and a ſmall River called *Goumedli*, and our way lay Northwards. About half an hour after four in the Morning, having gone down hill a little, we went away Eaſtward in pretty good way, having for ſometime a large Brook of running Water on our left hand. Half an hour after five, we deſcended into a great Plain where we marched about an hour ſtill Eaſtward. Then about half an hour after ſix, we came and encamped near to a *Kervanſerai* built by a Lady: A quarter of a league from
Maideſcht. that *Kervanſerai*, there is a Village built of ſtone, called *Maideſcht*, and a little
Scheik-Hali-Kan-Kervanſerai. farther off than that Village, there is another *Kervanſerai* called *Scheik-Hali Kan Kervanſerai*, from the Name of a *Chan* that built it. We paſſed by it after we had diſlodged from the other, about half an hour after eight at Night. We lookt upon it to be very fair and commodious, eſpecially becauſe of a little River that runs cloſe by it; it is called from the Name of the Village *Maideſcht Soui*. We croſſed over it upon a Bridge of one Arch, which is built very ſteep and ſharp as moſt of the reſt are; we then kept on our way Eaſtward in the ſame ſmooth Plain.

Wedneſday

Wedneſday the third of *September* a litttle after Midnight, we went over a hill, but the way was pleaſant enough, and then came into the Plain again. About three a Clock in the Morning we paſſed a little River, and an hour and a half after, came to a Village, called *Poul Schah*, (that's to ſay the Kings Bridge;) we put our ſelves under cover there in a *Kervanſerai*. *Poul-Schah.*

The *Kervanſerais* of *Perſia* are much finer and more commodious than thoſe of *Turkey*, at leaſt ſuch as are on the great Roads; (for I ſpeak not of thoſe in Towns, the lovelieſt in all the Levant being in *Burſa*.) Theſe *Kervanſerais* of *Perſia* are large ſquare brick-Buildings above three fathom high; the entry into them is by a *Portico*, under which are ſhops, where all things neceſſary for life are to be had. Paſſing through that *Portico*, one enters into the Court; in the middle of this of *Poul Schah* there is a Fountain, which is not to be found in others. All round the Court there are great Arches, about three fathom wide, and one and a half or two fathom deep, under which are *Maſtabez*, or ſtone *Divans*, about two foot raiſed from the ground: In the middle of the Front, (or if you will,) at the bottom of the *Divan*, there is a door about two foot wide, where one enters into a Room of the ſame bigneſs as the place under the Arch without, and that Chamber has its Chimney. All together makes a pretty commodious apartment, for the *Maſtabe* ſerves for a *Divan* and Anti-chamber, and the Chamber is for retiring into, when one hath no mind to be ſeen, and for ſecuring ones Goods. Theſe appartments are ſeparated one from another by a partition Wall about three foot thick. On the back-ſide all round the *Han*, are the Stables, where the Horſes may ſtand dry under roof, aſwell as the Men, and there are beſides on one ſide Arches with *Maſtabez* and Chimneys, where one may lodge, when the appartments of the Court are taken up. They enter into it by four Gates, one at each Corner of the Court. The whole Fabrick is covered with a Terraſs, upon which one may walk all round, and the way up to it is by two pair of Stairs, which are on the two ſides of the *Portico* I mentioned, at the entry. One may ſtay in theſe *Kervanſerais*, as long as he pleaſes, and nothing to be payed for lodging; but the Chambers are not ſhut, having neither door nor window, nor is there a bit of Timber in the whole, except at the great Gate. In this *Kervanſerai* we found Apples, Pears and ordinary Grapes, beſides another ſort which are ſmall and have no ſtones; they are very good, and are called *Kiſchmiſch*. The *Kervanſerais* of *Perſia*.

Kiſchmiſch.

A few ſteps from that *Han* runs a River called *Poul-Schah*, that's to ſay, Kings Bridge, from the Name of a very fair high Bridge which King *Abbas* cauſed to be built upon it, near to that Village to which it hath given the Name. This Bridge hath ſix Arches, whoſe Pillars are of Free-Stone to the height of five or ſix foot above the water: And upon theſe Pillars, there are as many little Arches more, which have on each hand a good Pillar round on the inſide, but ſharp towards the Water, for cutting and breaking the force of it when it riſes ſo high; theſe Pillars reach to the top of the Bridge, againſt which they reſt. This Bridge is in length an hundred and thirty ſix common paces, from the firſt to the laſt Arch, without comprehending the two Avenues, which are paved as the Bridge is, having ſide-Walls of the ſame materials, four or five foot high, and each of them about forty paces in length; the breadth of the Bridge is about ten common paces. All that Bridge is of brick except the Pillars with their ſharp points and butteresſes. It is well built, and kept in ſo good repair, that there is not one brick wanting, and it ſeems to be *Brannero*. There are fair and good Fiſh taken in that River; and they are commonly taken with *Coculus Indicus*, much uſed in that Countrey; they make it up with Paſte, to make the Fiſh drunk. *Poul-Schah*, a River.

The Town where the *Chan* reſides is about two miles diſtant from the Village; it is called *Kerman Schahon*, (that's to ſay the Kings Barns,) becauſe the Countrey about bears plenty of Rice, which *Schah Abbas* gave for the *Zaret* or Pilgrimage of Devotion that was made to the Moſque of *Imam Huſſein*, which I ſpoke of before: But the *Turk* being Maſter of it at preſent, the Rice is ſent to *Iſpahan*. This is but an inconſiderable Town, nevertheleſs, it hath a covered *Bazar* well ſtored with Goods and Proviſions *Kerman Schahon.*

for

for the Belly. There is a *Serraglio* in it for the *Chan* or Governour: The truth is, though it make ſome better ſhew than the reſt of the houſes, it is indeed of no great worth, at leaſt on the outſide; for I entered not the Gate, but ſaw ſome *Divans* for taking the Air in.

We reſted there all that day, and the three following, becauſe the *Chans* Vizir; (for ſo they call the Officer who commands in his abſence,) would not ſuffer us to go, till firſt he knew, whether the *Chan* would buy any Watches: Wherein I obſerved that it is not good to travel in that Countrey with Watchmakers, becauſe in this manner they ſtop all Caravans, till the *Chan* hath ſeen whether there be any thing that he has a mind to buy. We parted not then till *Saturday* the ſixth of *September* about eleven of the Clock at Night, and we took our way Eaſtwards by a fair Road, having near us to the left, rocky hills very high and ſteep, and to the right hand other Mountains at a little more diſtance. We found on this way many People in companies coming and going, which was far more pleaſant to us than the ways through the Deſarts.

Watchmakers company inconvenient in *Perſia*.

Schechernow. *Sunday* the ſeventh of *September* about five a Clock in the Morning, we paſt by a Village called *Schechernow*, (that's to ſay new Town,) where there is a fair *Kervanſerai*, with many ſtone-Buildings, and ſeveral black Tents. A little Water runs by it, which divides it ſelf into ſeveral Rivulets; it is called *Biſitoum*; and has its ſource an hundred paces from thence at the foot of a hill, near to which we paſſed. That hill thruſts out pieces of Rock, ſeparated from one another by Veins; and theſe pieces are ſomewhat round, ſticking on the hill from the top to the bottom; and appear like figures in relief. The People of our Caravan told me that they were ſo many figures, which *Ferhad* cut for the love of his dear *Schirin*, who had her Caſtle upon that hill. This *Ferhad* was an excellent Sculptor in that Countrey, who was ſo deeply in love with *Schirin*, that he broke his heart and died for her. His Amours are deſcribed in the Poem entituled *Coſrouve Schirin*; whereof there is a Manuſcript in the *French* King's Library at *Paris*. About ſix a Clock we found a Bridge of four Arches, under which runs a River called the Water of *Schechernow*, (and that's the Name of the Bridge alſo;) they ſay that this Bridge was built by the ſame Perſon, who built the Village of *Schechernow*. Half an hour after, we came to another Bridge of two Arches, under which runs a River called *Chadiar*; but becauſe it is very ill paved, and has no Rails nor ſide-Walls, we croſſed the Water, which is not a foot deep, a little below the Bridge, and encamped on a Plain on the other ſide, where we had three Villages round us, about two or three Musket-ſhot diſtant: The Village to the North, is called *Zufear*, that to the Weſt *Calantar*; and the third which is to the South, *Sagas*.

Biſitoum.

Ferhad. *Schirin*.

Coſrouve Schirin.

Chadiar.

Zufear. *Calantar*. *Sagas*.

We were obliged to keep guard that Night, for the Inhabitants of thoſe quarters are reckoned ſo nimble at thieving, (that they'll carry away a mans goods even from under his head, and he not perceive it;) and they are ſo ſharp at it and ſo obſtinate, that they are attentive in watching their opportunity, not onely while all things be loaded, but even untill the Caravan be gone. We diſlodged the ſame day half an hour after eleven at Night, and kept on Eaſtwards in a fair Road near hills; we paſſed by many Rivulets on our right hand.

Munday Morning the eighth of *September*, half an hour after five, we came to a great bourg, called *Sahna:* We went through that Town and encamped without, near the Gardens which are about it in great Numbers, from whence they brought us fair Grapes, Apples and Pears; and furniſhed us under hand with a little Wine, that we had not taſted ſince we left *Moſul*, unleſs at *Bagdad* with the Fathers *Capucins*, who make ſome privately for Maſs; for it is forbidden either to make or ſell any. And a little before I came to *Bagdad*, an *Armenian* being catched there making Brandy, had ſeveral hundred *Baſtinado's*, and whilſt ſome beat him, others poured his Brandy upon his head. Now in all thoſe places of *Perſia* where there are no Chriſtians, not onely there is none to be found, but even it is a Crime to ſpeak of it; nevertheleſs, having demanded ſome of an Inhabitant of this Town, who brought us Grapes, after he had lookt about him on all hands,

Sahna.

to

to ſee if any body heard him, he promiſed us a Jarr, which he brought us a little while after: It was ſweet and red, and had not ſufficiently purged; nevertheleſs, it was good and delicious; and ſo are their Grapes excellent. Here we began to ſee ſow'd Lands, and a great many Gardens full of Vines, and of all ſorts of fruit; and though it be in *Curdiſtan*, yet *Sofis* alſo live there. *Sofis.*

We parted from *Salna*, next day being *Tueſday* the ninth of *September*, about two of the Clock in the Morning, and about five, we went up hill and down hill for a little while. Half an hour after ſeven, we croſſed over a Bridge of four Arches, under which runs a pretty broad River, but ſhallow, and it is called *Camoutedona*. An hour after, we came to a big Town, called *Kenghever*, where we lodged in a *Kervanſerai*. This is a large Town, well built and populous; a Rivulet runs by it, which they call the Water of *Kenghever*. About it are a great many Gardens, full of Fruit-trees of all ſorts, and it muſt heretofore have been a conſiderable place, for there are the Walls of a Fortreſs ſtill ſtanding, almoſt entire; they are built of Flints and other very hard Stones that are both large and thick, and ſome Towers ſtill remain, with ſeveral pieces of white Marble-Pillars, of which the Capitals are ſo thick, that it's enough for three men to embrace them. Amongſt others at a little diſtance from a Tower, cloſe by this Fort, there are ſome Port-holes for great Guns, and a Gate towards the Countrey, where two Pedeſtals of Marble are ſtill remaining, which formerly carried Pillars, and theſe Pedeſtals (which are four or five foot in length,) are placed at three or four foot diſtance from one another, both upon a very thick Wall of fair Stone, with a very lovely wreath on the outſide: So that in all probability theſe Pillars ſupported ſome Pavillion, or Balcony for proſpect, or ſome thing elſe that was very weighty. This Fortreſs is built upon an Eminence, which affords a very diſtant proſpect, and the Town is the laſt place of *Curdiſtan* which terminates here. Before I leave it for good and all, I muſt ſay ſomewhat of the People that inhabit it. *Camoutedona*, a River. *Kenghever.* The utmoſt bounds of *Curdiſtan.*

The *Curdi* called anciently *Carduchi*, live in the Summer-time in Huts made of Canes and Boughs of Trees, and in Winter under Tents: Their Countrey is ſo mountainous, and ſo hard to be paſſed, that I do not now wonder that the King of *Perſia*, (every time that he went to beſiege *Bagdad*,) inſtead of taking Cannon with him, carried upon Camels metal to caſt them, obliging every Trooper beſides to carry an *Oque*; for it is abſolutely impoſſible to have Cannon drawn along theſe ways. Though theſe *Curds* lead a life much like the *Arabs*, nevertheleſs, they are more warlike, and make very good uſe of Harquebuſes; nay in all places we paſt through, there were always ſome of them who came and cheapened our Arms, thinking they had been to be ſold: Amongſt others one of them once offered me ten *Abaſſis* for my Fire-lock. Theſe *Curds* inſtead of Candle, burn onely Oil of *Napbta*, which is got in a place not far from *Bagdad*. *Curds.*

We parted from *Kenghever*, the ſame day about half an hour after eleven at Night, and in a very good Road, marched Northwards. About three a Clock in the Morning *Wedneſday* the tenth of *September*, we paſt over a fair Bridge of ſix Arches, called the Bridge of *Scheich-Hali-Kan*, from the name of a *Chan* that founded it; the River that runs under it is called the Water of *Scheich-Hali-Kan* Bridge; for to Bridges they give the Name of the Founder, and to the Waters that run under them the Name of the Bridge. An honr after, we went by a Village, which we onely ſaw by Moon-light, but it ſeemed to me to be big and well built: Having afterwards marched through a great Plain for a long while, about ſeven of the Clock in the Morning we came to a Town called *Aſad Abad*. *Scheich-Hali-Kan.* *Aſad Abad.*

That Town or rather Burrough is of a vaſt extent, and well built: There are ſtreight large Streets in it, and in the middle of them a running Brook. The Entries into all the Houſes are handſom, though the Doors of many of them be but low, and have many Gardens round them. We lodged in the Fields without but cloſe by the Town, and parted from thence the ſame day, about ten a Clock at Night, directing our way full Eaſt. Immediately after, in very good way, we went up a hill called *Elouend*; (it is ſo high that it took *Elouend.*

took us a compleat hour to mount it, and almoſt three quarters of an hour in coming down again on the other ſide:) After that, we went by a little houſe of *Rahdars*, where for every horſe there are two *Cabeghis* of *Caffare* to be payed. Then we marched above two hours and a half amongſt Mountains, and there after came into a Plain, where having paſt by a great many Villages, and croſſed ſeveral Brooks; and half an hour after five, having left a Town called *Zaga* to the left hand, two hours after, we arrived at *Hamadan*, where we lodged in a *Kervanſerai*, and payed a *Biſti*, which is worth four *Cabeghis*, a day for a Room. We ſhall ſpeak of the money of *Perſia* in the deſcription of *Iſpahan*.

Zaga.

CHAP. II.

Of the Road from Hamadan *to* Iſpahan.

H*Amadan* is a very large Town, but contains many void places, Gardens, and even ploughed Fields within it. The houſes are lovely and built onely of Bricks baked in the Sun: There is no fair Street in it, but that where they ſell Stuffs, Cloaths ready made, and ſuch like Commodities. It is a ſtreight, long and broad Street, and the ſhops of it are well furniſhed; it lies near the *Bezeſtein*, which is little, but pretty well built. This is a conſiderable Town of Traffick, and in former times was very ſtrong; it had a fair Caſtle, which was a long time agoe demoliſhed by the *Turks*, who much ruined the Town alſo. The Air is very bad here, and ſo is the Water too; there is no Wine to be found in this place, but onely Brandy. Many of our Caravan fell ſick during the time we ſtayed there; for my part, I was taken with a looſeneſs that ſoon after was followed by a Feaver, which I carried with me to *Iſpahan*, where both held me above a Month, and the Watch-maker that went with me, fell into a Quartane-ague ſhortly after he arrived at *Iſpahan*. The *Armenians* have a Church in *Hamadan*, but kept in bad order. There is commonly a *Chan* who commands in that place; but at that time there was none there, onely a *Deroga*, to whom the King ſent a preſent of a Veſt, while I was there. There was no other Ceremony in it, but that the *Deroga* went out about eight or nine a Clock in the Morning by the King's Gate, ſo called, becauſe by that Gate they go to *Iſpahan*; and then advanced to a Houſe about a quarter of a *French* League diſtant, where he put on the Veſt which the King ſent him, being of Cloath of Gold; and preſently returned to the Town amidſt a Body of fifty or ſixty of the chief Inhabitants on Horſe-back, who marched almoſt all a breaſt without any order whilſt they were in the Fields.

The ceremony of a *Khalat* or King's Veſt.

Having ſtayed eight days at *Hamadan* we bargained with a Muletor, for five *Abaſſis* for every ſaddle-Horſe, and for our Goods at the rate of eleven for the hundred *Patmans* of *Tauris*; the hundred *Patmans* of *Tauris*, are near ſix hundred weight, and that was a cheap bargain: But the Muletor, (who perhaps repented what he had done,) reſolved to ſtay for the Caravan with which we came, and was not to depart till eight days after; and we being told that there was an *Aga* come who guarded Butter and other Proviſions that were going to the King; we ſent for his Muletor, who furniſhed us with Saddle-horſes for ſix *Abaſſis*, and for our luggage we payed at the rate of fifteen *Abaſſis* for the hundred *Patmans* of *Tauris*. To this beginning of a Caravan many others joyned who were as weary as we of ſtaying at *Hamadan*; ſo that all together we made a Caravan ſtrong enough not to be afraid of Robbers: For though they ſay there are none in *Perſia*, yet at that time there were ſeveral gangs of them abroad; becauſe the *Chan* of that quarter being dead, there was no other as yet ſent in his place.

A hundred *Patmans* of *Tauris* are about ſix hundred weight.

We

We parted from *Hamadan*, on *Saturday* the twentieth of *September*, at five a Clock in the Morning, and having paſt through a good part of the Town, we went out by the King's Gate, or the Gate of *Iſpahan*, taking our way Eaſtward. We croſſed ſeveral fair Waters, and about ſeven a Clock a Bridge of five Arches, under which runs a Rivulet, that in the Winter-time ſwells high. Having travelled one hour more over little hills, we found two ways, and not knowing which of the two to take, becauſe we were got a great way before the Caravan, we were obliged, *Monſieur Jacob*, three *Turks* and my ſelf to ſtay ſometime for it. After we had waited there above half an hour to no purpoſe, we thought it not fit to return back, for fear it might have taken another way, and therefore at a venture all five of us took the way to the left hand, and continued on till we came to a Town call'ed *Niſchar*, by which we knew the Caravan was to paſs: We arrived there about three a Clock after Noon, and took ſhelter in a wretched *Kervanſerai* without the Town, that was all ruinous. All the furniture we had was a Coverlet which we ſpread under us, that we might not lye upon the bare ground, and a leathern Veſſel which they call *Matara*, to hold water in; for my man and all our baggage was with the Caravan. We took patience however, and in the mean time, immediately after the Caravan had paſſed the Bridge, it held along the River-ſide and came to lodge at a Village called *Boulouſch Kiſar*. *Niſchar.* *Matara.* *Boulouſch Kiſar.*

Next day being *Sunday* the one and twentieth of *September*, it parted from thence. About two a Clock in the Morning, and about ſix arrived at *Niſchar*: Having there payed a due of four *Biſtis* a load, it went on without ſtopping, and we having joyned it again, half an hour after nine encamped under Trees near a Village called *Haran*, where our Moucres gave us warning to keep good guard in the Night-time. The truth is, in the Day-time ſeveral Paſſengers ſtopt, and at a diſtance conſidered our Arms, and two hours after Night, a man paſſing near to us, and making no anſwer when he was asked who came there, my man advanced towards him; but then the Robber (who came onely to ſee how Affairs ſtood,) ſaid that he belonged to the Caravan, which was immediately contradicted by ſome of our Company, who told him that if he came that way again, they would fire upon him *Haran.*

Next day being *Monday* the two and twentieth of *September* we parted from that place about two of the Clock in the Morning, and proceeding on ſtill Eaſtward in good way, we paſſed by ſeveral great Villages, which we found every quarter of an hour almoſt; and being come to a River above two fathom over, which they call the River of *Dizava*, we marched up it about half an hour, and then having paſt over, entered into a ſpacious Plain, of which in two or three hours time we paſſed over a great part; and came to a Town call'ed *Dizava*, ſo hid among Gardens which take up the whole breadth of the Plain, that as a Curtain they not onely intercept the view of the Town, but alſo of part of the Plain which reaches a good way beyond it. An hour before we arrived there, and being very near it, we were fain to fetch a great compaſs to paſs a Rivulet that was broad, deep, and very full of mud, and then came to a little point which gave us a paſſage into *Dizava*, where we kept marching on ſtill along great Lanes made by Gardens on both hands, that were well walled, but without any Habitation, and *Dizava* lies ſo hid, that not a Houſe of it is to be ſeen till you be in it, though you were never ſo nigh; ſo that he who did not underſtand the Map of the Countrey, would think himſelf near a Foreſt, for it is of a pretty large extent. We paſt through a conſiderable part of the Town which is very ill built, and about ten a Clock came to a good *Kervanſerai*. The ignorance of our Moucres was the cauſe of that compaſs we fetcht, and beſides, all their Beaſts both ſaddle and carriage Horſes were ſo bad, that it was impoſſible to make them go faſter than Aſſes; ſo that we made but very ſmall Journeys. In the Evening we had a ſhower of rain that was preſently over, which was the firſt, ſave onely a little mizling, that we had ſeen fall ſince our departure from *Aleppo*.

Next day being *Tueſday* the three and twentieth of *September*, about three a Clock in the Morning, we ſet out again, and continued our Journey Eaſtwards by very good way. About ſeven a Clock, we came into a very ſtony way betwixt rocky hills, but it laſted not long; about eleven a Clock we *Sari.* came to a large Village called *Sari*, and reſolved to lodge in a very pretty and large *Kervanſerai*, but it was as full already as it could hold of Men and Beaſts: Wherefore it behoved us to betake our ſelves to another which was leſs, bad and ruinous, where we lodged very uneaſily in the Stable amongſt the Horſes and Mules. This Village is well built, and I obſerved that the chief Wall of the Stable where we lodged was wholely built of black ſquare A kind of Marble. Stones, about a foot long, and about three fingers thick, which (when they are broken) ſplit into Tables like ſlate, but thicker, and I took them for black Marble. The Watch-maker that was with us, told me that men of his profeſſion make uſe of this ſtone for poliſhing that which hath been filed, before it be guilt. Of this Marble are all the doors of houſes, (as *Pietro Della Valle* ſays,) but there are few of them at *Sari*: Some I ſaw at *Dizava*, nay, and I have ſeen of them in ſeveral places of *Syria*, and I believe they make them of this Stone for want of Timber. At *Sari* there is four *Biſtis* to be payed a load. This Evening there fell ſome rain again, and it came to us accompanied with good old White wine, which the Porter of the *Kervanſerai*, underhand ſent for to the Village, but his ſcruples were onely in formality: For ſome *Turks* of our Caravan who had alſo bought of it, found it to be ſo good, that they ſate by it merrily all Night, till we were ready to depart; which put them into ſo good a humour, that for part of the way they did nothing but roar and ſing like drunken *Francks*, as they were, till at length one of the gang tumbled off of his Mule, and had almoſt broken his Neck, but fell faſt a ſleep on the place.

About three a Clock in the Morning, *Wedneſday* the four and twentieth of *September*, we parted from *Sari*: About eight a Clock we paſſed by a Village *Debile.* called *Debile*, and an hour after, by another called *Mouclaſabah*, and about *Mouclaſabah.* ten a Clock we arrived at a Village named *Machat*, where we ſheltered our *Machat.* ſelves in a little *Kervanſerai*.

We parted from thence next day, being *Thurſday* the five and twentieth of *September* at Midnight, and by break of day paſſed through a Town cal- *Scheber-ghird.* led *Scheber-ghird*, which ſeemed to me to be well built; we then marched forwards till ten of the Clock, through a large barren Plain, there being no Water in it, nor indeed, any habitation that we could find. At ten a Clock *Bag.* we came to a very fair *Kervanſerai* called *Bag*, the appartments whereof are very commodious; and under the Gate there lives a man who ſells all things neceſſary for life, and he hath three little Rooms for his dwelling. There are ſuch Porters in all the *Kervanſerais* of *Perſia*, but more eſpecially there is need of one at this, for there is no habitation about it, and the neareſt *Angouan.* place is a Village to the right hand behind the hill, called *Angouan*, where much Tapiſtry is made, and if they told me true, is an *Agatſch*, (that's to *Agatſch.* ſay,) a league diſtant: For the *Perſians* count the way by *Agatſch*, or *Far-* *Farſang.* *ſang*, which is one and the ſame; *Agatſch* being the *Turkiſh* Word, and *Farſang* the *Perſian*; and it is an hours Journey for a Horſe-man, but for us it is almoſt two; nevertheleſs, near to *Iſpahan* they are ſo ſhort, that we travelled one an hour: At this *Kervanſerai*, there are three *Biſtis* payed a Load.

The lintels of the gates of it are made of one entire piece of that kind of Marble which I mentioned to be at *Sari*, but it is not poliſhed; and without the gate, there is on each ſide a *Maſtabe*; they are in length about ſix foot each, and four or five foot high, upon three of breadth; the upper part of theſe *Maſtabes*, is of one whole piece of that Stone.

This Marble hath been dug about fifty paces from the gate, out of a Rock a little higher than the ground, at the root whereof there is a little Spring of Water, which is all they have in that place to drink. As I was walking about this *Kervanſerai*, I found little Marble-Stones white, red, ſpotted and of all ſorts of colours: Which makes me think that that place affords Marble of all colours; and indeed, the upper part of the Rock is almoſt all white.

We

We parted next day being *Friday* the ſix and twentieth of *September*, about three of the Clock in the Morning, and went up hill and down hill in pretty good way for the ſpace of three hours. I obſerved by the ways ſide ſeveral Rocks of black Stone, riſing a little out of the ground, which were all divided into Tables, hardly thicker than blew Slates and much about the ſame colour, but joyned very cloſe together. Half an hour after ſix, we came into a great Plain, where we found Water in three or four places, and there we travelled till eleven a Clock when we arrived at a Village called *Nichouan*, which we went almoſt quite through, and came to reſt in a great *Kervanſerai* pretty commodious, but ugly, and all built of pieces of unburnt greyiſh Earth. There are two others in this Village which we paſt by, they are ſmall but ſeemed to me to be neater. We ſtayed there the day following to refreſh our Beaſts, and parted on *Sunday* the ſeven and twentieth of *September*, about half an hour after nine at Night: We travelled up hill and down hill by intervals, but ſtill in fair and ſoft way. *Black Stone.* *Nichouan.*

Sunday Morning the eight and twentieth of *September*, half an hour before day, we paſſed by a great Village called *Fagaſoun*; all that I could there obſerve in the darkneſs of the Night was, that having gone over a Bridge of five Arches upon a ſmall Rivulet, we paſſed along the ſides of ſeveral great Gardens, where there is plenty of Water. Half an hour after ſix in the Morning, we came to another Village called *Ithoua*, where we lodged in a little *Kervanſerai*, all built of Clods of unburnt greyiſh Earth. An hours travelling from thence there is a little Town called *Ghulpaigan*, but we paſt not through it. *Fagaſoun.* *Ithoua.* *Ghulpaigan.*

We left this Lodging on *Munday* the nine and twentieth of *September*, about two a Clock in the Morning, and had pretty good way. A little before day, we went down into a very low and ſpacious ground, all of white ſand, through which, (by what I could judge,) ſome great torrent muſt run when the ſnow melts, for on both ſides there are banks of Earth pretty high and ſteep; we left that way ſoon after, and going up hill a little, came into a great Plain, where having proceeded a little, we ſtayed for the Caravan that was behind us, there being none before but thoſe who were light mounted. The reaſon why we made that halt was, becauſe at a pretty diſtance we diſcovered on the Plain near the hills, ſome Horſe-men who kept ſtill on the ſame ground, and when we paſſed them they made a great ſmoak; I know not the meaning of that ſignal, but we underſtood afterwards that they were fifteen in company, and had robbed a Caravan. A quarter of an hour after, we ſaw five *Antelopes*; and at length about half an hour after nine, we came to a good *Kervanſerai*, near to a Village called *Arbane*. An hour after we had been there, a Horſe-man came in, and made ſome turns there, whereupon ſome of our company ſaying to one another that he was a robber, and that they ought to lay hands on him, he perceiving it, went out of the *Kervanſerai*, and ſo put ſpurs to his horſe, and made haſte to a Tree where two of his Comrades were. About Midnight ſome Horſe-men bounced at the Gate of the *Kervanſerai*, and becauſe we would not open to them, they made a great noiſe, till the Gate was opened; they were ten in company conſiſting of *Perſians*, *Curds* and *Arabs*; they were all armed with Lances, and ſome had hawks upon their Fiſts; they asked if our Caravan was going to *Iſpahan*, and we asked them whither they were bound: They ſaid to *Iſpahan*, but when we asked them whence they came they would not tell, but onely that they were going to *Iſpahan*; which made us think they were robbers, and therefore many of our company ſlept not one wink, though afterwards we came to underſtand that they were not robbers *Arbane.*

We ſet out about three a Clock next Morning, and our ten Horſe-men ſtayed behind in the *Kervanſerai*, which made ſome think they onely came to plunder the *Kervanſerai*, and perhaps, to cut our Throats. About break of day we entered into a dangerous paſs for robbing; for it is a narrow way betwixt high Rocks, behind which ſeveral men may lye hid, and fire upon whom they pleaſe without being diſcovered. We expected to have met with rouble here, becauſe there had been ſome Caravans robbed in this place,

and ſome ſaid that there was an ambuſh there of forty Horſe-men armed with Harquebuſes, the others would not have them to be ſo many. We had in our Caravan ſix Harquebuſes, and ſeveral Bow-men; and beſides, the Night before, we were encreaſed by a Caravan of Camels guarded by five or ſix Horſe-men with Harquebuſes, and ſome Bow-men; but we were apprehenſive that the Ten Horſe-men whom we left behind might come and attack us in the rear, whilſt the reſt ſet upon us in the Front: In fine, thanks be to God we found no robbers, and in leſs than a quarter of an hour, were got out of that paſs, the way much enlarging. A little after, we met two great Caravans that were coming from *Iſpahan*, one of Camels, and the other of Horſes and Mules, and both guarded by ſeveral Horſe-men armed with Harquebuſes. Afterwards we marched on in a Plain till about half an hour after ten, that we arrived at a Village called *Deha*, where we lodged in *Kervanſerai*. A little before we entered into that Village, we ſaw ſeveral Fields of Corn, above a foot high already, and I was told that they would reap it before Winter; for they ſow the ground a ſecond time aſſoon as they have reaped: The truth is, this laſt crop does not come to maturity, and it is onely for the horſes to which they give the green Corn to feed on.

Deha.

Deha.

Deha is a Village, where there are ſo many *Kervanſerais*, that it is almoſt nothing elſe. It hath an old ſquare Caſtle, built of rough Stone, with a large Tower at each Corner, and one in the middle of one of the ſides, where the entry is: They are all likewiſe built of rough Stone, and ſome Bricks. It hath two Gates to enter at, each whereof are of one entire piece of that kind of Marble I mentioned before: Theſe Gates are about five foot high, about four foot broad, and two foot thick, their Pivots which are of the ſame piece with the Gates turn below in the Lintel. This Caſtle is all ruinous within, and ſerves for no other uſe now, but for a Store-houſe for wood, hay and barley. At *Deha* we found the ten Horſe-men whom we left at *Arbane*; they muſt have kept very wide of us, for we ſaw them not all the way. They complained that thoſe of the Caravan which we met, had taken them for robbers, and fired at them. We parted from *Deha* the ſame day at ſix a Clock at Night; about eight, we paſſed by a very fair and large *Kervanſerai* called *Aſni*, which has, (what others have not) upon the Terraſs on each ſide of the gate an arched room with a Balcony. An hour after, we found another called *Ravat*: we ſaw alſo on our right hand ſeveral great Villages; but though they be of large extent, yet there are commonly but few dwellings in them, for the moſt part of them are Gardens, and ſometimes that which appears to be a great Village, is onely Gardens with ſome huts for lodging the Gardeners and their Families.

Aſni.

Ravat.

Wedneſday the laſt of *September*, a little after midnight, ſome of our company who were on head, ſaw ſeven or eight Robbers on Horſe-back paſs by on one hand, and a little after, four on the other, who went and lay down at the foot of ſome hillocks on which the Moon ſhone. Having fired two Muſket ſhot at them, three of our men went off to go and diſcover towards the other ſide of the hillocks on which the Moon did not ſhine, what they might be: A little after, two Horſe-men paſſed by us, but being at a pretty good diſtance, we ſaid nothing to them. Immediately we ſaw near to theſe hillocks where the Moon did not ſhine, a great Troop of Horſe-men; our fore-riders went to view them, and brought us word that it was the Caravan of Camels, that came with us the day before, and had got the ſtart of us. So that we thought our ſelves out of danger, and therefore marched boldly on amongſt very high and ſteep Mountains. Half an hour after, the way began to grow much wider, making a kind of a plain where we found a Caravan of Camels, with ſeveral Horſe-men. Having travelled in that plain, till ſix a Clock in the Morning, we arrived at *Tchaliſiah*, which is onely two *Kervanſerais*, one before the other; we lodged in the greater, which is all built of great thick Flints of ſeveral colours, cemented with good Plaiſter, and the Vaults are of Brick; the different colours of theſe Flints make a pretty pleaſant Moſaick Work. The Water thereabouts is good for nothing, and therefore there is no habitation there. We parted from thence the ſame day at ſeven

Tchaliſiah.

ſeven a Clock at Night, and on *Thurſday* the firſt of *October*, one thouſand ſix hundred ſixty and four, about two a Clock in the Morning, arrived at *Iſpahan*, where I went and lodged with the reverend Fathers *Capucins*. The Reverend Father *Raphael* of *Mans* (a perſon of extraordinary vertue and capacity, and of a moſt exemplary life,) was their Guardian; he had two Religious with him, to wit, the reverend Father *Valentine* of *Angers*, and the reverend Father *John Baptiſta* of *Loche*. Arrival at *Iſpahan*.

CHAP. III.

Of Perſia *in General.*

BEfore I enter into the deſcription of what I have obſerved at *Iſpahan*, I think it will not be impertinent to give the Reader a general notion of *Perſia*, which is a Kingdom onely ſtrong becauſe environed with Mountains, and barren Deſarts, that defend it againſt the attempts of its moſt powerfull Enemies. And indeed, the forces that are entertained therein (of whom I ſhall ſpeak in the Chapter of the Court,) or (if you will,) the Armies that have been raiſed there in our days, are ſo inconſiderable, in reſpect of ſo vaſt a Countrey, that the *Perſians* are not to be reckoned amongſt formidable Powers.

The cauſe of that weakneſs is the ſcarcity of money in thoſe Countreys, which cannot ſuffice to ſet on foot great Armies, and far leſs to maintain them; this want of money proceeds from the ſmall trade the *Perſians* drive, having but few Goods amongſt them proper to be exported, to wit, ſome Silk which is made in the *Gheilan* and *Mazendaran*; Carpets and wrought Stuffs, and hardly any thing elſe conſiderable: In ſo much, that it may be ſaid of *Perſia*, that it is as a *Kervanſerai* that ſerves for paſſage to the money that goes out of *Europe* and *Turkey* to the *Indies*; and to the Stuffs and Spices that come from the *Indies*, into *Turkey* and *Europe*, whereof it makes ſome ſmall profit in the paſſage.

The ſoyl of the bordering Countreys, (ſpeaking generally,) is very bad, not onely by reaſon of the many Mountains, but alſo of the want of water and wood in moſt places thereof; there being no other Trees but fruit-Trees that are encloſed within Gardens; for there are none to be found in the Fields, though the Countrey People ſeem to be carefull and diligent enough in cultivating, ſowing and planting all the Land that is good. It is true, the great pains they take in making Gardens, and cultivating them, for the benefit they make of the Fruit which are exceedingly much eaten in *Perſia*, makes them a little neglect the reſt of their grounds; for after we had paſt *Curdiſtan*, I ſaw in ſeveral places very good Land and Hills, which (in my opinion,) would be very fruitfull, if they were well cultivated and manured. Nay, in many of theſe places there is plenty of excellent good water, wherewith (in my Judgment,) they might water their grounds, by making Ditches through them, as they do in other parts: And nevertheleſs, I cannot tell why they are deſart, and full of Liquorice, or ſuch like ſhrubs, and no Trees growing in them. The ſoil of *Perſia* in general.

There are ſo many Brooks in ſeveral Countreys of *Perſia*, that I believe the ways are very bad to travel in in the Winter-time; for though we were about the end of Summer, yet we paſſed ſome which were full of thick mud at the bottom. The *Mazandaran* indeed, is a very lovely Countrey, abounding with Plants, Fruit and Wood as well as *Europe*; and good reaſon why; for it is watered by many Springs and Rivers, which having run through the Countrey, fall into the *Caſpian* Sea that is near it. The chief Town of that Countrey is called *Eſchref*, and in it there is a Royal Palace where one may have all imaginable Recreations: Large Gardens full of flowers with many Ponds *Mazandaran.* *Eſchref.* Lovely Gardens.

Ponds and Fountains; in theſe Gardens lovely Houſes and artificial Mounts, for taking the freſh Air, all covered with Flowers, with little Buildings on the top to repoſe in: In a word, it is a very pleaſant place. And indeed, this is the onely lovely Province of all *Perſia*, and yet it hath its inconveniences, for in Winter it is very cold there, and the ways very bad: In the Summer the Air is ſo malignant, that moſt of the Inhabitants are obliged to remove to other Places; and all the People of that Countrey look yellowiſh and tawny. The cauſe of that bad Air is the vaſt number of Serpents and other inſects that ſwarm there, which in the Summer-time dying for want of water, (becauſe moſt Springs in that Seaſon are dried up,) cauſe a corruption and infection which fills the Air with contagious Vapours.

The Air of *Mazandaran.*

Venomous Creatures.

CHAP. IV.

Of what hath been obſerved in Iſpahan.

Iſpahan. I*Spahan* is the Capital City of the Province of *Irac*, (which is part of the ancient *Parthia*) and generally of the whole Kingdom of *Perſia*; for in this Town the King holds his ordinary reſidence. The Air of it is extremely dry, therefore what the Earth produces for the food of man is eaſily preſerved there all the year round. I cannot tell but it may be attributed to this diſpoſition of the Air what commonly happens, that all the Bodies whether of Men or Beaſts, an hour after they are dead, ſwell extremely; which may be occaſioned by this ſo dry an Air, that penetrating into the Bodies drives out the humidity, which being extravaſated betwixt the Fleſh and Skin, endeavours to break out, and ſo puffs them up until it hath found an Iſſue when the parts of it have been ſufficiently ſubtilized: The hands and feet likewiſe ſwell at the end of all Sickneſſes, which continues ſome weeks before the cauſe of it be diſcuſſed. Nevertheleſs in time of Rain, there are great damps, ſo that the effects of the humidity are to be ſeen on all things, not onely at *Iſpahan*, but alſo all over *Perſia*; in ſo much, that all Inſtruments of Iron ruſt, where ever they may be kept, even keys in ones Pocket, as I ſeveral times found by experience. The truth is, it rains there very ſeldom unleſs it be in Winter: And whilſt I was there, the firſt Rain that fell was on the eleventh of *December*: But likewiſe when it rains the Houſes crumble and fall away in pieces, and the Snow rots the Terraſſes if they be not paved with Bricks, and ſeeing moſt of them are of Earth, the Snow muſt be thrown off aſſoon as it falls upon them.

In the year one thouſand ſix hundred ſixty and five, there was a great Rain in all that extent of Countrey, which reaches from *Bender Abaſſi* and *Bender Cougo*, till within three or four days Journey of *Schiras*, and that rain laſted from the beginning of *Auguſt*, untill the middle of *September*; ſo that it ſeemed the Winter of the *Indies* had ſhifted into that Countrey, but that was lookt upon as a thing extraordinary.

The VValls of *Iſpahan.* The City of *Iſpahan* is walled round with Earthen Walls; which is ſingular to it, for in *Perſia* moſt part of the Towns have none at all. It requires a-

The Circuit of *Iſpahan.* bout four or five hours to make the round of this City; but there are a great many large Houſes that have but few living in them, and which take up a

Great Gardens. great deal of ſpace becauſe of the ſpaciouſneſs of the Gardens; ſome houſes taking up twenty Acres of ground; nay it is not long ſince there was nothing but Gardens, on the ſide of the Fort: But now there are many Buildings there, and that quarter is called the New Town, where the Air and

The New Town. Water are better than in the old Town. This City hath ſeven Gates, of which theſe are the Names, *Der-Vaſal Lembon*, *Der-Decht*, *Der-Mark*, *Der-Tockhi*, *Der-Cha Gereſtan*, *Der-Naſanabad* and *Der-Vaſalchab*, which is not far from the *Serraglio*.

The

The City of *Ispahan* hath also great Suburbs, where many Persons of Quality live. The best built, most beautifull and richest of all, is the Suburbs of *Giolfa*, that lies beyond the River of *Senderu*, and the Walls of its Gardens being near that River; in this Burrough or Suburbs live the *Armenians*, whom *Schah Abbas* the first, transplanted thither, after he had ruined a Town of that Name in the Upper *Armenia*: And they thought fit to give to this new Habitation the Name of their ancient Town and Countrey, to preserve the memory of it; so that to distinguish them from the others, they are commonly called *Giolfalu*, (that's to say,) one of *Giolfa*. All round *Giolfa* there are a great many other Cantons, which are likewise pretty well built, not onely of *Armenians* who have left their own Countrey to come and live there, but also of other Nations: There are the Cantons of *Ecrivan*, *Nackhuan*, *Chaksaban*, *Sirou-Kainan*, *Gaur*, *Sitchan*, *Mekrigan*, &c. The quarter of *Taurisslu* called *Tauris-Abad*, or *Abis-Abad*, which is opposite to *Giolfa*, on this side the River towards *Ispahan*, is much bigger than *Giolfa*, but neither so pleasant nor so well built. The beauty of the houses of pleasure which Persons of Quality have in the Suburbs, consists in great *Divans*, having in the middle and before them Basons of Water, and the Gardens which are full of two or three kinds of Flowers, and these commonly *Turkey* Gilly-Flowers, Marsh-Mallows, and some other such, all very ordinary Flowers, but yet lasting many Months of the year, give a pleasant prospect: The *Persians* sit in the cool in these *Divans* every one with his Pipe of Tobacco, which is the most delightfull Employment they have, when they are at home

There are many squares in *Ispahan*, but of all, that which is called the *Meidan* is not onely the lovelieſt; but I think, that of all regular *Piazzas*, it is the greatest and finest place in the World. It is about seven hundred common paces in length, and two or three hundred in breadth; so that it is above twice as long as broad: It is built all about, and the Houses are all in form of *Portico's*, over which there is another second range of Arches more backwards, which serve for Galleries and a passage to the rooms of some adjoyning *Kervanserais*, and seeing these houses are all of an equal height, they yield a very lovely prospect. All round the place at some little distance from the Buildings, there is a fair Canal of Spring-water, made by the *Schah Abbas* the first, who for greater embellishment, caused plane-Trees at competent distances to be planted all along, which render that place exceedingly delightfull; but they dayly decay, because they neglect the planting of Trees in the place of those that are wanting. The *Meidan*.

At one end of the place, that is, on the North, over the Gate of the *Bazar*, there is a Bell, round which is this inscription, *Ave Maria gratia plena*. They say that it was taken out of a Monastery of Nuns at *Ormus*. On the two sides of that Bell, are great Balconies or Galleries, where every Evening at Sunset, and at midnight many men assemble, who make musick, some with the ordinary trumpet, some with Timbrels, and others with an extraordinary kind of trumpet, which perhaps has not as yet been heard of in *France*, and therefore I have thought fit to give a description of it. These trumppets are made of copper and streight, about eight foot long, the body of it is of an unequal bigness; for the end that is put to the mouth, is an inch in diameter, but about an inch from it the neck is very narrow, and then enlarges again to the breadth of an inch, and the end or mouth out of which the sound and wind comes, is almost a foot and a half in diameter. These trumpets are taken in two at the middle, and they put the upper part into the lower at the great end, where it easily enters; when they have a mind to sound, they skrew the two parts together; but they had need of a strong Arm to hold that long Pipe of copper out right when they sound it. It makes a strong deep sound, so that the musick is heard all over the City; but it is not at all pleasant, and is more proper to fright People with an Allarm, than to divert them. A Bell. Galleries. A long copper Trumpet. Hence our speaking Trumpets.

As you go from that place of the *Meidan* where these musicians meet, which (as I said) is at the North end of it, towards the South, there are two Banks five or six foot high, and above a fathom distant, which serve for playing at the mall on horse back, and the bowl must go betwixt those Banks. About The Mall.

the

the middle of the Place there is a high Tree or Maſt erected, on the top whereof there is a round ball, and there Horſe men practice Archery, riding at full ſpeed, and not ſhooting their arrow till they be paſt, which they do by turning themſelves quite round upon the crupper of the horſe.

A Maſt where they ſhoot with Arrows.

The Gate of *Aly*.

A little farther to the right, or Weſt-ſide, is the Gate of *Aly*, called *Aly-Capi*, which is a large plane Gate, over which there is a lovely *Divan*, the roof whereof is onely ſupported with wooden Pillars; and the King comes often to take the Air in this place. Entering in at this Gate you go along a great Alley to another large Gate, whoſe threſhhold is a ſtep of round ſtone, to which the *Perſians* ſhew great reſpect, and that is it which is properly called the Gate of *Aly*. All malefactors that can make their eſcape into a Court beyond it, as alſo into the Kings Stables or Kitchins, are in ſafe ſanctuary; no body dares tread upon that ſtep, which many in devotion kiſs, and the Gate is guarded by *Sofis*, who are always there in great Numbers. There is an entery into the King's Houſe by the Court that is beyond it, but that is not the principal Entry.

The threſhold of a Gate in Veneration.

Three Sanctuaries.

Sofis.

The Gate of the Palace.

Going back again into the *Meidan* a little beyond the Gate of *Aly*, is the ordinary Gate of the King's Palace; it is but an indifferent Gate, and there are hundreds better in *Iſpahan*. Before theſe Gates upon an Earthen work raiſed three foot high or thereabouts, there is a great Number of great and ſmall Guns, ſome mounted and others not, which were all taken at *Ormus*. Oppoſite to this Gate, on the other ſide of the Square, there is a Moſque with a Dome covered with Earth, burnt and varniſhed green, the Porch whereof is very high, and painted all over with lovely Colours varniſhed; for the reſt it is but inconſiderable, and the entry into it is by ſome ſteps.

There is another Moſque at the South end of the place, which ſeems to be of the ſame contrivance, but is far neater, and this is called the King's Moſque, not onely becauſe it was founded by *Schah Abbas* the firſt, but alſo becauſe it is near the Palace. Before this Moſque there is a *Parvis* or Walk of many Angles, and in the middle of it a Baſon of Water likewiſe Polygone; the Porch is all over painted and varniſhed with blew, yellow and many other Colours in great Flowers, and over each ſide, there is a Minaret painted in the ſame faſhion, with a very pretty Balcony out of which jurs a kind of little Turret. It hath two Gates almoſt three fathom high a piece, and about a fathom wide, which are faced all over with Plates of Silver, with ſome Curioſities here and there emboſſed, and there is a ſtep there, juſt like to that of *Aly Capi*. Having paſſed theſe Gates you enter into a great ſquare Court paved with large ſmooth Stones, in the middle whereof there is a ſquare Baſon of Water, and along the ſide by which you enter, a kind of gallery, under which there are ſome ſhops; there is another over head, where you may ſee the doors of a great many little Chambers, which, (as I think,) ſerve for lodging Rooms for the Scholars of the *Medreſe*. In the middle of the fourth ſide of the Court which faces you as you enter, is the Moſque, which hath five Gates and each of them its Porch; the middlemoſt is at leaſt ten fathom wide, and about ten or twelve high; the other two on each ſide leſſen proportionably as they are diſtant from the middle. This frontiſpiece hath a Minaret on each ſide which ſurpaſs it above three fathom in height, and all is built of white Marble about a fathom high, the reſt being painted with ſeveral lovely colours and varniſhed over. The entry of the middle and chief Porch, is about ſix or ſeven fathom broad on the outſide, for on the inſide it draws narrower by degrees till you come at the end of it, where there are two doors which are alſo very high, and are each above a fathom wide. This is the entry into the Moſque which is large and ſpacious, with a vaſt round Dome, very well built, and all painted and varniſhed. It is ſquare and divided into five Iſles, by a double range of ſix or ſeven great ſtone-Pillars two or three fathom high on each ſide. The ſide Iſles have their ſeveral entries by theſe four other Gates, which with that of the middle Porch make all the frontiſpiece of the Porch of that Moſque, and the middle Iſle or Body with its Porch is much higher, (as I ſaid,) then the reſt, and the two next exceed alſo the two remoteſt in proportion of height. Along the Wall on the

The Gates of the Moſque.

Fronts to the five Gates of the Moſque.

left

left hand, are Windows reaching from the pavement a fathom high; they are all ſquare holes, through which one may ſee into the Cloyſter that is on the left ſide, and which is one of the Courts of the *Medreſe* that I have mentioned: All the Walls of this Moſque are of white Marble, from the paving a fathom high, the reſt, like the Dome, is painted with various colours and varniſhed. The pavement is all of large and very ſmooth Stones, but under the Dome, it is covered all over with lovely Carpets; and the outſide of the Dome is faced with green Bricks varniſhed. After all, Chriſtians are not ſuffered to enter it it, and if one be found there and known, he is driven out with Cudgels like a Dog; and yet that hindered not me from going thither with *Monſieur Diagre* maſter of the Dutch factory at *Iſpahan*; for which purpoſe both he and I put our ſelves into the habit of the Coutrey, and received not the leaſt affront.

At the corner of the *Meidan* betwixt South and Weſt there is a Street, in which to the right hand is the Gate of the King's *Haram*, (that's to ſay his Wifes houſe,) and on the left hand is his *Karchanee*, (that's to ſay his Workhouſe;) becauſe all the Workmen of every ſort of trade, who are under his pay work there; they all have their ſhops, and it is like to an Arſenal where all trades are to be found.

One of the fineſt things to be ſeen at *Iſpahan* are the ſtately Gardens of *Hezar Dgerib*, the chief building whereof is pleaſant, and at the end of the fair Street of *Tcharbag* or *Tcheharbag*; but ſince that Street leads to it, and that it hath particular beauties of its own, I think fit to deſcribe it before I come to the deſcription of *Hezar Dgerib*. The Street of *Tcheharbag*.

Tcheharbag which ſignifies four Gardens is a great Street, near a hundred paces broad, and above two *Italian* miles in length. On the ſide of *Iſpahan*, there is at the head and entry into it, a little Pavillion or Square building two ſtories high, adorned with many Balconys and painted Windows, to which they come from the King's Palace, by a kind of corridor or curtain, and this Street ends at *Hezar Dgerib* as we have juſt now ſaid. It is bounded on both ſides by the Walls of a great many Gardens, and at certain diſtances by little houſes of uniform Symmetry, which have all a little Pavillion, and doors that open into the Gardens that belong, ſome to the King, and the reſt to ſeveral great Lords, who take their diverſion in theſe places. About twelve ſteps from the Garden-Walls, there is on each ſide a row of lovely Plane Trees planted in a ſtreight line which yield a rare ſhade, and in the middle betwixt thoſe two rows of Trees, runs along the whole Street a current of Water in a Canal of fair Stone, about five foot deep and thirteen over, adorned here and there with Caſcades and ſome rare Water-works, which fall into Baſons: The ſides of that Canal are paved into the Street, and make a way of Free-Stone for Foot-men, which eaſes them of the inconvenience of meeting horſes that go lower in the Street. In ſhort, this Street is divided by the River of *Senderu*, on which there is built a very lovely Bridge, of a pretty ſingular ſtructure, which joyns together the two parts of the Street. A Bridge of lovely Structure.

This (Bridge which is called by the Name of him that built it, to wit, *Alyverdy-Chan*, and which is alſo named the Bridge of *Julpha*,) is built of good Brick with edgings of Free-Stone; and ſupported by a great many little and low ſtone-Arches. It is about three hundred paces long, and about twenty broad, but in the middle where Carts and Horſes goe, it is not above four fathom broad, and is no higher in the middle than at the two ends. On each ſide inſtead of a Parapet, it hath a Gallery covered with a plat-form, both which are very commodious for Paſſengers. Theſe Galleries are raiſed above the level of the Bridge above half a pikes height: The going up to them is by ſo eaſie Stairs, that horſes may without trouble aſcend them; men are there ſecure from bad weather or the heat of the Sun, and yet have an open Air and fair proſpect, for theſe vaulted Walks have a great many Windows that look upon the River. If a man deſire a more open paſſage, he hath the plat-form over this gallery, that equally reaches from one end of the Bridge to the other: But it is ſo hot upon it in the Summer-time, that the other way is more commonly taken, which ſerves alſo many times for a Horſe-way in the Winter, that they may avoid the Water that fills up the middle of the

Bridge, when the River overflows, which ſometimes happens, though in the Summer-time it be ſo low, that there is hardly any Water in it, ſo that they have been forced to uſe art in paving the bottom in that place very ſmooth, that ſo it may fill its Channel by ſpreading its Waters equally. This Bridge then hath five paſſages, one in the middle, and four in the two ſides; to wit the two covered Galleries, and the two Plat-forms over them which are above twelve foot broad, with Rails both towards the Bridge and River. Nay there is a ſixth paſſage when the water is low, which during the great heats of Summer is very delightfull for its coolneſs; and that is a little vaulted Gallery, which croſſes all the Arches from one end of the Bridge to the other; it is low underneath and reacheth to the bottom of the River; but there are Stones ſo laid that one may ſtep over without wetting the foot; they go down into it from the Bridge by ſteps made in the thickneſs of the Walls.

There are alſo two other Bridges upon that River to the right hand; and all the three are at above half a miles diſtance from one another. The firſt above this is very plain; but the other which they call the Bridge of *Schiras*, for one thing exceeds the firſt in beauty, and that is a Hexagone place which it hath in the middle, where the Water of the River hath a lovely fall.

Let us now conſider *Hezar Dgerib*, which ends the fair Street of *Tchebarbag*: The name of it imports a thouſand *Dgerib*, and *Dgerib* is a certain land meaſure which the *Perſians* have, as we have the pearch, the fathom and other meaſures.

Before this houſe there is a large ſquare Court, at the end whereof ſtands the Building, which conſiſts of a *Divan*, onely one ſtory high, with Chambers at its four corners, and it hath the ſame front towards the Garden, which in reality, is very pretty.

The Gardens of *Hezar-gerib*.

This Garden of *Hezar-gerib* hath ſix ſtories of Terraſſes, the Earth of which is ſupported by ſtone-Walls, and theſe ſtories are raiſed about a fathom in height one above another. There are a great many Alleys or Walks in that Garden both in length and breadth, which reach all from the one end to the other, and are very ſtreight and even, ſave that in thoſe which reach in length, at every ſtory, one muſt aſcend ſeven or eight ſteps. The chief Walk or Alley, that begins at the building is very broad, but that which renders it altogether charming, is a ſtone-Canal in the middle of it, of the ſame breadth as that of the Street *Tchebarbag*, which anſwers in a ſtreight line to this, and hath no Water but what it receives from it: The Canal of this Walk is far more beautifull than that of the Street, and affords a lovely proſpect, in regard that at every two fathoms diſtance there are Pipes which ſpurt up Water very high, and that at each ſtory there is a ſheet of Water, that falls into a Baſon underneath, from whence it runs into the Canal: On each ſide of theſe ſheets of water, there is a pair of Stairs and a way that leads ſtreight up. I leave it to the Readers imagination, to conceive the pleaſantneſs of that proſpect, and the beauty of theſe Caſcades, which are the firſt object that offers, and ſurpriſes the ſight of thoſe that enter into this Garden. Walking then along the great Alley, after you have advanced a little, you croſs over a Canal a fathom broad, which cuts it as it does all the other Walks that are parallel thereunto, but without breaking them, for it runs under little brick-Arches.

Mounting up to the fourth ſtory, you'll find a large place where there is a Baſon of eight ſides, above twenty fathom in diameter, and three foot deep of water; it hath Water-pipes that play all round it, beſides one in the middle. On each ſide of this place you have a large covered *Divan*, built of Brick, but open on all hands, with a baſon of water in the middle. Theſe are really charming places, eſpecially for enjoying the cool, wherein the Levantines place their greateſt delight. Having aſcended three ſtories more, you come to a pretty high Building which bounds the Walk, and on both ſides of it there is a wall that ſeparates this part of the Garden from the other beyond it; to the front of this Building, there is a baſon of water. Then you enter into a Hall made croſs-ways, open on the four ſides, at each Corner whereof you'll find little rooms: Over that there is another ſtory which is much

much the ſame. From that Hall you enter into the other part of the Garden, and recover the great Walk or Alley again, which is continued in a ſtreight line through the Hall: There you have the Canal and Sheets of Water in the ſame manner as in the other, ſave that in this part the baſons are above the ſheets of water, whereas in the former they are under them.

Having mounted the ſixth ſtory you'll find an octogone Baſon of the ſame bigneſs as the former, with a *Divan* or *Kiosk* on each hand. After you have aſcended three ſtories more, you paſs over a Canal three fathom broad, which runs croſs all the Walks of the Garden that are parallel to this, as the other does which is at the other end: A little farther, you find a baſon before a building much of the ſame contrivance as the others are, which puts an end to the Walk and the length of the Garden.

All theſe Waters come from the River of *Senderu*, by Chanels that divert them three or four Leagues above the City, which having watered and embelliſhed this Garden, run and loſe themſelves in the Fields. Many ſuch Chanels are drawn from this River above the City, for watering the Gardens, which otherwiſe would be barren: For beſides that the Wells could not furniſh a ſufficient quantity of water; their water is not ſo good as that of the River, which is made very fat by the grounds that it runs through. Every day is appointed for giving Water to a certain quarter, and every Garden is taxed to pay thirty, forty, or ſixty *Abaſſis* a year, more or leſs according to its bigneſs, for the water once a week. None of theſe Canals return to the River, but loſe themſelves in the Fields; which makes the River to be much leſſened when it comes to the City, ſo that having run thorough it, at a little diſtance farther, it loſes it ſelf alſo in the Fields.

The care of the *Perſians* for having VVater.

The *Perſians* are ſo carefull to have water for their grounds, that in many places they make Aqueducts under ground, which bring it from a far, nay, and that many Leagues off. They make them almoſt two fathom high, and arch them over with Brick: In making of them they digg at every twenty paces diſtance or thereabouts, and make large holes like wells, in which they go down and ſo carry on the Aqueduct, becauſe they cannot continue in going on ſo far under ground; and theſe Aqueducts coſt a great deal of money.

The fruits of *Hezar-dgerib*.

Although the Garden I have been deſcribing is ſo magnificent, yet you muſt not imagine to find ſuch lovely Graſs-plats and borders of Flowers as are in *Europe*: There you have onely young Fruit-trees in great numbers, with great Plane-Trees, planted in a row, which are the ornament of it; ſo that in fruit-Seaſon it is very pleaſant walking there, and ſince for a little money all are welcom, one may eat as many as he pleaſes. There is plenty alſo of Roſe Buſhes there, and the Gardiners make money of their Roſes. This Garden is the Kings, ſo are one half of thoſe of *Tcheharbag*; the reſt belong to *Chans*, and theſe Gardens are almoſt all of the ſame contrivance; (that's to ſay,) that their beauty conſiſts in long ſtreight walks, and abundance of Fruit-trees, Roſe-buſhes and Plane-Trees, which yield them a conſiderable revenue, and therefore they are well kept; ſo that when I went to the Garden of *Hezard-gerib*, I ſaw a great many People at work in levelling the walks, which had been ſpoilt by the Rain and Snow.

Burying-places.

There is no Burying-place in *Iſpahan*, but they are all without the City, ſo as all over *Perſia* and the Levant.

CHAP. V.

A Continuation of the Obſervations of Iſpahan, *and particularly of the manner of ordinary Buildings.*

Materials for Maſons.

ALL the Houſes of *Iſpahan* are built of Bricks baked in the Sun, dawbed over with Clay mingled with Straw, and then white caſt over with a very fine and white Plaiſter, which they get out of the neighbouring hills, from a ſtone that being burnt, is cruſhed and broken with a great rowler drawn by a Horſe. The charges of building a houſe they commonly divide into three equal parts, one for Brick, another for Plaiſter, and the third for Doors, Windows, and other timber neceſſary for a houſe. However ſomething may be ſaved in the Brick, for out of the very place where the houſe is to be built; Earth may be had for making all the Bricks that are neceſſary, and furniſhing Straw to be mingled with the Earth for the making of them, the reſt will not amount to above an *Abaſſi* and a half the thouſand, but the truth is, it will coſt three times as much in employing them.

The charges of building a Houſe.

In the reſt of *Perſia* the Houſes are onely built of that ſort of Brick, made of Earth wrought with cut Straw and well incorporated, which is afterwards dried in the Sun, and then employed, but the leaſt Rain waſhes them away and diſſolves all. They make alſo tiles which they burn in a Kiln, yet they ſeldom uſe them, but for their Floors and Stair-caſes; ſome, but few, pave their Terraſſes with them. Nevertheleſs it were much more profitable to pave them with Bricks, for being onely of Earth, they muſt be repaired once a year, becauſe of the Rain and Snow, which ſpoil them all; nay and as often as Snow falls, they muſt of neceſſity throw it off aſſoon as they can, elſe it would rot and by its weight bear down the houſes; but ſeeing for all their diligence, they muſt needs with the Snow throw a good deal of Earth alſo from the Terraſſes, which are looſened by it, it would be much ſafer to pave them, becauſe then the Snow might be more eaſily thrown off, and nothing ſpoilt; but it muſt be alſo confeſſed, that the Terraſſes cannot always be paved, becauſe of the uneavenneſs of the Rooms underneath, ſome being higher, and ſome lower, nay and ſome of them having Domes; which make the Terraſſes very irregular, and all crooked and convex in ſeveral places.

The Roofs of Houſes.

Much water at *Iſpahan*.

There is ſo much Water at *Iſpahan*, that one may have a Well dug for three or four *Abaſſis* commonly; and when it is dug they put down in the bottom one or two Pipes of baked or burnt Clay about three or four foot high, and of the ſame Diameter as the Well is, to keep the ground on the ſides from falling in and choaking it up.

The Walls that go round the Terraſſes are all pierced through checker ways, with ſquare holes about four or five inches ſquare, not onely to eaſe the Walls which are onely of Earth, but alſo to let in the Air on all ſides.

The *Perſians* uſe no Cranes in building of their Houſes, but they raiſe high banks of Earth, on which they drag along, what the Crane would lift: Many times they need neither of the two, for all that they employ is light enough. They make their houſes commonly front the North, to receive the freſh Air, and they who can, make them ſeparated and open on all the four ſides. They make their little Vaults very quickly, and in building of them uſe Timber as with us; all theſe Vaults are of brick, ſometimes baked in the Sun, and ſometimes in the Oven or Kiln, according as they'll be at the charges of it. It it is pretty pleaſant to ſee a Maſon at work there, for he calls for what he wants as if he were ſinging, and the Labourers who are always attentive to the tone, ſerve him moſt punctually.

The *Maſons* call for their materials, as if they were ſinging.

In

In *Perſia*, commonly they make the Floors of the Rooms of Joiſts, on which they lay planks, and over them a Mat or *Store* and then a lay of Reeds which they cover with Clay half a foot thick: But they obſerve to mingle Salt with the firſt lay of Earth, that the Worms may not get into the Timber underneath. They who will not be at the charge of boards or planks, put onely in place of Joiſts, pieces of Timber as thick as ones Arm, and over them two Matts and then the Reeds which they cover with Clay, ſalting alſo the firſt lay. Floors. Salt mingled with Clay.

The *Perſians* make their Lime of Stones which they burn as we doe, and when they have taken them out of the Kiln, they break them into ſmall pieces: When they are to uſe it they prepare it in the manner following. They ſweep a place very clean to ſift the Lime in, and when it is ſifted they make it up in a heap ſharp at the top like a Sugar-Loaf; then they ſift Aſhes upon it, and that in almoſt as great a quantity as the lime; that being done, they ſweep the adjoyning place very clean and water it, and over the wet, ſift a very ſlight lay of Aſhes; then with Iron-ſhovels they throw upon it their Lime mingled with Aſhes, working and incorporating them well together: When they have caſt on three or four ſhovel fulls, one of them throws upon it about a quarter of a Bucket full of Water or ſomewhat leſs, and the reſt caſt very faſt upon the wet Lime, other Lime mingled with Aſhes, ſo that they give not the Water time to penetrate through that firſt lime; then they throw on a good deal of water more, and then another quantity of lime and aſhes, and they keep this courſe, untill they have put all the lime which they had mingled with Aſhes into a heap; and the water they throw upon it is ſo little in regard of the quantity of that matter, that it ſcarcely appears to be wet. After this, they ſweep a neighbouring place, and having watered, and then covered it with a few Aſhes as before, they turn over again the mixture that they may well mingle and incorporate the Aſhes with the lime; and ſo turn it over from one ſide to another ſeveral times, (that's to ſay) nine or ten times. The way of preparing Lime.

But it is to be obſerved that after the firſt time, they pour no more water upon the mixture; but onely from time to time lightly ſprinkle with the hand the outſide of the heap, to keep it a little humid without appearing to be wet; but every time they caſt the heap from one ſide to another, they are ſure firſt to ſweep the place, water it, and then to ſcatter a few Aſhes upon the ſame, and then with their Iron-ſhovels they turn the heap. I wondered to ſee theſe People when they prepared their lime, that they were not afraid to burn their feet going bare footed upon that Stuff, nor yet to wrong themſelves by receiving into their Mouth and Noſe, the duſt of the lime when they ſifted it.

When they have thus well mingled the Aſhes with the lime, they divide the Stuff into ſeveral heaps, which they ſpread a little, giving to each about four foot of Diameter, and one foot in thickneſs: After that, four of them ſtand round the heap, and beat the Stuff with ſticks ſomewhat crooked, about two foot and a half long, the handle they hold them by being two fingers thick with a little round knob at the end, to keep them from ſlipping through their hands, then they grow greater and greater till about the middle where they are as big as ones Arm, and round ſo far; and from that place where they bend and make an obtuſe Angle with the other half, they grow thicker and thicker according as they come nearer the end, and are round on the concave ſide, but flat on the convex, and about the end are about ſix fingers broad: Theſe Clubs are of Aſh. They beat this Stuff with one hand two and two over againſt one another, ſinging *Ya allah*, *Ya allah*, and other attributes of God, and keeping time to this tune, which ſeems to be eſſential to the trade, they beat as our Threſhers do ſometimes in one place, ſometimes in another, ſtooping at every blow, and nothing but the flat ſide of the Club hits the matter. They beat every heap ſo about half an hour without intermiſſion; and then go to another which they beat as much, and continue this exerciſe almoſt an hour without reſting, onely now and then ſhifting their hand; after this, they take breath a little for the ſpace of half a quarter of an hour or leſs, and then fall to their buſineſs again. In this manner they beat every heap four or five times, and every time they leave it, it is all reduced to the thickneſs of about half a foot

foot in the middle, falling thinner towards the edges; and then one of the men takes a ſpade wherewith he breaks the Lumps, and turns it all up again into a heap: cooling it with a little water that he throws upon it with his hands. When every heap is ſufficiently beaten they ſpread it well, ſo that it be alike thick in all places, and a little hollow in the middle, then they ſtrow chopt Straw upon it, ſuch as they give to Horſes; they'll ſpread upon a heap of lime about a ſack full, ſuch as they give their Horſes provender in, ſo that the lime is all covered over with it; with that, they pour into the middle of it about four Buckets of water, and mingle all together ſtirring it well with their ſhovels, that the materials may be well incorporated; and when all is reduced into a kind of ſoft morter, they fall a beating it a new, ſometimes with their ſhovels, and ſometimes with the end of their Clubs: Then they open it again in the middle making a round hole a good foot and a half wide, ſo that it looks like a Well raiſed a good foot above ground; they fill this hole with water, pouring in about two Buckets full, and ſo leave it, after they have ſmoothed the outſide with the back of their ſhovels, ſo that it looks poliſhed and of a blewiſh colour, (that's to ſay) like blew Fullers-Earth or Clay to take out greaſe and ſpots with; theſe holes are always kept full of water, till they be ready to uſe the Stuff. When they are to uſe it, they work it with a great deal of water, and mingle therewith about half the quantity of Straw that was employed in the firſt working of it; then they beat it well with ſhovels and leavers, pouring on ſo much water, that it is reduced almoſt into a liquid running mud. I have ſeen it ſo employed for covering a great pent-houſe, which was made of ſticks or laths laid croſs-ways, and two *Stores* over them, upon which they ſpread a very thin lay of this lime, ſmoothing it with the Trowel: Then they put upon this lay, three fingers thick of Earth mingled with Straw and wrought into a morter. In this which I ſaw prepared, there were four and twenty Aſs loads, and four men prepared it: They were near eleven hours about it, and made it up into five Wells or Heaps, which remained ſo for two days before they were uſed. The greateſt uſe they make of this lime mingled with Aſhes and Straw, is for Fiſh-ponds, Baſons of Fountains, and other things that are to hold water. When that Stuff is well made it laſts above thirty years, and is harder than Stone.

Lime for fiſh Ponds, Baſons and Fountains.

In whitening of their Walls they uſe no lime, but make uſe of a white Earth which is in ſmall pieces like plaiſter, and immediately diſſolves in water: This Earth they call *Ghilſefid*, (that's to ſay,) white Earth; they dig it out of certain Pits or Quarries, of which there are many about *Iſpahan*. As to their morter it is uſually made of plaiſter, earth and chopped ſtraw, all well wrought and incorporated together. At *Schiras*, to ſpare the charges of *Ghilſefid* they ſometimes make uſe of plaiſter for whitening their Walls, but they have not that bright whiteneſs which *Ghilſefid* giveth. They caſt their Walls pretty often alſo with a mixture made of Plaiſter and Earth which they call *Zerdghil*, (that's to ſay,) yellow Earth, though in reality, it be not yellow, but rather of a Musk or Cinnamon colour; they get it on the River-ſide, and work it in a great Earthen Veſſel, but they put ſo little earth in proportion to water, that it remains liquid like muddy water, or at moſt like ſtrained Juice, and it is altogether of the Colour of that Earth; they make uſe of it to work the Plaiſter in another Earthen Veſſel, where they mingle this water with plaiſter, in ſuch a quantity, that it be reduced to the thickneſs of morter, which retains the colour of that Earth: With this mixture they caſt their Walls, which at firſt look all greyiſh, but according as they dry they grow ſo white, that when they are fully dry, they ſeem almoſt, as if they were plaiſtered over with pure plaiſter. This mixture is uſed not onely for ſaving of plaiſter, but alſo becauſe it holds better than plaiſter alone, and (in my opinion) looks as well.

Ghilſefid.

The making of Morter.

Zerdghil.

For making of Terraſſes, they lay, (as I have ſaid) upon the *Stores* and reeds almoſt half a foot thick of Earth, but which ſinks ſo far leſs being trampled and tread upon; when it is well dried in the Air, they lay on more Earth mingled with a like quantity of Straw, which they work well together, ſtirring it often that they may better incorporate the Straw with the Earth: And when that is well mixt, and reduced to the conſiſtence of kennel-dirt, they trample it a long while with their feet, and ſpread it very even all over. This

The way of making Terraſſes.

ſecond

ſecond lay is commonly about half a foot thick alſo; but being dry is hardly half ſo thick; when it is dry, they lay on a third lay like the former, ſo that all being dry, it may be about a foot thick. All this is held up by a range of broad burnt Bricks or Tiles which is laid all round the Terraſs, five or ſix high, and level with the Earth; in ſome places they make a little ſhelving, that the rain-Water may run off into wooden Spouts which jet out for conveying it away. In this manner I ſaw two Terraſſes made, which had in ſurface each about a fathom and a half ſquare; when they laid on the ſecond lay, two men wrought at each about an hours time, ſtirring the Earth with ſhovels, and incorporating it with the Straw, whilſt another man coutinually poured water upon it; the laſt lay requires the ſame labour and pains.

An invention for having the freſh Air.

At *Schiras*, *Lar*, and in other hot Countries, they have upon the tops of their Houſes an invention for catching the freſh Air: It is a Wall one or two fathom high, and about the ſame breadth, to which at the intervals of about three foot, other Walls about three foot broad and as high as the great Wall, joyn in right Angles; there are ſeveral of ſuch on each ſide of the great Wall, and all together ſupport a Roof that covers them: The effect of this is, that from whatſoever corner the Wind blows, it is ſtraitned betwixt three Walls, and the Roof over head, and ſo eaſily deſcends into the houſe below, by a hole that is made for it.

CHAP. VI.

A Sequel of the Obſervations of Iſpahan.

Of ARTS.

Artiſts of *Perſia*.

LET us go on in ſpeaking of Arts and Trades, ſince we are inſenſibly engaged in it. The Artiſts in *Perſia*, and all over the Levant, uſe their Feet in working as much as their hands; for their Feet ſerve them for a Loom, hold faſt, and ſeveral other Inſtruments. Every Company of crafts men pays the King a certain Summ of Money, which is raiſed upon all the Artiſts of the ſeveral Trades, every one of them being aſſeſſed according to his incomes. They have no Loom for turning, (as we have,) but put that which they have a mind to turn upon a Pivot or Spindle, and wrap about it a thong of Leather, leaving two ends: A Boy holds the two ends of this ſtrap, and pulls towards him, ſometimes the one and ſometimes the other, and in that faſhion makes the piece to turn, whilſt the other labours, whereas with us a ſingle Perſon does all. Nor are the Wimbles of Carpenters and Joyners ſo convenient as with us neither: They have a long Iron as thick as two of our Wimbles, but ſquare, and flat at the end like a ſlice or *Spatula*, yet drawing into a point, with a ſide and edge which way ſoever they turn it: This Iron is in a wooden handle, about a foot long, and above an inch thick, with a weight of lead on the top; with that they have a ſtick, with a ſtrap of Leather, like a bow, but very ſlack; they turn the ſtrap of this bow once about the handle of the Wimble, and then leaning the left hand upon the head of the handle, and pulling to and fro the bow with the right hand, they turn the Wimble.

An impoſition upon the companies of tradeſmen.

The way of turning wood.

The uſe of the wimble.

Varniſh.

They have a moſt excellent Varniſh for Painters; it is made of *Sandarack* and lintſeed Oyl, which they mingle together, and reduce all into the conſiſtence of an Unguent; when they would make uſe of it, they diſſolve it with the Oyl of *Naphta*, but for want of the Oyl of *Naphta*, one may uſe the Spirit of Wine many times rectified.

Scheriſchoum inſtead of Glew.

They have a Glew that holds as well as ſtrong white Glew, and the Shoemakers and other Artiſans make uſe of no other: It is a root they call *Scheriſchoum* which they grind like corn betwixt Stones; when it is ground it looks like Saw duſt

foot in the middle, falling thinner towards the edges; and then one of the men takes a ſpade wherewith he breaks the Lumps, and turns it all up again into a heap: cooling it with a little water that he throws upon it with his hands. When every heap is ſufficiently beaten they ſpread it well, ſo that it be alike thick in all places, and a little hollow in the middle, then they ſtrow chopt Straw upon it, ſuch as they give to Horſes; they'll ſpread upon a heap of lime about a ſack full, ſuch as they give their Horſes provender in, ſo that the lime is all covered over with it; with that, they pour into the middle of it about four Buckets of water, and mingle all together ſtirring it well with their ſhovels, that the materials may be well incorporated; and when all is reduced into a kind of ſoft morter, they fall a beating it a new, ſometimes with their ſhovels, and ſometimes with the end of their Clubs: Then they open it again in the middle making a round hole a good foot and a half wide, ſo that it looks like a Well raiſed a good foot above ground; they fill this hole with water, pouring in about two Buckets full, and ſo leave it, after they have ſmoothed the outſide with the back of their ſhovels, ſo that it looks poliſhed and of a blewiſh colour, (that's to ſay) like blew Fullers-Earth or Clay to take out greaſe and ſpots with; theſe holes are always kept full of water, till they be ready to uſe the Stuff. When they are to uſe it, they work it with a great deal of water, and mingle therewith about half the quantity of Straw that was employed in the firſt working of it; then they beat it well with ſhovels and leavers, pouring on ſo much water, that it is reduced almoſt into a liquid running mud. I have ſeen it ſo employed for covering a great pent-houſe, which was made of ſticks or laths laid croſs-ways, and two *Stores* over them, upon which they ſpread a very thin lay of this lime, ſmoothing it with the Trowel: Then they put upon this lay, three fingers thick of Earth mingled with Straw and wrought into a morter. In this which I ſaw prepared, there were four and twenty Aſs loads, and four men prepared it: They were near eleven hours about it, and made it up into five Wells or Heaps, which remained ſo for two days before they were uſed. The greateſt uſe they make of this lime mingled with Aſhes and Straw, is for Fiſh-ponds, Baſons of Fountains, and other things that are to hold water. When that Stuff is well made it laſts above thirty years, and is harder than Stone.

Lime for fiſh Ponds, Baſons and Fountains.

In whitening of their Walls they uſe no lime, but make uſe of a white Earth which is in ſmall pieces like plaiſter, and immediately diſſolves in water: This Earth they call *Ghilſefid*, (that's to ſay,) white Earth; they dig it out of certain Pits or Quarries, of which there are many about *Iſpahan*. As to their morter it is uſually made of plaiſter, earth and chopped ſtraw, all well wrought and incorporated together. At *Schiras*, to ſpare the charges of *Ghilſefid* they ſometimes make uſe of plaiſter for whitening their Walls, but they have not that bright whiteneſs which *Ghilſefid* giveth. They caſt their Walls pretty often alſo with a mixture made of Plaiſter and Earth which they call *Zerdghil*, (that's to ſay,) yellow Earth, though in reality, it be not yellow, but rather of a Musk or Cinnamon colour; they get it on the River-ſide, and work it in a great Earthen Veſſel, but they put ſo little earth in proportion to water, that it remains liquid like muddy water, or at moſt like ſtrained Juice, and it is altogether of the Colour of that Earth; they make uſe of it to work the Plaiſter in another Earthen Veſſel, where they mingle this water with plaiſter, in ſuch a quantity, that it be reduced to the thickneſs of morter, which retains the colour of that Earth: With this mixture they caſt their Walls, which at firſt look all greyiſh, but according as they dry they grow ſo white, that when they are fully dry, they ſeem almoſt, as if they were plaiſtered over with pure plaiſter. This mixture is uſed not onely for ſaving of plaiſter, but alſo becauſe it holds better than plaiſter alone, and (in my opinion) looks as well.

Ghilſefid.

The making of Morter.

Zerdghil.

For making of Terraſſes, they lay, (as I have ſaid) upon the *Stores* and reeds almoſt half a foot thick of Earth, but which ſinks to far leſs being trampled and tread upon; when it is well dried in the Air, they lay on more Earth mingled with a like quantity of Straw, which they work well together, ſtirring it often that they may better incorporate the Straw with the Earth: And when that is well mixt, and reduced to the conſiſtence of kennel-dirt, they trample it a long while with their feet, and ſpread it very even all over. This

The way of making Terraſſes.

ſecond

ſecond lay is commonly about half a foot thick alſo; but being dry is hardly half ſo thick; when it is dry, they lay on a third lay like the former, ſo that all being dry, it may be about a foot thick. All this is held up by a range of broad burnt Bricks or Tiles which is laid all round the Terraſs, five or ſix high, and level with the Earth; in ſome places they make a little ſhelving, that the rain-Water may run off into wooden Spouts which jet out for conveying it away. In this manner I ſaw two Terraſſes made, which had in ſurface each about a fathom and a half ſquare; when they laid on the ſecond lay, two men wrought at each about an hours time, ſtirring the Earth with ſhovels, and incorporating it with the Straw, whilſt another man coutinually poured water upon it; the laſt lay requires the ſame labour and pains.

An invention for having the freſh Air.

At *Schiras*, *Lar*, and in other hot Countries, they have upon the tops of their Houſes an invention for catching the freſh Air: It is a Wall one or two fathom high, and about the ſame breadth, to which at the intervals of about three foot, other Walls about three foot broad and as high as the great Wall, joyn in right Angles; there are ſeveral of ſuch on each ſide of the great Wall, and all together ſupport a Roof that covers them: The effect of this is, that from whatſoever corner the Wind blows, it is ſtraitned betwixt three Walls, and the Roof over head, and ſo eaſily deſcends into the houſe below, by a hole that is made for it.

CHAP. VI.

A Sequel of the Obſervations of Iſpahan.

Of ARTS.

Artiſts of *Perſia*.

LET us go on in ſpeaking of Arts and Trades, ſince we are inſenſibly engaged in it. The Artiſts in *Perſia*, and all over the Levant, uſe their Feet in working as much as their hands; for their Feet ſerve them for a Loom, hold faſt, and ſeveral other Inſtruments. Every Company of crafts men pays the King a certain Summ of Money, which is raiſed upon all the Artiſts of the ſeveral Trades, every one of them being aſſeſſed according to his incomes. They have no Loom for turning, (as we have,) but put that which they have a mind to turn upon a Pivot or Spindle, and wrap about it a thong of Leather, leaving two ends: A Boy holds the two ends of this ſtrap, and pulls towards him, ſometimes the one and ſometimes the other, and in that faſhion makes the piece to turn, whilſt the other labours, whereas with us a ſingle Perſon does all. Nor are the Wimbles of Carpenters and Joyners ſo convenient as with us neither: They have a long Iron as thick as two of our Wimbles, but ſquare, and flat at the end like a ſlice or *Spatula*, yet drawing into a point, with a ſide and edge which way ſoever they turn it: This Iron is in a wooden handle, about a foot long, and above an inch thick, with a weight of lead on the top; with that they have a ſtick, with a ſtrap of Leather, like a bow, but very ſlack; they turn the ſtrap of this bow once about the handle of the Wimble, and then leaning the left hand upon the head of the handle, and pulling to and fro the bow with the right hand, they turn the Wimble.

An impoſition upon the companies of tradeſmen.

The way of turning wood.

The uſe of the wimble.

They have a moſt excellent Varniſh for Painters; it is made of *Sandarack* and lintſeed Oyl, which they mingle together, and reduce all into the conſiſtence of an Unguent; when they would make uſe of it, they diſſolve it with the Oyl of *Naphta*, but for want of the Oyl of *Naphta*, one may uſe the Spirit of Wine many times rectified.

Varniſh.

They have a Glew that holds as well as ſtrong white Glew, and the Shoemakers and other Artiſans make uſe of no other: It is a root they call *Scherifchoun* which they grind like corn betwixt Stones; when it is ground it looks like Saw duſt

Scherifchoun inſtead of Glew.

Saw-duſt; they ſteep this powder in water, and make uſe of it in glewing any thing.

Soap. In *Perſia* they make ſoap of greaſe or tallow inſtead of Oyl, and that makes it to have a bad ſcent, and with the leaſt ſweating to breed lice in their Linnen.

Raſors. The Raſors they make, have a very thick back, and are very heavy.

Phyſicians. There are many Phyſicians in *Perſia*, and amongſt them ſome skilfull men. When they have viſited their Patient, they write their Bills upon a little bit of Paper which they give to a Woman, who goes to a drugiſts and buys all the ingredients, which ſhe prepares for a Medicine; for all over *Perſia* the Women prepare the Medicines. Their moſt uſual Medicine for a Feaver, are the cold Seeds which they peel and put into water, giving the Patient the whole preſently to be drank down. They make great uſe of *China* in ſeveral diſtempers. They put it in infuſion in Brandy, and for fifteen days ſet it in the Sun, they take it for the ſpace of a Month, obſerving in the mean time a good diet, and eſpecially not to eat any thing that has Salt in it, to abſtain from Wine and Women, and not to ſtir abroad out of ones Chamber; but they uſe not that Medicine in the Summer-time.

Remedy for a Feaver.

China.

Bloud-letting. They let bloud too, and are very dextrous at it; I ſpeak by experience, they tye a ligature of leather very ſtreight about the Arm, and then without rubbing or looking much on the place, they take their Lance, which is very broad and in a handle like a Raſor, and prick very skilfully, but they draw a great quantity of bloud when they are let alone.

In this Countrey of *Perſia*, as well as in *Turkey*, they whiten, or if you will, tinn, braſs and copper otherwiſe than with us. The Workmen make uſe of Salt Armoniack, which they ſet over the fire with a little water to purifie and take the greaſe from it; there they leave it till the humidity be evaporated, ſo that it be all reduced into a white Powder: Then they waſh the Veſſel they are to tinn, very clean, with * grey Saltwort which they have boiled in it; after that a Boy ſetting the Veſſel upon the ground, puts ſand into it, and putting his two feet thereon, turns to and again, untill the Veſſel be well ſcoured, and no greaſe remain: Then the Maſter takes it, and ſetting it upon a clear coal fire with the Mouth downwards, leaves it there till it be almoſt red; when it is ſo, he takes hold on it with a pair of Pinſers, and with the other hand takes a parcel of Cotton, with which he takes a little Salt Armoniack, and therewith rubs the Veſſel very well; then he preſſes a piece of tin on it, which being a little melted, he takes a ſmall portion of Salt Armoniack on his Cotton again, and applying it upon the melted tinn, he therewith rubs the Veſſel, untill it be all tinned over, and ſo ſoon as he hath done that, he throws it into cold water. This they do ſo faſt, that in half an hours time they'll tinn five or ſix Skillets, and that coſts but very little; nay thoſe that have ſtore of veſſels, ſend for them to their houſes, and they bring their ſhops along with them, which conſiſts in a few coals, a little Saltwort, a pair of bellows, the horn of an Ox full of Salt Armoniack, and ſome ſmall pieces of Tinn: They work in any place they would have them, whether in the Court, Gardens, or any where elſe, without any need of a Chimney, for they make their fire by a ſtone, againſt which they lean their Veſſel, that it may not put out the fire when it is ſet upon it; they cover the noſe of their bellows with a little Earth made over it arch-ways, and ſo their ſhop is prepared and in readineſs.

* *Soudegriſe.*

CHAP.

CHAP. VII.

The Continuation of the Obſervations of Iſpahan.

Of Moneys, Weights and Meaſures.

SInce it happens often in the ſequel of this diſcourſe, that when I am to ſpeak of things, I make uſe of the terms uſed in the Countrey, without explaining them, for avoiding of prolixity; I have thought fit to do it in a Chapter by it ſelf, where the Reader may be ſatisfied when he has a mind. I ſhall onely ſpeak here of moneys that are current in *Perſia*, and eſpecially of the pieces of the Countrey. The *Piaſtres* are commonly worth there thirteen *Schais*, and when they are full weight they are worth thirteen *Schais* and a *Biſti*; the *Biſti* conſiſts of four *Casbeghis*, of which ten make a *Schai*. The moſt current money are the *Abaſſis*, *Mahmoudis*, *Chais* and *Casbeghis*. The *Abaſſi* is of the value of four *Schais*, which make about eighteen *Sols* of our money, and the *Mahmoudi* contains two *Schais*, which are nine *Sols*; the *Schai* is worth about four *Sols* and a half, and the *Casbeghi* five *Deniers* and a half or ſomewhat leſs. The *Toman* is worth fifteen *Piaſtres*, or fifty *Abaſſis*: The *Boquelle* is worth three *Abaſſis* or twelve *Schais*. They have great pieces of ſilver of the value of five *Schais*, and weigh two *Medicals*. The *Mahmoudi* is alſo called *Yuz-Alton*, (which is as much as to ſay) an hundred *Altons*; and nevertheleſs that word *Alton* which ſignifies *Gold*, is commonly taken for a *Chequin*; but in a *Mahmoudi*, it is taken for the value of a *Denier*, and in the ſame manner five *Abaſſis* are alſo called *Min-Alton* or *Bing-alton*, which ſignifies a thouſand *Alton*, but I could not learn of any a ſatisfactory reaſon for that laſt ſignification. Moneys and Weights of *Perſia*.

Seeing the *Abaſſis* are the pieces that are moſt current in *Perſia*, it is fit one ſhould know that it is the beſt money in the World. They are of the fineſt ſilver, and the Officers of the Mint dare not coyn one ſingle piece, until they have firſt refined the *Piaſtres* and other pieces of ſilver, that are appointed for the making of *Abaſſis*: They are ſtamped (as all the reſt of their money) with the hammer, and not milled, and there is ſo great equality in their weight, that in great payments, they are weighed after this manner. They put five and twenty *Abaſſis*, in one ſcale of the balance, and as many in the other, and if the one weigh more or leſs than the other, they conclude for a certain that there are ſome falſe *Abaſſis* amongſt them, and fail not to examine them; in which they are never out, for each Scale ought moſt exactly to weigh alike. They then put the five and twenty of the one Scale into the other, which by that means contains fifty, and that number makes the *Toman*; afterward they count no more of the money, but onely filling up the empty Scale of the Balance, until it weigh as much as the other wherein the *Toman* is counted, and when they find that both ſides weigh not alike, they examine the pieces.

The *Man* of *Iſpahan* is a weight of twelve pounds. The Man.

In Geometry the *Perſians* make uſe of a certain Meaſure, which they call the *Farſange*, and is as much as three Miles; the Mile contains four thouſand Cubits, the Cubit four and twenty Fingers, and the finger ſix Barley Corns laid ſide-ways; this account I had out of a *Perſian* Book of Geography. I have meaſured ſix Barley Corns with a pair of Compaſſes, and found that eight times that Meaſure of ſix Barley Corns, laid by one another ſideways make eight common Inches: So that the four and twenty Fingers will make eighteen Inches, or a common Foot and a half, which is exactly a Cubit, and ſo the Mile will be ſix thouſand common Feet, which make four thouſand Cubits. Farſange. The Mile.

The Geographers degree.

The ſame *Perſian* Geography, makes the Degree to be two and twenty *Farſanges*, or *Paraſanges*, and a ſeventh Part: I think I have ſaid elſewhere that a *Farſange* or *Paraſange* makes a French League.

CHAP. VIII.

The Continuation of the Obſervations of Iſpahan.

Of the Nature of the *Perſians*.

The language of the Court.

AT the Court of *Perſia*, they ſpeak nothing but *Turkiſh*, but a Dialect of *Turkiſh* ſo different from what is ſpoken at *Conſtantinople*, that (one may ſay,) it is a quite different Language. The reaſon why they ſpeak *Turkiſh* there and not *Perſian*, is not onely becauſe the *Turkiſh* Language hath been introduced by the different Powers of *Turks* and *Tartars*, who conquered *Perſia*; but alſo becauſe that Language (which commonly none ſpeak but thoſe that belong to the Court,) diſtinguiſhes them from the reſt of the People, and gives them a certain Pre-eminence and Authority which they affect to have on all occaſions, as being extremely vain glorious and proud. This gives us an opportunity to ſay ſomewhat of the Nature of the *Perſians*.

The nature of the *Perſians*.

The *Perſians* are vain and voluptuous.

By what I could find in them, it may be confidently ſaid, that they are extremely vain, and much given to Luxury, which puts them to vaſt expences, not onely in Apparel and Furniture, but alſo in Servants whom they entertain in great Numbers; and in their Table too, which (according to their Power,) they fill with Diverſity of Diſhes. In the Countrey they carry about with them an infinite deal of baggage, becauſe they will have all their Conveniencies as if they were in the City; and their Tents are not inferiour in magnificence to the Tents of any other Nations, which makes moſt of them to be beggarly, poor and deſtitute of Money.

Perſons of Quality lead a very idle Life in *Perſia*; in the Morning they come to Court, but at Noon return home, where they ſpend the reſt of the day in ſmoaking Tobacco: If they pay a Viſit to any of their Friends, all their Exerciſe is, ſmoaking of Tobacco, and that is the greateſt part of their Converſation. They take their Tobacco in a pretty ſingular manner; they draw the Smoak of it through Water, by means of a large Veſſel full of Water which they hold betwixt the bowl and end of the Pipe, through which the Smoak paſſes; that Veſſel is commonly of glaſs; when they go a viſiting, they fail not to have their Veſſel and Pipe carried along with them: They play there alſo at Draughts and Cheſs; wherein the *Armenians* imitate them much.

The *Perſians* are Mathematicians, and Phyloſophers.

There are a great many in *Perſia*, who underſtand the Mathematicks, and they are generally curious of Sciences. They have all the Parts of Philoſophy and Mathematicks, and there have been good Authors of that Nation who have written of them, as well as of Ethicks and Morality. But with theſe laudable Curioſities, they are ſomewhat importune and uneaſie, for their Curioſity is in ſome manner inſupportable; they ſtop at the meaneſt thing, to do that which they call *Tamacha*, (that's to ſay,) to conſider and admire it, and if they perceive that you have any little knack, they take a pretext from that to examine all you have.

Not hating the Figures of Animals.

They make *Aſtrolabes* very well; and have not that averſion which the *Turks* have to the figures of Animals; on the contrary they commonly uſe them upon their Works, both of painting, carving and ſculpture; but their Pictures for the moſt part are as laſcivious and obſcene as can be imagined; and indeed, they (as well as the *Turks*,) are much addicted to impurity, and eſpecially to that abominable Crime, which in *France* is puniſhed by fire.

They are laſcivious.

They

They are ſubject to quarrelling and fighting, which happens pretty often amongſt them, and then they bang one another ſoundly with Cudgels, contrary to the *Turks*, who muſt ſtand a tryal for a cuff of the hand, but in *Perſia*, if there be no bloud ſpilt, there is no danger. When a man hath killed another, the next of Kin or the Widow of the party deceaſed, demands her Husband's bloud, then the Murderer endeavours to compound with the parties for money, but if they will not, (which happens often enough,) the Criminal is to be deliver'd over tied and bound into the hands of the Proſecutor, who may do with him what he pleaſes: Commonly he makes him ſuffer a great deal of torment, before he put him to death, eſpecially when he falls into the hands of a Woman, but becauſe by delivering up in this manner (the Malefactor into the hands of the Proſecutor,) there is nothing for the Judges to do, they always endeavour what lies in their power, to compound the buſineſs for money, of which they take a good ſhare. There are a great many that compound willingly, but the *Perſians* are naturally ſo revengefull, that notwithſtanding their Agreements, the Relations of the party deceaſed, leave not off ſeeking for occaſion of revenging him, and are not content untill they have accompliſhed it, thinking that their honour is concerned ſo to do.

A Maleſactor that hath killed another man is delivered up to the Proſecutor.

Perſian Women cruel.

The *Perſians* revengefull.

In the adminiſtration of Juſtice, avarice reigns in *Perſia* as well as in *Turky*, and all the World over; and therefore there is nothing to be done without preſents. If any man hath been robbed, he makes his complaint to the *Deroga*, who is as the *Sous-baſha* in *Turky*; the *Deroga* ſends abroad his men, cauſes thoſe he ſuſpects to be apprehended, and to make them confeſs the Robbery, puts them to the rack: The thing robbed being found again, he takes a tenth, and ſometimes a ſixth part; he takes nothing from the *Francks*, but they make him a preſent, and commonly he ſhews them ſome trick, and chouces them of all. To conclude, the Servants and meaner ſort of People in *Perſia*, are much given to robbing and thieving.

Nothing without preſents.

The *Deroga* takes nothing from the *Francks*.

CHAP. IX.

The Continuation of the Obſervations of Iſpahan.

Of HABITS.

SInce we have ſaid that the *Perſians* are at great expences in Apparel, let us now ſee of what faſhion and ſtuff their Cloaths are, which are commonly very neat. Their ſhirt is of Calico, for there is no linnen-Cloath in *Perſia* nor the *Indies*. This Cloath is ſeldom of pure white, but commonly of divers Colours: Their ſhirts have no necks but onely a hem like Womens Smocks; it has a ſlit above as ours have, yet not before, but on the right ſide, and it is tyed upon the right ſhoulder with a ſtring on each ſide; it his ſlit on the ſides below as ours are. Their drawers are like thoſe of the *Turks*, and reach down to the heels. They wear a Waſte-coat quilted with Cotton and ſet thick with Oilet-holes that comes down to the middle of their thigh; that Waſte-coat is of white Cotton-Cloath, or of Cloath painted with Flowers and Birds, and they call it *Arcalick*. Over that they have a Veſt which they call *Caba*, made commonly of very fine Cotton-Cloath, dyed red, yellow, green, or of any other Colour according to their fancy, and ſo ſleeked, that it ſeems to be Satin; this Veſt is quilted and ſet thick with oilet-holes, and reaches down to the Calf of the Leg; it is cut very round before, ſo that the right ſide of it reaches over the Stomack, and is tied with ſtrings under the left Arm, the left ſide flapping over it and faſtened with four ſtrings on the right ſide, with one hanging looſe over the reſt; and ſo they have the Stomack well covered and cloſe girt; for it ſits very well and is very ſtreight to the

Perſian Cloaths.

The Shirt.

Drawers.

Waſte-coat. *Arcalick.*

Caba.

Girdle; and from the Girdle downward it grows wider and wider, ſo that it looks like a Bell below, ſtanding out round as if it had a ring of Iron in it, and that becauſe of the Cotton it is ſtuffed with. The ſleeves ſit cloſe to the Arm, but are much longer, and therefore they pleat them that they may not hang over the Wriſts: Many have them cloſe at the Wriſt and without a Button; but ſuch as would be more at their eaſe uſe Buttons, and at preſent, many both *Perſians* and *Armenians*, make uſe of this convenience which they have learnt from the *Francks*; and indeed, by that means the ſleeve is faſtened cloſe at the Wriſt, and hinders the Wind from getting in. Theſe *Cabas* commonly are of Cloath painted with one Colour onely, Perſons of Quality wear them alſo many times of Satin or *Zerbaft*, which is the *Brocart* of *Perſia*, and in the Summer many have them of *Aladgia*, and not quilted. This Veſt is girt with two Girdles, of which the firſt, which is the broadeſt and longeſt, is a kind of ſtuff made purpoſely in form of *Brocart*, ſome of Silk with Gold, and others onely of Silk, but Perſons of Quality have them always with Gold: They double it into many plies, till it be but four or five Fingers broad, and they bring it three or four times about their Body. The other is ſhorter and narrower, and is commonly of Goats or Camels hair, and onely of one Colour; they fold it till it be no more but three Fingers broad at moſt, and it is put over the other, ſo that it covers but part of its breadth; and therefore it goes but twice round the Body, ſo that both are ſeen.

The Girdle of the Veſt.

Over the *Caba* they put a *Juſt a Cor* of Cloath, which in the Summer-time wants ſleeves and fur, and reaches down onely to the middle of the Thigh; they call that Garment *Courdy*: In the Spring and Autumn it is furred; but in Winter they make it with cloſe ſleeves, and ſo long that it reaches down to the Calf of the Leg, and they call it *Cadebis*: It is not buttoned before, though it hath commonly ſix long buttons on the one ſide, and as many loops of the ſame faſhion on the other, but that is onely for ornament, and the *Courdis* have none. This *Juſt a cor* is in the Winter commonly lined with Fur; the richer ſort do it with Sable, the meaner content themſelves with Lamb-skin, which is very pretty; for the Wool of it is long, finer than the ſofteſt hair, and all full of rings and curles no bigger than Spangles: They line their *Courdis* with another ſort, that has ſhort wool, but rings in the ſame manner; round the Neck on the outſide, they put upon the ſtuff an ornament ſix fingers broad, that comes down a foot length on each ſide. Theſe Lamb-skins come from about *Yezd* and *Kerman*, at leaſt the firſt ſort, for theſe that have the ſhort wool come from about *Schiras*. Their ſtockings are of Cloath very wide and all alike big; they reach up to the Knee, and are tied under it.

Courdy a cloſe bodied Coat.

Cadebis.

Lamb-skin.

Stockings.

Their ſhoes are much like womens ſlippers; the heel is above two Inches high, and no thicker than the heels of womens ſhoes, and on them they put a little piece of Iron; theſe ſhoes are peaked, made commonly of Chagrine, and are moſt uſually of green Colour, (for any body may wear it in *Perſia*) or elſe Carnation: The ſhoes are worn ſo ſhort, that all the heel almoſt hangs out, and that the ſtockings may not thereby be worn out, they ſew a piece of red Leather to the heel of the ſtocking; nevertheleſs, theſe ſhoes or ſlippers ſtick cloſe to the foot.

The *Perſians* cover their head with a little calot or ſtuff, over which they wreath a turban of white Cloath, and over that Cloath, a Turban ſtreaked with ſeveral Colours, which hath ſo many caſts round, that it appears very big, and they put Cloath under it onely to make it the bigger. All, (whether they be Chriſtians or Mahometans) wear theſe Turbans of what Colour they pleaſe, but always ſtreaked with ſeveral Colours, and ſo men are not diſtinguiſhed by their Turbans, as in *Turky*, unleſs it be the *Moullas* who alone wear them white. The rich have them embroadered with Gold and Silver, ſo that one of theſe Turbans coſt ſeveral *Tomans*: The meaner ſort of People wear long and ſharp pointed Caps of white Felt, with a little ſlit before and behind like Engliſh Caps, and turn inſide out in the ſame manner, and many time they put a ſorry Turban about this Cap. Within doors they wear no turbans, but onely long pointed Caps, lined with Lamb-skin.

Head-attire.

Turban.

Caps.

After

After all, they are very exact, in having all the pieces of their attire of different Colours: For example, the *Caba* of one Colour, the *Juſt a cor* of another, the ſtockings of another, and the ſhoes of another. Every piece of Apparel of different Colours.

The *Perſian* Apparel ſeemed to me to be more gay than that of the *Turks*, but it is more clutterly and leſs commodious. With a *Turkiſh* Habit one is immediately dreſſed, whereas in this, there muſt always be a Servant ready to tye the ſtrings of the *Caba*: and therefore the moſt part tye but one of them, and leave the reſt hanging. *Turkiſh* habit more commodious than the *Perſian*.

The *Perſian* Habit is likewiſe dearer, and nevertheleſs they often change Cloaths; whereas the *Turks* wear theirs ſeveral years, and the *Perſians* no longer than they find a ſpot upon them. To the end they may be always neat, they ſtrip themſelves aſſoon as they come home, and change a *Caba* every day, and at ſix Months end take one of thoſe *Cabas* that they have worn already, which is thought to be new, becauſe men do not remember they have ſeen it before; they value a man for his neatneſs and good Cloaths. The *Perſians* neat.

They wear rings on their Fingers ſet with precious Stones; but, (what ſeems to me to be very odd,) the men, even the King himſelf, wear no Gold rings upon their Fingers, but onely Silver, and none but Women wear Gold rings, the men imagining that they are concerned in honour not to wear them: I know not what reaſon they have for it, and they themſelves can give no good one. The *Perſians* rings.

All, both high and low, rub their hands and feet with *Hanna*, and chiefly in Winter; they ſay that it is not ſo much for ornament, but becauſe it prevents the Chaps which are commoly cauſed by the cold; and for that effect, they work the *Hanna* in water to the conſiſtence of morter that is ſomewhat hard, and having wet their hands a little with fair water, they ſpread upon them the *Hanna* wrought in this manner, and then wrap them up in linnen, which they keep on all Night. They who cannot reach ſo high as to dawb over their hands with it, apply it at leaſt to their fingers ends and heels. When this ſtuff hath been well applied to the hands it laſts ſome weeks, provided they be not waſhed, for elſe it will quickly be gone. The *Perſians* paint their hands. *Hanna*, a dye.

The *Perſians* ſuffer not their beard to grow long as the *Turks* do, but they do not ſhave it; they clip it onely with Cizzers, leaving it half a fingers breadth long, ſo that their Chin appears all black, and in a manner prickly, but they take ſpecial care to have thick and long Muſtachoes. They leave a tuff of hair on the Crown of their heads as the *Turks* do. The Beard.

When they wear Mourning for any deceaſed Relation, their Mourning conſiſts in a Girdle, the two ends whereof hang down to their Stomack where they croſs them. As to the Women when they mourn for their dead, they do it for a long while, as well as in *Turky* and all over the Levant: For during ſeveral Months, as often as any woman comes to viſit them, they renew their lamentations, ſome weeping, others rehearſing the praiſes of the deceaſed, with a low Voice and ſighing; but in ſuch a tone, as one would think they were a ſinging, and others howl and cry as loud as they can; in ſo much that all theſe different Voices mingling together make a kind of a Muſick, that moves thoſe who are not concerned to laughter, rather than compaſſion, and which by the continuance of it becomes very uneaſie to their Neighbours; I have ſometimes heard them make a noiſe in this manner a whole Day and a Night without intermiſſion. Beſides that, every time they go to the grave of the party deceaſed, nay after the year is out, they renew their Cries, as if he were but juſt then departed: For the men, when any of their Relations die, they rend their *Caba* before, as a ſign of grief, and for the ſpace of ſeven Days give alms, which the women likewiſe do. The *Perſians* mourning.

All the women of *Perſia* are pleaſantly apparelled; when they are abroad in the Streets, all both rich and poor, are covered with a great Veil or Sheet of very fine white Cloath, of which one half like a forehead-Cloath comes down to the Eyes, and going over the head, reaches down to their heels, and the other half muffles up their face below the Eyes, and being faſtened with a Pin to the left ſide of the head, falls down to their very ſhoes, even covering their hands, with which thy hold that Cloath by the two ſides; ſo that The Apparel of the *Perſian* women.

VVhat the *Perſian* women uncover.

that except the Eyes they are covered all over with it. Within doors they have their face and breaſts uncovered; but the *Armenian* women in their Houſes have always one half of their face covered with a Cloath that goes a thwart their Noſe, and hangs over their Chin and Breaſts, except the Maids of that Nation, who within doors cover onely the Chin, untill they be martied. It is not to be thought ſtrange that the women are ſo hid, for all over *Perſia* as well as in *Turky* they obſerve the cuſtome of not ſhewing themſelves to men, and that ſo ſtrictly, that when a man marries, he ſees not his Bride untill the wedding-day at Night, and the *Roman Catholicks* obſerve the ſame Cuſtom. Whilſt I was at *Schiras*, the *Carmelites* there married a *Georgian* Widow to a *Roman Catholick* a Native of *Schiras*, Nephew to the *Signora Maani-Gioerida*, the firſt Wife of *Signor Pietro della valle*; the truth is, I was a little ſurprized to ſee that woman preſent her ſelf before the Father that married her all veiled and covered over; however ſhe was married in this manner: I cannot tellw hether this method will be liked by our *French* Ladies, who take as much pans to ſhew themſelves, as the *Perſians* do to hide themſelves.

Rings in the Noſes of the *Perſian* women.

Their way of travelling.

Caſchaves.

In *Perſia* as well as in the reſt of the Levant, the Women put rings through their Noſes, which they pierce with Needles. When they travel, it is commonly upon Camels, on which they are placed in *Caſchaves*, that are a ſort of covered Panniers, they put on each ſide of a Camel or Mule; I have already ſpoken of that Engine in the relation of my firſt travels, upon occaſion of our going from *Caire* to *Jeruſalem*.

VVay of fitting.

Night-cloaths.

Bed-covering.

Indian Cloaths.

Within doors women as well as men ſit like the *Turks* and all the *Levantins*, in the ſame manner as Taylers do in *Europe*. They lye alſo, (as all the Orientals do,) upon a quilt on the ground, without ſheets; they have always on a Smock and a pair of Drawers, and many times alſo an *Arcalick* or Waſtcoat; they cover themſelves with a quilted Coverlet ſet with Oilet-holes, and over it a Cloath painted with Flowers and other Trifles; theſe they call *Indian* Cloaths, becauſe moſt of them are made in the *Indies*, nevertheleſs, a great many are alſo made in *Perſia*, and the Flowers and other paints are ſtamped upon them with a mould beſmeared with Colours.

CHAP. X.

The Continuation of the Obſervations of Iſpahan.

Chiefly of Eating.

A *Perſian* Chimney.

Courſi.

ALL over *Perſia* they ſeldom warm themſelves by a Fire in the Chimney which is taken out of the wall, but ſo little that it is hardly to be ſeen. They have an Engine in their Rooms which they call the *Courſi*, which is more convenient for uſe; and renders a milder heat than that of a Chimney.

The way of warming.

In the Floor of the Room they have a great ſquare hole, a foot deep, and about three foot broad; into that they put clear burning Coals, and over them a little wooden Table, much of the ſame bigneſs, and a large foot high, which hath four feet that reſt upon Stones purpoſely ſet at the four Corners of the hole: They cover this Table with a large pinked Carpet, which on all ſides trails on the ground; ſo that they ſee no fire and yet receive a gentle heat through the Carpet: Now if they have a mind to have a greater heat to warm them all over of a ſudden, they ſit down on Cuſhions round the Table, and put their feet a-croſs the frame of it, and then cover themſelves with the Carpet up to the Neck, ſo that their whole body is under it, and nothing out but the Head; which warms them all over without burning their Face, or breathing too hot an Air. Neither do they make uſe of Candle, but

but the moſt part,(even the King himſelf,)uſe Lamps whereinto they put tallow by bits; for they employ not the Oil of *Naphta*, (which is got in a place near the *Caſpian* Sea,) but onely in varniſhing of Pictures. The *Perſians* uſe Lamps.

As to their feeding, the *Perſians* are no greater husbands, than in their Cloaths and Attendants: Nevertheleſs, they eat boiled meat but once a day, which is commonly at Night, and they wonder that the *Francks* eat twice. In the King's Houſe they boil Victuals twice a day, though they eat of them but once; but every one is left to their humour to eat in the Morning or Evening according to their Appetite, though moſt commonly they eat in the Evening; and the King obſerves uſually that rule. As for the women, they ask them every Morning if they have a mind to boiled meat, which they call the *Hazir*, in the Morning or at Night, and they who have it in the Morning, have none at Night. Their other meal is of Fruit, Cheeſe and Sweet-meats. Their boiled meat conſiſts in *Pilao* or *Schilao*, which is boiled Rice without Butter, but onely Water and Salt, till it be as thick as *Pilao*, which is inſtead of a Pottage to the *Turks*, as the *Schilao* is in *Perſia*, and all over the *Indies*: (I have ſpoken of *Pilao* in my former travels.) When they ſerve in the *Schilao*, at the ſame time they ſet upon the Table another diſh of meat or fiſh, with a great deal of broth, of which they take ſeveral ſpoonfulls that they put upon their Plates with the *Schilao*: And that with Salt-fiſh makes their moſt delicious Food. Their eating. The *Perſians* eat boiled meat but once a day. *Schilao*.

They make alſo another kind of broth with Rice, which they call *Cangi*. When the Rice is boiled, they ſtrain it, and take the water, and mingle it with a little Flower, as if they were to make broth, and if it be the Flower of Barley it is the wholſomer; they put to it alſo two Yelks of an Egg with Sugar, and boil all like a thin broth; when it is almoſt fully boiled, they put Roſe-water into it: This is very good food, eſpecially for the ſick, to whom they commonly give it, being of eaſie digeſtion, nouriſhing and pleaſant, and in that Countrey they are allowed no other food. A great many who are in health, take a meſs of broth every Morning, but it is made after another way. *Cangi*.

They put into a Skillet two or three handfulls of Rice, and boil that with a good deal of water, untill the ſubſtance of the Rice be incorporated into the water; then they ſtrain it, and drink it faſting, which is very refreſhing: Much after this manner they give it commonly to the ſick, both in *Perſia* and the *Indies*; nor indeed, do they take ſo much pains about it, but onely bruiſe a handfull of Rice, and boil it very clear with Water and Salt

The meat moſt commonly uſed in *Perſia*, is Mutton and Lamb; as alſo Pullets and Capons when they are in ſeaſon: And indeed, it is but of late that they have had the uſe of Capons; they uſually have them boiled, for it is not their cuſtom to roaſt meat on the Spit, and if ſometimes they do it, it is onely by little pieces, but they bake in the Oven whole Sheep and Lambs in this manner. After they have well heated the Oven, which hath the Mouth in the top, they put into it the meat, and hang it there with an Earthen Dripping-pan underneath to receive the fat: It roaſts alike on all ſides; and when it is enough they cut it into pieces. There are many ſhops where they ſell all ſorts of it, and in what quantity one pleaſes; and to ſay the truth, they dreſs it very well. The *Armenians* have another way of roaſting a whole Sheep; for having flead it, they cover it again with the skin, and put it into an Oven upon the quick Coals, covering it alſo with a good many of the ſame Coals, that it may have fire under and over to roaſt it well on all ſides; and the skin keeps it from being burnt. The *Perſians* Roaſt-meat. The *Armenians* way of roaſting a Lamb.

The *Perſians* have alſo a great many Ragoes, which though ſingly they coſt but little, yet by the number of them are very expenſive; wherein they differ much from the *Turks*, who ſpend little on their Belly, as in other things, to wit, their women and ſervants, of whom they keep no more than they can conveniently entertain. Above all things the *Perſians* are immoderate in the exceſſive eating of fruits, and I have been aſſured that ſome of them in a frolick will eat three, nay four *Mans* of Melons; to eat a The frugality of the *Turks*.

Man

The *Perſians* eat too much fruit.

Man is a very uſual thing; and nevertheleſs, the *Man* of *Iſpahan* is no leſs than twelve pound Weight, as I have ſaid already. And indeed, many of them die through their exceſſive eating of fruit.

Perſian Bread.

Their bread is commonly ſprinkled over with Poppy-ſeed, and for the reſt is very good: They make it into large Cakes half a finger thick; ſome they make alſo ſo thin that it looks like fine Paper, and they are obliged to lay twelve or fifteen of them together, which they fold into two or four pleats, and ſome of that faſhion is very good: But in ſome places it is but half baked, very brown, and all full of bits of Straw, ſo that it looks more like brown Paper than bread; if a Stranger were not told it, he might be miſtaken: And ſome *French* when firſt theſe Cakes were brought before them, took them for courſe Napkins.

They make great uſe of Earthen ware, which is very pretty, eſpecially becauſe of the lovely Varniſh they give it; it is made in *Kerman*, and I was aſſured that the *Dutch* had the invention from thence of making that falſe purcelane, which we call *Hollands* purcelane.

Butter.

In *Perſia* generally they make not uſe of Butter of Cow's Milk alone, becauſe it isnot good; but they ming'e it with the Butter of Ewes Milk, which is much better.

The *Yogourt* is an ordinary Ragoe in that Countrey: I remember that I have deſcribed it already; and ſhall onely now add how they ſeaſon it in the Spring; they cut Fennel into ſmall bits, and with Turpentine-ſeed (which in that ſeaſon is ſtill green, and begins onely to look a little reddiſh,) they put it into the *Yogourt* to qualify the coldneſs of it. They alſo make *Torſchi* or a preſerve of that ſeed in Vinegar, into which they put the Berries to be pickled whole.

Torſchi.

The *Perſians* way of drinking VVine.

The *Perſians*, by their Law, are prohibited to drink Wine, as well as the *Turks*, but they are not ſo ſcrupulous as to that point: When they drink VVine, they do it without mixture, after the *Levantines* manner, who never drink water with it; but when they drink VVine, they have pots of water by them, whereof now and then they take large draughts.

Bowl of Punch.

The *Francks* uſe a Beverage there, which they call a *Bowl of Punch*, and is cooling: They take a large Earthen Bowl, that holds four or five quarts, and fill it half full of water; then they put in as much VVine, with the Juice of Limons, Sugar, Cinamon and Nutmeg, which they drink in full draughts in the Summer-time.

Ice-houſes in *Perſia.*

The *Perſians* make great uſe of Ice even in VVinter, but never of Snow; they make not their Ice-houſes as in *France*, and this is their way. They raiſe a wall towards the South three or four fathom high: Along that wall on the North ſide they digg a Ditch about three fathom deep, and as much broad, and Northwards from the Ditch they make ſeveral beds ſix or ſeven fathom long, and one fathom broad, which are ſeparated one from another by little Dykes of Earth, like Salt-pits; ſome are two or three foot deep, and others one foot. When it is very cold they bring the River-water into theſe beds, which freezes very quickly, and when it is thick and hard, they break the Ice of the holloweſt beds into great pieces, which they carry into the Ditch, where they lay it in very good order: Then they break the Ice of the ſhallower beds, and having put it into the Ditch upon that which they had laid there before, they beat it into very ſmall morcels with a ſpade or ſhovel, and fill up all the chinks that are betwixt the large pieces with them: At night they throw a great deal of water over all; which they do with the skins of gourds cut in two pieces, and faſtened to the end of long poles; this water freezes in the Night-time and joyns all the Ice into one piece. In the mean time they bring in more water into the beds that it may freeze there; after which they remove the Ice into the Ditch, where they place it above the former in the ſame manner, untill it be a fathom and a half high; then they cover all with Straw and Reeds two or three foot thick; and when they would take out any for uſe, they open the Ditch but in one place. This is an eaſie invention at at *Iſpahan* where the Air is very dry, and where there is but little moiſt Weather. It would ſeem that ſome few of theſe Ice-houſes might be ſufficient for a whole great

great City; and nevertheleſs, there are a great many ſuch made in ſeveral places near the Town.

A good many in *Perſia* take *Opium*, but it is a drug that ſo enſlaves thoſe who are addicted to it, that if a man hath once made it cuſtomary to himſelf, and after forbear to take it, no leſs than his life is in danger; ſo that if a *Tereaqui* (as they call them all over the Levant,) go ten Leagues from the Town, and forget to take *Opium* with him, if he find none in the place he comes to, though he ſhould immediately return back again, and make all the haſte he can, yet he would not get to the Town in time enough to ſave his Life. The uſe of *Opium*.

CHAP. XI.

The Continuation of the Obſervations of Iſpahan.

Of the Court of *Perſia*.

HAving treated of the nature of the *Perſians*, of their Carriage Apparel, and way of living; we may now ſee how their Monarch governs them, whom he makes uſe of for executing his Orders, and at the ſame time obſerve ſome of his recreations.

Perſia is a Monarchy governed by a King, who has ſo abſolute a power over his Subjects, that no limits can be ſet to it. He meddles in Religion, and they do not begin the *Ramadan*, nor any Feſtival, till firſt they have had his leave, and ſometimes he keeps them back a few days according to his pleaſure, though the Moon wherein they are to be celebrated hath been ſeen. His Subjects never look upon him but with fear and trembling, and they have ſuch reſpect for him, and pay ſo blind an obedience to all his Orders, that how unjuſt ſoever his Commands might be, they perform them though againſt all Law both of God and Nature. Nay if they ſwear by the King's head, their Oath is more Authentick and of greater credit, than if they ſwore by all that is moſt ſacred in Heaven and upon Earth. Monarchy of *Perſia*. The King of *Perſia* abſolute in all things.

He obſerves no form of Juſtice in moſt of his Decrees, and without conſulting any Perſon, no not the Laws and Cuſtomes, he judges of lives and fortunes, as ſeems beſt to him, without any regard to thoſe who feel the weight of his power; and that without obſerving the kinds of puniſhments that are in uſe in the Countrey, but appointing ſuch as his fancy ſuggeſts to him. According to this Principle, two years ago he commanded the *Nazer*, who had vexed him to be expoſed naked to the Sun; and the *Nazer* is one of the chief Officers of that Court: This was preſently put into execution, and he was expoſed to the heat of the Sun, and the rage of flies, in the great place from Morning till Night, at which time the King diſcharged him. Whilſt he was thus expoſed no body minded him no more than if he had been a Dog, which was a great inſtance of the inconſtancy The kinds of puniſhments not regulated.

of fortune, and of the friends ſhe gives; but both counterfeit and real friends have this excuſe, that on ſuch occaſions it is moſt dangerous to render good Offices to a Man who is in diſgrace with the King. He orders many times the Ears and Noſe to be cut off: *Schah Sefi* heretofore inflicted that puniſhment upon an Ancient Perſon of Quality, who had been in great favour with the *Great Schah Abbas* his Predeceſſour. This cruel Prince being angry with the good old man who was in his preſence, commanded a Son of his to cut of his Ears, which that unnatural Son preſently executed; the King commanded him then to cut off his Noſe, which was likewiſe done; with that the old man finding himſelf ſo abuſed by his own Son, and by order of his King whom he had not offended, but who acted merely in a brutiſh *Capricio*, ſaid to the cruel Prince: Ah Sir, after this I ought not to live any longer, cauſe me to be put to death! He had no great trouble to obtain his deſire; nevertheleſs, that it might not ſeem to be a favour to him, how inhumane ſoever it was, the Prince, (as if he feared of being accuſed of Clemency in granting him death,) would needs accompany it with this piece of Cruelty, that his Son muſt be the inſtrument of that ſad Office, and the Executioner of his own Father: He bid his Son then, cut off his head, and told him that he gave him all his Eſtate: This unnatural and infamous Parricide, without delay, obeyed that unjuſt order, and cut the head from the Parent who had given him his Life.

Great barbarity.

It is remarkable, that the chief Perſons of Court are not exempt from thoſe ſtorms, and that commonly they are the Objects of theſe cruel Sentences, and yet no body murmurs at it. Sometimes he is content to take part of their Eſtates, ſometimes he takes all, and never fails to do ſo when he puts them to diſgrace. His neareſt Relations ſooneſt feel the effects of this tyrannical Power: For the Kings of *Perſia* are ſo afraid of being deprived of that Power which they abuſe, and are ſo apprehenſive of being dethroned, that they deſtroy the Children of their Female Relations when they are brought to bed of Boys, by putting them into an Earthen trough where they ſuffer them to ſtarve; and when they come to the Poſſeſſion of the Crown and Scepter, it is their firſt Care, and firſt Act of Royal Authority to cauſe the Eyes of all their Brothers, Uncles, Couſins, Nephews and other Princes of their Bloud, barbarouſly to be put out: which is done with the point of a *Cangiar*, wherewith the Eyes are plucked out whole; and afterwards brought to the King in a Baſon; and ſeeing the Executioners of this Tyranny, are commonly the firſt whom the King pleaſes to ſend on that errand, ſome of them are ſo unskilfull at it, that they butcher them in ſuch manner that ſeveral have thereby loſt their Lives.

A Prince without Eyes learned in the Mathematicks.

At *Iſpahan* I ſaw one of thoſe Princes at his Houſe whoſe Eyes had been plucked out; he is a very learned man, eſpecially in the Mathematicks, of which he has Books always read to him; and as to Aſtronomy and Aſtrology, he has the Calculations read unto him, and writes them very quickly with the point of his Finger, having wax which he prepares himſelf, like ſmall twine, leſs than ordinary packthread, and this wax he lays upon a large board or plank of wood, ſuch as Scholars make uſe of, in ſome places, that they may not ſpoil Paper when they learn to deſign or write; and with this wax which he ſo applies, he forms very true letters, and makes great calculations; then with his Fingers end he caſts up all that he hath ſet down, performing Multiplication, Diviſion, and all Aſtronomical calculations very exactly.

Change of VVives.

Sometimes the King of *Perſia* takes the Wife of one of the Lords of his Court, and gives him another for her out of his *Serraglio*, whom many times he takes back, and reſtores the man his own again. It may very well be believed, though, that thoſe whom the King beſtows ſo, are neither *Begums* which is the Title of Queens and Princeſſes, nor the chief *Khanums* or Ladies of his *Serraglio:* For he is extremely jealous of his Wives though he has a vaſt number of them, and his Jealouſie is ſo extravagant,

Great Jealouſie of the King of *Perſia.*

that

that if a man had onely looked upon them, he would be put to death without remiſſion; wherefore when he takes them with him into the Countrey, there are Eunuchs who have power of life and death, and with good blows of a Cudgel, order all to keep out of the way, by which they are to paſs, from the Palace till they be out of the Town; and then they ſay there is *Courouk* on that way, (that's to ſay,) that it is not lawfull to paſs it; nay, they alſo pitch tents at the ends of all the Streets that lead into the way, to the end that no proſpect may be allowed even to the ſharpeſt ſighted, though otherwiſe theſe Ladies be well enough covered in *Kagia-vehs* upon Camels. When the King comes with them to *Giolfa*, all the men muſt leave their houſes, and flie into the Countrey, none daring to ſtay at home whilſt the *Haram* is paſſing, but the women; and when he is in a tent in the Fields, if the fancy take him to ſend for them, they fail not to give notice that there is a *Courouk*, and then all forſaking their tents, run away as far as they can. *Courouk.*

The *Courouks* are troubleſome at *Iſpahan*; and yet the preſent King made a great many whilſt I was there; he hath made no leſs than forty in three Months time; and nevertheleſs every man was obliged to leave his houſe, whatſoever weather it was, cold or hot, and flie to the hills, if he had no friend living at ſome diſtance to whom he might betake himſelf. In former times the *Courouk* was onely for thoſe places where the King paſt with his *Haram*, now they make it for ſome Leagues round the quarter, comprehending within it even the adjoyning Villages. The Kings of *Perſia* exerciſe alſo this tyranny, that they make now and then *Courouks* of Fiſh, poultry and other proviſions, which they like, and when there is ſuch a *Courouk* of any thing, no body dares to ſell any unleſs it be for the King's uſe; in my time there was a *Courouk* of Fiſh and Poultry, during which it was impoſſible to have any for love or money, and that laſted ſome weeks. *Courouk* of Proviſions.

How great ſoever the Power of the *Perſian* Kings may be, yet ſometimes they moderate it, and ſubmit to reaſon. They ſhew great familiarity to Strangers, and even to their own Subjects, eating and drinking with them pretty freely, which this Prince often does, as I ſaw whilſt I was at *Iſpahan*; and after my departure he ſent ſeveral times for the *French*, and made them ſo drunk that they fell aſleep upon the place, which he ſuffered with ſo much goodneſs, that ſeeing one of them one time lying in an incommodious poſture, he raiſed him, calling him by his name, that he might lay him more at his eaſe. Not but that familiarity is many times dangerous; for it is with him as with the Lion in the Fable, with whom it is not good to be too familiar; many Examples happen which teach the *Perſians*, what is made a proverb of with us, that it is not good to play with ones Maſter; the *French* there have been witneſſes of it, and had their ſhare of the fear. For upon a time when they were making merry with this Prince, the *Nazer* who was almoſt drunk, ſpeaking to him about the Army that was to be ſent againſt the *Tartars*, and telling the King, that if his Majeſty pleaſed, he would go and command that Army, and do wonders with four thouſand men; a *French* Harquebuſer being drunk, boldly told the King that the beſt man he could ſend, was a *Georgian* of the Mooriſh Law who was preſent and drank with them, for that he was a brave General: The King was ſo incenſed at the freedom of that impertinent Counſeller, that he commanded his belly to be ript up, which was about to be put into execution, and they were already dragging him out by the heels, when the King reflecting perhaps, that the man was not in a condition to be taken notice of, commanded him to be let alone, and ſet in his place again. Perhaps alſo he conſidered that he was a *Franck*: For they are very cautious at the Court of *Perſia* in putting of a *Franck* to death; ſince the time that one day when the Ambaſſadours of the Duke of *Holſtein* were there, a *German* Watch-maker that wrought for the King, being put to death, who having Familiarity of the Kings of *Perſia.* The Prince in a Debauch. They put no *Francks* to death in *Perſia.*

having well deſerved it, choſe rather to loſe his life than to turn *Muſulman*, as it was propoſed to him, and the King wanting a Watch-maker, deſired to have him that belonged to the *Holſtein* Ambaſſadours; but the Example of that Execution being freſh in memory, that Watch-maker refuſed to ſerve the King; which made the *Eatmad Doulet* to ſay, that he perceived well enough that that Execution was the cauſe of it, but that for the future no *Franck* ſhould be put to death. Let us now return to our Wine.

What is done at Audiences.

In the Audiences which this King gives to Chriſtian Ambaſſadours, or others, there is always high drinking, and there is nothing elſe done in theſe Audiences, for affairs are managed with the Miniſters of State. Shortly after I departed from *Iſpahan*, there came an Ambaſſadour from the great *Mogol*; I have been informed ſince, that aſſoon as he entered to his Audience, the King cauſed Wine to be preſented unto him, which he very humbly refuſed, ſaying that he had never drank any; the King having asked him if he ſmoaked Tobacco, he made anſwer yes; and immediately he cauſed a Pipe of Tobacco to be brought to him and ſo diſmiſſed him. After all, this Prince is not well pleaſed when any refuſes the Wine which he preſents to them: For his own part, he hath ſo ſtrong a head, that after a whole days debauch, having ſent for the *French*, they found him as ſober, and in as good a frame of mind, as if he had not drank one drop; ſo that he continued it one day more without intermiſſion. Nevertheleſs, ſometimes he gets drunk, and next day his Courtiers tell him all that he hath ſaid or done, for ſo he will have them do; chiefly that he may know, if in his Cups he hath given away any thing of conſequence, as he did one day, when drinking with ſome *Francks* and *Moors*, he pluckt two Rings off of his Fingers, in which were ſtones of great value, and gave them to a *Moor* of the Company. However being one day drunk, he gave a woman that danced much to his ſatisfaction, the faireſt *Hhan* in all *Iſpahan*, which was not as yet finiſhed, but wanted little; this *Hhan* yielded a great revenue to the King to whom it belonged, in Chamber-rents: The *Nazer* having put him in mind of it next Morning, took the freedom to tell him that it was unjuſtifiable prodigality, ſo that the King gave conſent that ſhe ſhould onely have a preſent of an hundred *Tomans*: The woman refuſed them at firſt, ſaying ſhe would have nothing but what the King had promiſed her, but being told that if ſhe took not that preſent, ſhe ſhould have nothing, ſhe accepted it.

Chah Abbas a great Drinker.

The King keeps his word.

One of his Preſents.

Much Gold, Plate and many precious Stones.

The riches of the King of *Perſia*.

The Kings of *Perſia* are very rich in Gold, Plate, and precious Stones, of which they have great plenty, as alſo of all ſorts of Arms ſet and enriched with them; for they entertain Workmen conſtantly in pay, who make new pieces, and never ſell any of them: Beſides, all the *Chans* and other Lords, make them often preſents, and amongſt others, regularly once a year in the *Neurouz* or Spring; nay more, they ſtill encreaſe their Treaſures with the wealth of thoſe whom they put to death, which (as I have ſaid,) is wholly confiſcated to the Crown.

The ſilks belonging to the King.

All the Silks of *Perſia* belong to them; they raiſe a certain Summ of Money from all the Companies of Tradeſmen, and they have many Lands which they farm out to Countrey-men who take care to plow and ſow them, and pay the King the fifth part of the revenue, and in ſome places the half. A *Moula* told me one day, that they never ſaid prayers upon the Lands that belong to the King, becauſe they are *Hberam*, (that's to ſay) excommunicated, the King having taken them by force from the poor People; for, (ſaid he,) he hath not bought them, but they onely belong to him by Uſurpation.

The forces of the King of *Perſia*.

The *Corſchi*.

The chief Forces of *Perſia* conſiſt in three Bodies of Men or Armies, to wit, the *Corſchi*, the *Goulams* and the *Teufencgi*. The *Corſchi* are Inhabitants of the Countrey, but who are deſcended of *Turks*, and live in Tents, as the *Turcomans* do: They are very powerfull, for they can ſend fifty thouſand men into the Field; and therefore *Scah Abbas* Grand-father to the

the preſent King, did what he could to bring them low, raiſing the *Goulams*, and preferring them to all dignities. There are about five and twenty thouſand of them in the King's ſervice, and their pay is from ten or twelve to fifteen *Tomans* a year: but for the firſt two or three years they receive nothing. Their General is a *Corſchi*, and the King cannot put one over them who is not of their Body; he is called the *Corſchi Baſſa*, and they have a great many great Lords among them. When the King would put any great man to death, he commits the Execution commonly to a *Corſchi*. Theſe men have vaſt numbers of Cattle.

The *Goulams* are Slaves, or the Sons of Slaves of all Nations, and chiefly of *Renegado Georgians*; all their male iſſue to the hundredth Generation are of this body. And there are about fourteen thouſand of them in ſervice, who have from five or ſix to eight *Tomans* of pay; they have alſo many great Lords of their Body, and their chief is called *Kouller Agaſi*. The *Goulams*.

The *Tufenkgi* are men raiſed in the Villages, and chiefly *Renegado Armenians*; they are about eight thouſand, and have the ſame pay as the *Goulams* have, but are looked upon onely as Peaſants without reputation. They were the laſt that have been inſtituted, for the uſe of the Musket; they march on horſe-back, but when they are to fight, alight. The *Corſchi* and *Goulams* carry bows and arrows, and fight on horſe-back, yet ſome of them carry the Harquebuſe. The Sons of Soldiers receive pay ſo ſoon as they are ſeven years old, and it is augmented proportionably as they grow in Age. The *Tufenkgi*. The Soldier's Sons have pay.

Beſides theſe, the King of *Perſia* has Guards who carry the Musket, but it is not long ſince they were inſtituted by an *Eatmad Doulet*, who made uſe of that invention to undo the *Divan Beghi* then in being. The Story is, that a certain Perſon having one day found the Siſter of that *Eatmad Doulet*, in a debauched place, (before he was as yet raiſed to that dignity,) carried away her drawers; and then talked of it in ſeveral places, which extremely netled the Brother, who at that time diſſembled his diſpleaſure. Not long after, being made *Eatmad Doulet*, he reſolved to undo that man who had defamed his Siſter; and to compaſs his deſigns cunningly, he brought things ſo about, that the King beſtowed the Office of *Deroga* upon this man: At this he was much ſurpriſed, and thought that the *Eatmad Doulet* had forgot the trick he had put upon his Siſter; ſo that he fell to rob and cheat briskly, and the rather that he was ſupported by the *Divan Beghi*. When the *Eatmad Doulet* found that he had robbed enough, he accuſed him before the King of abuſes committed in his Office, and much oppreſſion, who not being able to juſtifie himſelf, was condemned to have Peggs driven through his feet, to be hanged up with his head downwards, and in that poſture to receive a great many Baſtonadoes; all which was publickly put into Execution in the *Meidan*, in ſpight of the *Divan Beghi*, who did all he could to hinder it. That offended the *Eatmad Doulet*, ſo that he reſolved to undoe him alſo; and for that end made a *Renegado Armenian Deroga*; who put into purſes by it ſelf, all the money he got in his Office by fines, and ſealed theſe purſes by order from the *Eatmad Doulet*, who by theſe purſes made the King ſenſible, that if a *Deroga* got ſo much, a *Divan Beghi* muſt needs get much more. On the other hand the *Divan Beghi* (who was not aſleep,) brought complaints from all hands againſt the *Deroga*, that that might reflect upon the *Eatmad Doulet*; but theſe People paſſing no higher than the *Aali Capi*, the complaints reached not the Princes Ear. In fine, one day when the King was to go abroad, the *Eatmad Doulet* armed ſeveral men with Muskets, and placed them in guard at the Gate of the King's Palace. A new *Militia* of guards.

The King as he was going out obſerving this new guard, failed not to ask what the meaning of it was; the *Eatmad Doulet* being there on purpoſe, anſwered that it was he who had placed thoſe guards there, for his Majeſties ſecurity, becauſe the *Divan Beghi* ſtirred up the People to ſedition againſt him; preſently the King who was a little credulous, (which

is a thing too common to all Princes, who are not acquainted with matters, but as it pleaſes thoſe who are about them to inform them,) returned back in a great fright, and ſent preſently to apprehend the *Divan Beghi*, with orders to pluck out his Eyes, which was inſtantly put into Execution publickly in the *Meidan*; and from that time forward this guard hath been entertained in the ſervice of the Kings of *Perſia*.

Chief Officers *Eatmad Doulet*. *Sedre*. *Sepeh Salar*. *Kouroukgi Baſſa*. *Koular Agaſi*.

The chief Officers of the Crown are the *Eatmad Doulet*, who is the firſt of the Kingdom next to the King; the *Sedre*, the *Sepeh Salar*, who is a *Generaliſſimo*, the *Kouroukgi Baſſa*, the *Koular Agaſi* or General of the *Goulams*. In my time there was no *Sepeh Salar*, and they make none now, but in time of War, which being ended the Office alſo expires. The *Sedre* is the chief in ſpiritual Affairs; he is the high Prieſt of the Law, as in temporals the *Eatmad Doulet* is the chief Miniſter; however this man is more conſiderable, and takes place of the *Sedre*: Wherein it is obſervable that the dignities of the Church are not annexed to the Doctors of the Law, as in *Turkey*, but many times from being *Sedre*, one is promoted to the Dignity of *Eatmad Doulet*.

Officeers of Religion. The *Sedre*. The *Scheick-el-Selom*, and the *Cadi*.

Next to the *Sedre* in Spirituals, there are two under him who decide all points of Religion, and make all contracts, teſtaments and other publick deeds; they judge alſo of Divorces and of all civil Debates and Proceſſes: The one is called *Scheick-el-Selom*, (that's to ſay,) *Scheick* of the Law, and the other *Cadi*: Their Authority as well as Office is almoſt equal; nevertheleſs, the *Scheick-el-Selom* has ſome preference: They are eſtabliſhed in all the principal Towns of *Perſia* and even in *Iſpahan*, and the King nominates them, on whom they onely depend.

Pichnamaz. *Imam*.

In every Moſque, as well as in the King's Houſhold, there is a *Pichnamaz*, this is the director of the Prayers, who ſays the Prayers, and makes the reſt ſay them; and therefore he ſtands always foremoſt that the reſt behind may ſee him, and do as he does; in *Turkey* he is called the *Imam*. They who pronounce the Prayer aloud, are inconſiderable fellows that have good Voices, who are hired for that, and commonly they are young Boys.

Mulas. *Hodgia*.

There are *Mulas* who have great Salaries out of Eccleſiaſtical Revenues for teaching all comers, Sciences and the Law, and they are properly the Doctors, whom the *Turks* call *Hodgia*: In *Perſia* they all wear white turbans. Theſe *Mulas* are alſo in *Perſia* like Clerks or Notaries; they make the deeds of conveyances, of purchaſes, contracts and other deeds; to make theſe Writings Authentick they muſt have the Bull of the *Scheick-el-Selom* or of the *Cady*, but many neglect that Circumſtance; beſides, they are not very willing that the *Scheick-el-Selom* or *Cadi* ſhould know their Affairs, and therefore they think it enough to have the Writings drawn by a *Mula*, with the ſeals onely of the *Mula* and party concerned. Theſe Bulls or Seals are ſtones with their names cut on them, upon which they put a little Ink, and then apply them under the Writing; they carry commonly theſe ſtones ſet in a Silver-Ring on their little Finger.

The *Nazer*. *Mehter*.

For temporal Affairs, beſides the *Eatmad Doulet* who is the chief Miniſter, and thoſe whom I have named before, there is the *Nazer*, who is overſeer of all the goods, furniture, habits, plate, and all the *Haras* belonging to the King, for all which he is to anſwer. The *Mehter* is as the firſt Gentleman of the Kings Bed-chamber, he may be lookt upon alſo as his Chamberlain. This *Mehter* hath always by his ſide a pouch full of Handerchiefs, which he preſents to the King as often as he demands any; for he is almoſt always near his Perſon, and has his Lodgings in the Royal Palace. That is an important Office, for he may oblige and diſoblige whom he pleaſes, having the Princes ear, eſpecially if he be very young, for during a King's Minority, the *Mehter* is in a manner ſole Governour: The word *Mehter* is a comparative in the *Perſian* Language. There are ſeveral other conſiderable Officers, as the *Mirakhor Baſſa*, who is Maſter of the horſe: The *Vakanuviez*, who is like the firſt Secretary of State; *Mirchikar Baſſa*, the chief Huntſman; *Ichik Agaſi Baſſa*, who is as Steward of the houſe, for he hath

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an Eye over the other Officers of the King's Houſhold: The *Mahmendar Baſſa*, Maſter of the Ceremonies: The *Munedgim Baſſa*, chief of the Aſtrologers; *Hakim Baſſa* chief Phyſician, and many more of that nature.

The *Divan Beghi* of *Iſpahan* is another very conſiderable Officer, he indicts the *Chans* or other great men of *Perſia* who are in diſgrace, and from the *Deroga* they appeal to the *Divan Beghi*; that is therefore a very profitable Office, becauſe of the preſents that he receives from all parties; for when complaints are brought to Court againſt any *Chan*, he lets them come to the King's Ear if the *Chan* be his Enemy, or ſtiffles them if the *Chan* be his friend: This Officer is chief Juſtice, as the name of his place very well imports, which is a *Turkiſh* name, and ſignifies the Lord of the *Divan* or Council: Beſides the Officers I have named there are others inferiour, whoſe places are very well known.

Every *Chan* in *Perſia* hath his *Nazer*, and in every Town there is a *Deroga* and a *Divan Beghi*; the *Chan* puts in the *Deroga*, and therefore he wholly depends on the *Chan*; but the King appoints all the *Divan Beghis*, and they depend on none but him. The *Deroga* is like the Lieutenant criminal in *France*; they have recourſe to him for all Robberies, quarrrels, aſſaults and batteries, or murders, and he does them Juſtice; it is his care to ſuppreſs publick houſes of Debauchery, and if he catch any man in them, he puniſhes him by Baſtinadoes or a fine, but commonly by a fine; and though in the Countrey theſe men go plain in Cloaths and without Arms, yet it is a great Crime to ſtrike them, or do them the leaſt hurt. *Deroga.*

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is a thing too common to all Princes, who are not acquainted with matters, but as it pleaſes thoſe who are about them to inform them,) returned back in a great fright, and ſent preſently to apprehend the *Divan Beghi*, with orders to pluck out his Eyes, which was inſtantly put into Execution publickly in the *Meidan*; and from that time forward this guard hath been entertained in the ſervice of the Kings of *Perſia*.

Chief Officers *Eatmad Doulet*. *Sedre*. *Sepeh Salar*. *Kouroukgi Baſſa*. *Koular Agaſi*.

The chief Officers of the Crown are the *Eatmad Doulet*, who is the firſt of the Kingdom next to the King; the *Sedre*, the *Sepeh Salar*, who is a *Generaliſſimo*, the *Kouroukgi Baſſa*, the *Koular Agaſi* or General of the *Goulams*. In my time there was no *Sepeh Salar*, and they make none now, but in time of War, which being ended the Office alſo expires. The *Sedre* is the chief in ſpiritual Affairs; he is the high Prieſt of the Law, as in temporals the *Eatmad Doulet* is the chief Miniſter; however this man is more conſiderable, and takes place of the *Sedre*: Wherein it is obſervable that the dignities of the Church are not annexed to the Doctors of the Law, as in *Turkey*, but many times from being *Sedre*, one is promoted to the Dignity of *Eatmad Doulet*.

Officeers of Religion. The *Sedre*. The *Scheick-el-Selom*, and the *Cadi*.

Next to the *Sedre* in Spirituals, there are two under him who decide all points of Religion, and make all contracts, teſtaments and other publick deeds; they judge alſo of Divorces and of all civil Debates and Proceſſes: The one is called *Scheick-el-Selom*, (that's to ſay,) *Scheick* of the Law, and the other *Cadi*: Their Authority as well as Office is almoſt equal; nevertheleſs, the *Scheick-el-Selom* has ſome preference: They are eſtabliſhed in all the principal Towns of *Perſia* and even in *Iſpahan*, and the King nominates them, on whom they onely depend.

Pichnamaz. *Imam*.

In every Moſque, as well as in the King's Houſhold, there is a *Pichnamaz*, this is the director of the Prayers, who ſays the Prayers, and makes the reſt ſay them; and therefore he ſtands always foremoſt that the reſt behind may ſee him, and do as he does; in *Turkey* he is called the *Imam*. They who pronounce the Prayer aloud, are inconſiderable fellows that have good Voices, who are hired for that, and commonly they are young Boys.

Mulas. *Hodgia*.

There are *Mulas* who have great Salaries out of Eccleſiaſtical Revenues for teaching all comers, Sciences and the Law, and they are properly the Doctors, whom the *Turks* call *Hodgia*: In *Perſia* they all wear white turbans. Theſe *Mulas* are alſo in *Perſia* like Clerks or Notaries; they make the deeds of conveyances, of purchaſes, contracts and other deeds; to make theſe Writings Authentick they muſt have the Bull of the *Scheick-el-Selom* or of the *Cady*, but many neglect that Circumſtance; beſides, they are not very willing that the *Scheick-el-Selom* or *Cadi* ſhould know their Affairs, and therefore they think it enough to have the Writings drawn by a *Mula*, with the ſeals onely of the *Mula* and party concerned. Theſe Bulls or Seals are ſtones with their names cut on them, upon which they put a little Ink, and then apply them under the Writing; they carry commonly theſe ſtones ſet in a Silver-Ring on their little Finger.

The *Nazer*. *Mehter*.

For temporal Affairs, beſides the *Eatmad Doulet* who is the chief Miniſter, and thoſe whom I have named before, there is the *Nazer*, who is overſeer of all the goods, furniture, habits, plate, and all the *Haras* belonging to the King, for all which he is to anſwer. The *Mehter* is as the firſt Gentleman of the Kings Bed-chamber, he may be lookt upon alſo as his Chamberlain. This *Mehter* hath always by his ſide a pouch full of Handerchiefs, which he preſents to the King as often as he demands any; for he is almoſt always near his Perſon, and has his Lodgings in the Royal Palace. That is an important Office, for he may oblige and diſoblige whom he pleaſes, having the Princes ear, eſpecially if he be very young, for during a King's Minority, the *Mehter* is in a manner ſole Governour: The word *Mehter* is a comparative in the *Perſian* Language. There are ſeveral other conſiderable Officers, as the *Mirakhor Baſſa*, who is Maſter of the horſe: The *Vakanuviez*, who is like the firſt Secretary of State; *Mirchikar Baſſa*, the chief Huntſman; *Ichik Agaſi Baſſa*, who is as Steward of the houſe, for he hath

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an Eye over the other Officers of the King's Houſhold: The *Mahmendar Baſſa*, Maſter of the Ceremonies: The *Munedgim Baſſa*, chief of the Aſtrologers; *Hakim Baſſa* chief Phyſician, and many more of that nature.

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a flowred Silk or Cloath of Gold Veſt, which he commands them to carry to ſuch a *Chan* whom he knows to be rich; it is accompanied with a letter from the King, wherein he appoints that Governour to give the bearer of that Veſt the ſumm of fifty, a hundred, and ſometimes two hundred *Tomans*, according to the kindneſs he has for the Perſon: And though the King lets them bloud often in this manner, yet he who receives theſe uneaſie preſents, muſt not fail to pay down the Summ in ready Money. But it coſts them a great deal more when the *Kalaat* is compleat, (that's to ſay,) when there is an under Veſt, upper veſt, turban, drawers, ſhoes, and a horſe with all his accoutrements; for it is commonly a Perſon of Quality that comes with a preſent of this nature, and he muſt have a great reward. The *Perſians* call all preſents made by a ſuperiour to inferiour, *Kalaat*. The King's *Kalaat* is ſometimes onely a Veſt; ſometimes it is an under and upper Veſt; and ſometimes, (as I have now ſaid,) the turban and accoutered Horſe are added to it, but there is no rule for that: When the *Kalaat* is red, it is a bad ſign; for commonly when the King ſends a red *Kalaat* to a Governour, it is a ſign he has a mind to put him to death; yet that is not infallible, for ſometime before I came to *Schiras*, the King ſent the Viſier of *Schiras* a compleat *Kalaat*, of which all the parts were red, and this made all men think that he had ſent for him to cut off his head, and nevertheleſs it proved otherwiſe in the Sequel.

What a *Kalaat* properly is.

Amongſt the loweſt Officers of the King, are the *Schaters* who are as the King's Foot-men: To be admitted into this Office, beſides credit, one muſt be an extraordinary good Foot-man, and give proofs of it; and therefore when a man deſires to be received into the King's Service, in quality of a *Schater*, and hath made intereſt enough to be admitted to his tryal, he muſt run a race, which is to be his Eſſay. He ſtarts at *Hali Capi*, and twelve times in one day runs to a certain place towards the Hills, a long French League and a half diſtant from *Hali Capi*. At the end of this Carrere there are men who have ſeveral Arrows ready, with little penons hanging at them; and every time the *Schater* comes, they give him one of theſe Arrows, which he carries to *Hali Capi*, ſo that coming and going twelve times, he brings with him twelve Arrows, and runs about ſix and thirty French Leagues from Morning to Night. In the mean time there is *Kourouk* in the *Meidan* and all along the way he goes: The Elephants and a great many horſe-men are ranked in the *Meidan*, where there is a noiſe of trumpets and timbrels all day long. All the great men make preſents to the *Schater*, ſome ten or twenty, and ſome thirty *Tomans*, and all this to ingratiate themſelves at Court: They who have nothing to give, are nevertheleſs preſent; nay, the People are forced to come, in ſo much that at *Giulfa* they drive all out of doors with Cudgels and oblige them to come to this ſpectacle; none but old men, women and children are excuſed. The *Armenians* are alſo taxed in a certain Summ which they are to preſent to the *Schater*: When I was at *Iſpahan* there was one of thoſe races, and the *Armenians* were taxed in thirty *Tomans*. All bring their preſents to *Hali Capi*, whilſt the Race is running. Some of the Countrey would needs have perſwaded me, that the preſents which are made to the *Schater* who runs, might amount in all ſometimes to two thouſand *Tomans*; but others who were more moderate, told me two or three hundred *Tomans*. This permiſſion to run is earneſtly ſollicited for, and he muſt have favour that can obtain it: He that ran whilſt I was at *Iſpahan* had been ſix Months in ſuing out the permiſſion. *Monſieur Diegre* Maſter of the Dutch Factory at *Iſpahan*, a very knowing man, ſo curious and exact, that he omits not the ſmalleſt Circumſtance, as much as poſſibly he can, in deſcribing all things punctually, meaſuring even publick places, Moſques and Gardens almoſt to half a foot, and more exactly too, if he can; ſet out one day from *Hali Capi*, which is the place where the *Schaters* ſtart who are to perform their tryal, and went to that place where they take their Arrows, keeping

Schaters or Foot-men.

The maſterpiece of a *Schater*.

The People are forced to come to the *Kourouk* of the *Schater*.

A Tax of the *Armenians* for the *Schater*.

ing pace on horſe-back with his Foot-man that went before: He told me that he was an hour and a half on the way, and that having obliged his Foot men to reckon all their ſteps, and to mark them by hundreds, he found that they had made four thouſand Geometrical paces, which make a German mile, and is a French League and a half: So that the tryal of the *Schaters* is in travelling thirty ſix French Leagues from Morning to Night.

The *Schaters* make thirty ſix French Leagues.

The *Chans* in their Governments make their *Schaters* alſo run, and all make them preſents, there being no difference but in more and leſs. When a *Schater* would be received into the Service of any Lord, he performs his tryal, which is to goe an *Agatſch* from the Town, where he finds a man that gives him an Arrow marked with a certain mark, that he may not play the cheat; he puts it through a hole in his coat on the ſhoulder, and ſo brings it to the Town, where he leaves it and returns back for another; and in one day betwixt Sun and Sun, he muſt go and bring twelve, and ſo run four and twenty *Agatſch*: At Night they count the Arrows which he hath brought, and if there be twelve of them he is received. He reſts not all day long, neither eats; for that would hinder his going, but is continually in motion, ſave ſometimes when he drinks *Sorbet*. I have been aſſured that there are ſome of theſe Lords *Schaters*, who in a frolick ſometimes will carry on their ſhoulders four and twenty *Mans* of *Tauris*, which make a hundred and forty pound Weight, or thereabouts, and with that load travel thirty *Agatſch* a day, (that's to ſay) thirty French Leagues.

The *Chans* make their *Schaters* run alſo.

The King has a great many hunting Dogs of all kinds, beſides which, he makes uſe alſo of the *Ounce* or *Panther*, in hunting of *Antelopes*. That is a very tame Beaſt, and does no hurt to men; in *Perſian* it is called *Dgious*, and is brought from *Arabia*. They carry it commonly on Horſe-back behind a Man, who holds it by a Chain about the Neck: When they are to hunt him, they keep a Cloath before his Eyes, untill they have diſcovered an *Antelope*; and when they come within five or ſix hundred paces of it, they take off the Cloath and Chain, and ſhewing him the *Antelope*, let him go. He creeps ſoftly on his Belly towards the *Antelope*, hiding himſelf behind the Hedges when he can; and when he is got within about ſixty paces of it, he runs at it with skips and great leaps, and fails not with three or four bounds to catch it; and if he catch it not then he purſues no farther, and is ſo aſhamed, that they have much adoe to make him hunt any more that day: But to comfort him, the Huntſmen tell one another aloud, that he hath not ſeen it, and that if he had ſeen it, he would not have miſſed, believing that he underſtands their Compliment very well.

Hunting dogs, *Panthers*, *Ounces* or *Dgious*. *Antelopes*.

They keep all the Dogs and wild Beaſts too, in a Houſe by the River-ſide, near the Bridge, on the right hand as you go to *Giolfa*: And on the left hand before a Garden on the River-ſide, there is a Volary full of rare Fowl, as Eſtradges, Peacocks and others. The King has alſo many Hawks, and I was aſſured that he had above nine hundred, which they feed generally with Fowl, giving them Mutton but once a Week.

Volary. Hawks.

The *Perſians* are very expert in making of Hawks, and commonly they uſe Falcons to flie at all ſorts of Fowl whoſe Eyes they file that they may not ſee, and then let flie the Falcon which eaſily takes them when they cannot ſee. Amongſt theſe Hawks there are Falcons for hunting the *Antelope*, which they teach in this manner. They have counterfeit *Antelopes*, on the Noſes whereof they daily feed the Falcons, and no where elſe; having bred them ſo, they go into the Fields with them, and ſo ſoon as they have diſcovered an *Antelope*, let flie two of theſe Hawks, of which one of them faſtens juſt upon the *Antelope*'s Noſe, and ſtrikes him backwards with his Talons: The *Antelope*

How they make Falcons.

Hunting of *Antelopes* by Falcons.

lope ſtops and ſtrives to ſhake it off, and the Hawk flutters with its Wings to keep its hold, which hinders the *Antelope* from running faſt, or ſeeing well before him: At length when with much a doe he hath ſhaken it off; the Falcon which is aloft ſtoops and comes in the place of the other, which immediately points up and keeps above, ready to ſucceed to its Companion when it is forced off; and in this manner they ſo ſtop the *Antelopes* running, that the Dogs come in and catch him. This ſport is the more pleaſant that the Countrey is open and champian, there being little wood in it. The King hath alſo a great many Elephants, and many wild Beaſts ſuch as Tygres, Lions, and Leopards.

Civil Laws of *Perſia.*

In the enumeration of the Officers of the Court of *Perſia*, I have ſpoken occaſionally of thoſe who adminiſter Juſtice, and frame publick and private acts and deeds: It remains now that I ſhould add what I have learned of the particular Laws of the Countrey. As for civil Affairs, in the diſtribution of inheritances in *Perſia*, the Sons have two parts, and the Daughters one.

Diviſion of Eſtates amongſt the Children.

If there be but one Son and one Daughrer, the Son takes two thirds, and the Daughter the other third; and if there be two Sons and one Daughter, the Sons have each two fifth parts, and the Daughter one, if there be two Daughters and a Son, the Son takes two thirds, and the other is divided betwixt the two Daughters; and if there be two Sons and two Daughters, each Son has a third, and the laſt third is for the two Daughters.

An unjuſt law againſt the Chriſtians of the Countrey.

But as to the right of inheritance they have a very unjuſt Law, deviſed for the propagation of the Faith of *Mahomet*. And that is, if a Chriſtian turns *Mahometan*, when any of his kindred dies, all the Eſtate of the departed belongs to him, to the excluſion of his Children, though he be no nearer to him than in the fifth Degree of Kindred. He who inſtituted

Dgiafer.

that Law, gave it out that it was commanded by *Dgiafer*, one of the twelve *Imams*, and that *Dgiafer* affirmed that it was revealed to him from God. Nevertheleſs, this evil is not without remedy, for the *Mahometan* Judges (knowing the Iniquity of this Law,) have found out a knack to cauſe dying Chriſtians to make a pretended Sale of all their Goods to truſty Perſons; and when that is done they diſpoſe of all their Eſtates by Will, and the pretended Purchaſers approve before the Judges of all that the deceaſed hath done in diſpoſing of the Eſtate which he hath ſold to them. The Judges admit of this the more willingly, that they get money by it, which they could not have if a *Mahometan* carried away all

Duſchacha. A kind of puniſhment.

As for Criminals, they uſe a ſingular way in binding Priſoners: They put a forked piece of Timber before their Throat, the handle being a foot long, and the two prongs of the Fork goe on each ſide of the Neck; behind there is a wooden bar that joyns the two ends of the grains, and is nailed to them, ſo that the whole makes a triangle; before the throat there is another wooden bar, nailed at each end to the middle of the prongs; and at the end of the handle of this fork which is cut a little hollow, the Priſoners hand is put, with the Wriſt in the hollow, and over it they put another bar half a foot long, which is likewiſe a little hollow in the middle, and the two ends thereof are nailed to the two Extremities of the handle of the Fork, ſo that the Priſoner has his hand, as it were, in a Scarff, and can make no uſe of it: This Inſtrument may be about a foot and a half or two foot long, and they call it *Duſchacha.*

The rack for malefactors.

The ordinary Rack to extort a Confeſſion of Robberies and other Crimes, is for men to pinch off the Fleſh with hot Pinſers, and to give blows on the feet with a Cudgel, as in *Turky*: For the Women they put

The rack for women.

a Rat into their Drawers, ſo that the Rat being betwixt the Drawers and the Fleſh torments them extremely.

Kinds of Puniſhments.

The uſual puniſhments they inflict upon Malefactors whom they would not put to death, is to pluck out their Eyes; or elſe to pierce the

Nerves

Nerves of their Ankles, and then hanging them up by the feet, to give them a certain number of blows with a Cudgel, and ſometimes alſo to cut the Nerves ſhort off. When they condemn any to death, the moſt uſual puniſhment is to rip open the Belly. One day the great *Schah Abbas*, cauſing the Belly of a Malefactor to be ript open in his preſence, obſerved that the *Portugal* Ambaſſadours, that ſtood by him; turned away their Eyes from beholding that Spectacle, as if it raiſed horrour in them; which made him ſay, that certainly theſe torments would be too cruel and horrid, if they were practiſed amongſt Chriſtians who are rational People, but that they were abſolutely neceſſary among the *Perſians* who are Beaſts. Moreover it is very difficult for thoſe who have committed any Crime to make their eſcape, or avoid Juſtice by flying, becauſe of the good order that is obſerved: For beſides that there are but few paſſages to get out of the Countrey; the Roads are ſo exactly kept by the *Rahdars*, whom I have mentioned before, and whom I found upon my entry into *Perſia*, that is almoſt impoſſible not to fall into their hands, and they ſuffer none to go out, nor come into the Kingdom, till firſt they examine who he is, and the occaſion of his Journey.

When I came to *Iſpahan*, there were two *Muſcovite* Ambaſſadours who had waited there for Audience ſeveral Months, and could not obtain it; and the King uſed them in this manner becauſe an Ambaſſadour of his had not been well received in *Moſcovy*. The deſign of their Embaſſy was not known, onely it was ſuſpected that they did it for no other end but to gain credit and reputation amongſt their Neighbours, when they ſhould know that the King of *Perſia* was their friend. Nevertheleſs, they had no good ſucceſs, which was partly occaſioned by their own fault. They had made a very falſe ſtep at firſt, acting at their firſt coming what drew upon them the contempt which they met with at that Court all the while they ſtayed there; for they made a preſent to the *Eatmad Doulet*, that they might obtain a permiſſion to ſell the Commodities that they brought with them. They had pretty fair preſents to make to the King, having brought with them a great many fine Furs and other Curioſities of their Countrey, amongſt which there was a Coach and a Falcon, which onely remained alive of many more that died by the way.

The preſents of the *Muſcovites*.

In the mean time they were not received; on the contrary during their abode at *Iſpahan*, they ſuffered many affronts, and whilſt I was there had a very ſignal one: So ſoon as they were come, the King being informed that they brought him a lovely Falcon, ſent for it: Nevertheleſs, as it is the cuſtom to carry the preſents, when they go to the firſt Audience, when they were about to have it, they demanded their Falcon, that they might ſolemnly preſent it to his Majeſty with the Glove, according to the inſtructions they had from their Duke; but in ſcorn it was refuſed them: And the more to inſult over them, when they came into the *Meidan*, and were ordered to alight off of their Horſes, they made them take a turn all round the *Meidan*, as in proceſſion, with their preſents, in the view of the King, who was in a *Divan* to pleaſe himſelf therewith. At their Audience the King complained to them of ſeveral things, and amongſt others of the *Piracies*, that the *Muſcovites*, and the *Tartars* who are their Subjects commit on the *Caſpian* Sea, and of their inrodes, into the Dominions of *Perſia*, where they land, and carry away in their Veſſels all they find, Men, Women, Children and Cattel, and having done ſo put off to Sea, and ſend ſome back in a ſmall boat who coming near the ſhoar, tell the Inhabitants of the Coaſt, that they have taken ſo many Perſons, and that if they have a mind to recover them, they muſt ſend them ſo much money.

An affront given to the Ambaſſadours of *Muſcovy*.

The Ambaſſadours made anſwer that they could not ſuppreſs Pirats and Robbers, to which the King replyed that theſe Robbers were not in ſo great Bodies, and that if the Duke of *Muſcovy* put not a ſtop to it,

it, he was Maſter of a paſſage, by which he would ſend fifty thouſand men that ſhould put all *Muſcovy* to fire and ſword. Theſe *Muſcovites* left behind them in *Perſia* ſuch a reputation of filthineſs and naſtineſs in their feeding, that a *Perſian* Lord told the Reverend Father *Raphael* a *Capucin*, that the *Muſcovites* were among the *Europeans*, what the *Tartars* were amongſt them.

The *Muſcovites* are naſty.

The Civilleſt of theſe two Ambaſſadours died at *Iſpahan*, and the other being ready to depart, would needs leave in that Countrey a memorial of his Avarice: Seeing it is the Cuſtom of the King of *Perſia* to defray the Charges of all Ambaſſadours, from the time they enter his Territories, they give them daily a certain allowance of Bread, Meat, Butter, Candle, and of all Neceſſaries, nay and of Money too: This Ambaſſadour who was not ignorant of the proportion that was appointed him, and who found ſome fault with the diſtribution of it, preſented a complaint to the King againſt the *Meimandar*, who is the Officer that takes care of Ambaſſadours, wherein he declared that this Miniſter had not faithfully delivered him his allowance, and ſpecified in his Memorial, day by day, how many *Casbeghis* or *Schais* he had received leſs than the Summ which the King had ordered him. This the *Perſians* lookt upon to be infamouſly baſe, as well as the ſordid and naſty way that the Ambaſſadour and all his train lived in; for ſo great was his Coveteouſneſs, that moſt commonly he fed his Domeſticks with bread ſteeped in water inſtead of Pottage, which being the beſt of their Diet, he almoſt ſtarved them.

The avarice of the *Muſcovites*.

CHAP.

CHAP. XII.

The continuation of the Obſervations of Iſpahan. *Of Aſtrologers, a Comet, an Eclipſe; and of the Superſtition of the* Perſians.

SInce there are Aſtrologers at the Court of *Perſia*, who have their quality of ordinary Officers, by the name of *Munedgim*, I thought it might not be amiſs to ſay ſomething of them, after I had Treated of the Court.

Aſtrology is in ſo great vogue in *Perſia*, that there it degenerates in Superſtition, and not only the Learned and men of Letters ſollicitouſly apply themſelves to it, but even the common people and Soldiers tamper with it, and if a man can but Read, he fails not dayly to obſerve the diſpoſition of the Planets, their Aſpects, and their Conjunction or Oppoſition; that he may ſeem to be ſomewhat amongſt thoſe who have not the ſame knowledg. In Converſation all their Diſcourſe is of Spheres, Apogees, Perigees, Excentricks, Epicyeles; and other ſuch hard names, whereby they pretend to diſtinguiſh themſelves from the Vulgar. It is very probable that this paſſion among the people, proceeds not only from the Genius of the Nation; but alſo from a deſire of imitating the Great ones: who are known to have always had in that Country a great propenſity to thoſe kinds of Sciences, whether that their mind bent that way, Policy engaged them, or thoſe that profeſſed them, impoſed upon their credulity or weakneſs, for their own intereſts.

However it be, The Kings of *Perſia* make great account of Aſtrologers, and theſe men who have a chief reſiding at Court, coſt them yearly vaſt ſums of mony: and indeed, they undertake no buſineſs till firſt they be informed by them of the lucky minute of ſome favourable Conſtellation, when they are to ſet about it, and if a King hath had bad ſucceſs in any Affair, wherein he had not conſulted them, all attribute the cauſe of it to the negligence of the Prince who omitted to nick the happy minute of the Aſtrologers. This cuſtom hath taken ſuch root at Court, that theſe Gentlemen are become as neceſſary as any other Officers thereof; and if the King have ſenſe enough not to give credit to all their raveries, yet he muſt ſeem at leaſt to rely much upon them; becauſe under pretext of the good or bad minute, he orders his Affairs at his pleaſure, and no body murmurs at it, no not Strangers, with whom he never wants a fair pretext of refuſing or granting their deſires, telling them, (if they complain,) that it is the ſuperiour power of the Stars which obliges him to act ſo or ſo.

A Comet at *Iſpahan.*

Now I am ſpeaking of Aſtrology, I remember there appeared a Comet whilſt I was at *Iſpahan*: The Reverend Father *John Baptiſta*, a *Capucin*, diſcovered it on *Thurſday*, the eleventh of *December*, one thouſand ſix hundred and ſixty four, about Five a Clock in the Morning, in the Sign of *Virgo*. It had a Tail, and moved from *Eaſt* to *Weſt*: I ſaw it on *Monday* the fifteenth of the ſame Month, about half an hour after five in the Morning, when it was almoſt in the Meridian, and about two degrees beyond the Sign of *Virgo*: its Tail appeared to the view about the length of a Fathom: Some days after the Tail of it pointed betwixt the *Weſt* and the *North*. It paſt from *Virgo* to *Libra*, and the one and twentieth of *December*, when it entered into *Leo*, there was a Conjunction of the *Sun* and *Saturn*; after that its Tail pointed *Eaſtward*.

Friday the ſixteenth of *January*, 166⅘. there happened an Eclipſe of the *Sun*, which began a little after eight of the Clock in the Morning, and laſted almoſt till half an hour after Eleven, and two thirds of the *Sun* were well near Eclipſed. The *Mahometans* have no publick Superſtition for an Eclipſe of the *Sun*; they only ſay a Prayer made on purpoſe; wherein they Pray God to avert all Calamities from them: But it is not the ſame in Eclipſes of the *Moon*, during which, as I have already ſaid, they ſpare not their Kettles. However it were no great matter, if the *Perſians* were only Superſtitious in relation to the Stars; they are ſo

also in a thousand trifles, which concern not at all Astrology. For instance, They will not eat any thing that a Christian hath but touched, thinking it Polluted; and therefore they will not suffer them to touch Flesh, or any thing else that is Eatable, before they have bought it: if a Christian drink in their Pot, they break it immediately, and it is very rare to see them lend one to any body: if a Peece miss firing, they are persuaded that some Enemy hath laid a Charm upon it; and to cure the pretended Charm. he that is to shoot knocks the muzzle of his Peece against the ground, and then he thinks the Charm is spoilt, and that it will not miss again, though the defect he found proceeded only perhaps from the foulness of the Peece.

A *Persian* superstition.

They suffer no Christians to enter into their Coffee-Houses, nor their Bagnios, because they (say they) are *Medgis*, that is to say, impure. Whereupon I had a pretty pleasant adventure, when I was coming from *Bagdad* to *Hamadan*; being as yet ignorant of that custom, I very fairly went one day to one of their Bagnios; they not knowing me to be a Christian, suffered me to strip, and enter the Bagnio, where there were a great many *Persians* and *Turks*; but some among them knowing me, presently whispered the rest that I was a Christian; at which being extreamly startled, they acquainted the Master of the Bagnio with it, who to dismiss me civilly, came and told me that the *Vizir*, or Lieutenant of the *Chan*, desired to speak with me: I, who understood nothing of their intrigue, made him answer that I would wait upon him so soon as I had done in the Bagnio, and though he told me that he stayed for me, I would not go; but at length perceiving that the Servants attended all the rest, and left me to look to my self, I went to my Cloaths, and quarelled with the Master, because they had not served me; which he suffered without making answer: whereupon one of those who was in the Bagnio, told me that the Bagnio-Master must wash all the Bath over, as being polluted by my entring into it; and I heard no more of the *Vizirs* Orders. The *Persians* hate the *Turks* no less, and hold them to be as impure as the Christians, but dare not tell them so as they do the Christians, to whom there are some *Moulas* that will not so much as teach the *Persian* Tongue for love nor mony, but there are others who are not so scrupulous.

Christians esteemed Impure.

The *Persians* suffer a House that is on fire to burn out.

The silliest of all their Superstitions, in my judgment is this, that if a fire break out in their Houses, they will not put it out, but only save what Goods they can, and let the fire burn down as many Houses as it can, till others, who are not of their Law, put it out. They suffer not Christians to enter their Mosques, and if they catched one there, they will oblige him to turn *Mahometan*, or at least make him pay a good sum of mony, if he were able, and if not, they will give him many Bastonadoes. Nevertheless they will suffer Christians to dispute with them about matters of Faith, which amongst the *Turks* would be a crime punishable by death.

CHAP. XIII.

The Continuation of the Observation of Ispahan. *Of the Religion of the Persians.*

The Religion of the *Persians*.

THE Religion of the *Persians* is in substance the same with that of the *Turks*, though, nevertheless, no Nations in the World hate one another so much upon the account of Religion as those two do: they look upon one another as Hereticks; not without appearance of reason, (as some think,) nor yet because the *Persians* have Translated the *Alcoran* into *Persian*; for though it be true, that they have several *Alcorans* Translated in *Persian*, nevertheless that is but an interlineal Translation, word for word, and without any Sence: and they believe, as well as the *Turks*, that that Book can not be explained in any other Language but in *Arabick*.

Translation of the Alcoran.

bick. But the true ground of their diviſion is, that the *Turks* pretend that *Aboubeker* was the Lawful Succeſſour of *Mahomet*, *Omar* the Succeſſour of *Aboubeker*, *Oſman* of *Omar* and then *Aly*: whereas the *Perſians* affirm that *Aboubeker*, *Omar* and *Oſman*, were but ſo many Uſurpers of the Succeſſion of *Aly*, who was the Lawful Succeſſour of *Mahomet*; and that is the reaſon the *Turks* hold them to be Hereticks. The *Perſians* believe then, that *Aly* ſucceeded *Mahomet*, or at leaſt that he ought to have ſucceeded him, and that he was the firſt of the twelve *Imams* whom they much honour, and who ſucceeded one another; of whom the laſt, called *Mahomet Mehedy-Sahabze-mon*, that is to ſay, the Maſter of times, was ſnatched out of the hands of thoſe who would have killed him, and Tranſlated as *Enoch* and *Elias* were, and that he will alſo come at the day of Judgment, but only that he may force the world to embrace the Faith of *Mahomet*: that JESUS CHRIST ſhall be his Lieutenant, and that he will Marry; for they look upon it as a great defect in his perſon that he was not married.

Mahomet Mehedy.

JESUS CHRIST.

Upon theſe Principles of Religion, the Politicks of the Kings of *Perſia* have firmly ſecured the Crown to all the Deſcendants of the Race that ſits at preſent upon the Throne: For they have made a ſtrong impreſſion upon the minds of their people, that to have a true Title to Rule over them, one muſt be Deſcended of the Race of *Aly*, by one or other of the twelve *Imams*. *Chah Iſhmael Soſi*, firſt King of the Family that Reigns at preſent, had the cunning to inſpire theſe Sentiments into them; becauſe he derived his Extraction from one *Cheik Sefi* of the Town of *Ardeville*, whom he brought down from the Race of *Aly*, and who beſides was held in great Veneration amongſt them for his Piety, in the practice whereof he had conſtantly lived, according to the Rule of the *Soſis*, of whoſe Sect he made profeſſion.

The *Perſians* call themſelves *Schiai*, becauſe they think it enough to follow the commands of their Law, and they who follow the Law of the *Turks* are called *Sunni*, becauſe beſides Matters of Obligation, they alſo follow Counſils of Devotion. For example, a *Sunni* being asked if he be of the Law *Sunni* or *Schiai*, he muſt ſay that he is *Sunni*, whatſoever danger there may be in making that profeſſion; But the *Schiais* think not that a matter of Obligation, and on a like occaſion, they would frankly ſay that they were *Sunni*, if they ſaw any danger in profeſſing themſelves to be *Schiais*, and ſo in many other things. Not but that the *Perſians* practiſe ſome of the Counſils: for inſtance, it is a Counſil and not a Precept of their Law, that when they ſee a Funeral paſſing by, they turn at leaſt three ſteps, to accompany the Corps ſome time, and that they even lend their Shoulders to help to carry it, if it be needful; nevertheleſs there is nothing more common in *Perſia*, than to ſee when any Burial paſſes, all thoſe who meet the company, lend their Shoulders, at leaſt for ten or twelve ſteps, to help to carry the dead body.

Schiai.

Sunni.

The Months are the ſame with the *Perſians* as with the *Turks*, ſave that the former begin one day ſooner. Not but that they are regulated as well as the *Turks* by the Moon; but theſe reckon not the firſt day of the Moon, but when they ſee it, which is commonly the ſecond day, and the *Perſians* who are knowing in the Speculation of the Stars, and who fail not to make Aſtronomical Calculations, regulate themſelves according to the courſe of the Moon; and therefore they begin their Month and by conſequence their *Ramadan* a day ſooner.

The months of the *Perſians.*

They celebrate their little *Bairam* or *Eaſter* of Sacrifices, in the ſame manner as the *Turks*, and Sacrifice ſome Sheep in memory of the Sacrifice that *Abraham* would have offered of his Son *Iſhmael*: (for they ſay that it was *Iſhmael* that was to have been Sacrificed, and not *Iſaac*:) But at *Iſpahan* they Sacrifice a Camel with great ceremonies; they lead him out of the City, and there the King, or in his abſence the Governour of the Town, ſtrikes him with a Lance, and then all fall upon him and hack him to pieces with Swords, Axes and Knives. Having vented part of their Zeal upon the poor Beaſt, they employ what remains of it againſt one another, fighting ſo furiouſly, that many are alwaies left dead on the place. The cauſe of this mad Devotion, is becauſe each quarter of the Town comes to this ceremony, with their Banner, and endeavours to have a piece of the Camel; all are very eager to have it, they quarrel, pull and hale it from one another, and at length fall to down-right blows. That which makes the quarrel greater, and gives occaſion to bickerings, is that each quarter pretends to a certain part of the Camel,

The Feaſt of the little *Bairam* called *Abdel Kerban.* The Sacrifice of a Camel.

which hath at all times been granted them, one the Leg, another the Belly, and ſo of the reſt: and ſeeing they are not all agreed upon theſe pretenſions, every one ſtrives to maintain his right by force, and there are always ſome who out of too much Devotion to eat of the Camel, are excuſed from ever eating more. Moreover, there are two Factions in *Iſpahan*, which always entertain great feuds betwixt themſelves, and that is the reaſon that they never meet in a Body, as in a Proceſſion, but they fight till they kill one another: one of theſe Factions is called *Aideri*, and the other *Naamet Ullahi*, from the names of two men, who commanded ſeverally in the two Villages, whereof *Iſpahan* conſiſts. Theſe two Villages that were near one another being encreaſed, have made one ſingle Town, and there is ſtill at *Iſpahan* a Gate called *Derdeicht*, of which the one of the two Leaves of the Gate belongs to one of the two Factions, and the other to the other. But to return to the Ceremony of the Camel, the piece that can be got, is diſtributed in each quarter, every Family hath a Portion of it, which they Boil, and then eat with a great deal of Devotion. In other Towns, in ſtead of a Camel they kill an Ox, but without any Ceremony; for a Butcher kills it, and all the *Derviſhes* and poor people come and take every one a piece; beſides every private perſon in his own Houſe kills ſome Sheep, moſt part of which he diſtributes amongſt the poor.

The Factions of *Aideri* and *Naamet ullahi*.

There is alſo ſome difference betwixt the *Perſians* and *Turks*, as to their Prayers. In *Perſia* they call to Prayers but three times a day, to wit, ſo ſoon as it is Light, at Noon, and at Sunſetting, and they call no oftner on *Friday*: Nor is the call made from the tops of the Steeples neither, becauſe from thence one might ſee the women in the Houſes; and therefore the call is only made from Terraſſes. The *Turks* and *Perſians* make their ablutions both alike; but in ſaying their Prayers they have this difference, that the *Sunni* hold their Hands one over another upon their Stomach, and the *Schiai* obſerve not that poſture: beſides, theſe laſt in time of Prayer lay down a little gray ſtone before them, which they always carry about, and every time they proſtrate themſelves on the ground, lay their Forehead on that ſtone, which is made of the Earth of *Kerbela*, the place where *Huſſein*, the ſecond Son of *Aly*, was killed by the men of *Yezid*; his Tomb is there ſtill, and that place is called after his name, *Imam Huſſein*; it is about four days journey from *Bagdad*, betwixt *Tygris* and *Euphrates*: it is a very famous place of Pilgrimage amongſt the *Perſians*, and amongſt the *Turks* alſo, whither many people of both Sexes, and all conditions reſort. They there take of the Earth, which they knead, and make little ſtones of, and ſell them all over *Perſia*.

Differences in Prayers betwixt the *Perſians* and *Turks*.

The Stone of *Kerbela*.

This is the relation they give of the death of *Huſſein*, who was the ſecond Son of *Aly*. After the death of his Father he was called by the inhabitants of the Town of *Couſa*, who owned him for the Lawful *Califfe*: but *Yezid* the Succeſſour and Son of *Muavias*, and ſecond *Califfe* of the Family of the *Ommies*, who was then at *Damaſcus*, having intelligence that *Huſſein* was upon his march to that Town, with all his Family, ſent out a good Troop of Horſe to bring him to him alive: theſe men overtook him at *Kerbela*, and ſo ſtreightned him, that they left him not ſo much as the means of getting water; ſo that finding himſelf in that extremity, he was willing to come to a compoſition, and offered if they would allow him free paſſage to return with his people into *Egypt*; but they who would needs carry him and all his Family Priſoners to *Yezid*, according to the orders that were given them, refuſed him theſe conditions. He yielded not for all that, but having ſuffered Hunger and Thirſt for ſome days longer, reſolved, at length, to make himſelf a paſſage by force, or to die in the attempt, chuſing rather to die with Sword in hand, than to fall alive into the power of his Enemies. He therefore marched couragiouſly towards them, charged into the thickeſt of them with extraordinary vigour, and did all that could be done to break through: but his party being too unequal, he was overpowered by number, himſelf and all his men killed, and his Wives and Children made Priſoners, and carried to *Yezid*, who treated them honourably, ſeeming to be grieved at the death of *Huſſein*. They yearly perform a great ſolemnity for that death: I was there in the year one thouſand ſix hundred ſixty and five, and was witneſs to the Ceremony. It began the fifteenth of *July*, which was the firſt day of the month *Maharram*, and that is there New Years day. And ſeeing that mournful Feſtival laſts ten days, they call it *Aaſcour*, a word that ſignifies Ten in *Arabick*: during theſe ten days, all the *Perſians* are Sad and Melancholick,

The death of *Huſſein*.

Aaſchour or Feaſt of the death of *Huſſein*.

lancholick, many being clad in Black, others wearing only a black Girdle, and others a black Turban. In all that time no man is ſhaved, they go not to the Bagnios, nor commit any debauch, and even abſtain from their Wives: in ſhort, they expreſs ſo much grief in outward ſhew, that one would think ſome great publick Calamity had befallen them. The inferiour ſort of people ſignalize their Zeal by a thouſand fooliſh pranks, ſome bury themſelves under ground all day long, having nothing out but the Head; nay, and that too is covered with a Pot and Earth over it: others run about the ſtreets almoſt ſtark naked, having only a bit of black ſtuff to hide their Nakedneſs, and moſt part of thoſe Fools daub over all their Body and Face with Soot mingled with Oil; others take Bol Armeniack, which they diſſolve alſo in Oil, and with that Dye themſelves Red, that they may look as if they were all in a gore of blood: and ſome who are more ſincere, cut and mangle their Bodies in ſeveral places; nay, and in the Head too, ſo that the blood comes running down on all ſides: in all theſe different manners, they run about the ſtreets in companies, moſt part with a naked Shable in their hands, ſinging ſeveral doleful Verſes made upon the death of *Huſſein*, and by fits crying as loud as they can, *Ya Huſſein*, which is the burden of their Song, and all this to the tune of ſome wretched Muſick, which ſome of them make, with two ſtones in their Hands that they clap one againſt another. Many publick places in the ſtreets are hung with Black, and lighted with ſeveral Lamps, and there is a Pulpit where a *Moula* Preaches at a certain hour of the Night, and relates the circumſtances of the death of *Huſſein*, at which the Hearers melt into Tears. They have ſuch Sermons alſo in the Day time, to which many perſons of Quality reſort; nay, and at *Iſpahan* the King himſelf is obliged to come clad in Mourning, at leaſt the laſt day, which is the Tenth; and indeed that is the day of greateſt Ceremony, becauſe that was the day, (ſay they,) whereon the brave *Huſſein* was put to death.

What the *Perſians* obſerve in that Mournful Feaſt.

Seeing I was at *Schiras*, when I ſaw the Feſtival of that day; it is only what happened in that Town, which now I relate. All the Quarters of the Town went in Proceſſion, and the Proceſſions paſſed by the Governours Houſe with all their Colours, the Rabble naked and beſmeared in the manner I mentioned before: there came after them a great many Children on Horſe-back, repreſenting the Children of *Huſſein* who were carried away Priſoners; then they had led Horſes covered with black, and all the Armour of a Horſe-man faſtened to the Saddle, marching next, and after them they carried ſome Coffins covered with black Velvet, and a Turban upon each. This Proceſſion having paſſed by the Governours Gate, went out of the Town to Conſummate the Feſtival at a Moſque, where *Khatoun*, the Daughter of *Aly*, is Interred: there they had a Sermon, after which they wept, and then all returned to prepare the Alms they were to give, moſt of which were Rice, and meſſes of Corn, which they Boiled in great Kettles, and diſtributed amongſt the poor. They ſay that during theſe Ten Days the Gates of Paradiſe are open, and that all *Mahometans* who die then, get in without any difficulty.

At *Schiras* the Feaſt of the death of *Huſſein*.

Forty days after the laſt day of the *Aaſchour*, that is to ſay, the twentieth of the month of *Sefer*, they have another Feaſt which they call *Serten*, that is to ſay *Head Body*: becauſe, (ſay they,) that the Head of *Huſſein* being cut off, was of it ſelf joyned to his Body forty days after. They make great rejoycing that day; and there are a great many who do not Shave their Heads from the firſt day of the *Aaſchour*, until this Feaſt of *Serten*; wherein for the moſt part they give the like Alms as we mentioned juſt now.

The Feaſt of *Serten*.

The death of *Aly* is celebrated much after the ſame manner as that of *Huſſein* his Son, but it laſts only a day, which is the one and twentieth of the Month of *Ramazan*: they goe in Proceſſion through the Town, wherein they carry Standards, lead Horſes covered with Trophies of Arms, and carry a Coffin covered with black Velvet, with a Turban upon it; and having ſaid ſome Prayers, they all return home, and ſo the Feaſt is ended.

The Feaſt of the death of *Aly*.

The Hiſtory of the death of *Aly*, *Mahomet*'s Couſin, and Son in Law, according as it is related in *Perſia*, is that having Married *Fatima* the Daughter of *Mahomet*, he was killed at *Bagdad* by a ſervant of his own, called *Ebn-Mouldgem-Mourat*, who had been brought up in his ſervice from his infancy, with a great deal of care: this Rogue having at a Wedding ſeen a young Widow named *Quetome*, whoſe Relations and Husband had been put to death by the command of *Aly*, fell in Love with her, and courted her in Marriage; ſhe who ſtill thought on the Death of

The Hiſtory of *Aly*.

of her Husband and Relations that went to her Heart, and only expected an opportunity of being revenged, made him answer that she would not Marry him, unless first he killed *Aly*, which at first he refused, retaining still some Sentiments of Affection towards his Master: but she persisting in her resolution, Love prevailed in the Heart of the Traitor, and one day when *Aly* was at Prayers in the Mosque, he stabbed him with a Dagger: he was immediately apprehended by those that were present, who would have cut him in pieces upon the spot, if *Aly* had not forbidden them to do him any hurt, saying that if he were cured of that Wound, he knew how to punish him in an extraordinary manner, and if he died of it, he would only have them to give him one blow, a few days after *Aly* being dead, his Servants killed *Ebw-Mouldgem-Mourat*, at one blow of a Sword, therein obeying their Masters orders punctually; and on that day yearly, they publickly burn the Figure of that same *Ebw-Mouldgem-Mourat*.

The Feast of *Omar Keschdgiadt.*

They celebrated also the Feast of one *Omar Keschdgiade*, the Ninteenth of *September*, which was the Tenth of the month *Rebiulewel*; that Feast is in honour of an illustrious Miller of that name, whose History I could not learn. Besides the Feast I have mentioned, they have some others, as that of the great *Bairam*; that of *Quamquadir*, the place where *Muhammed* chose *Aly* for his Successour, in presence of forty thousand men; the *Neurouz* or New Year, and some others.

The Formation of man, and where he is to end his days.

The *Persians* in their Creed have a pleasant imagination concerning the death of men. They say that every one must come and die in the place where the Angel took the Earth of which he hath been made, thinking that one of these Spirits has the care of Forming the Humane Creature, which he doth by mingling a little Earth with the Seed.

CHAP. XIV.

The Continuation of the Observations of Ispahan. *Of* Jews, Guebres, Banians, *and* Armenians.

Liberty of Conscience in *Persia.*

THE *Persians* give full liberty of Conscience to all Strangers of whatsoever Religion they be, and some years ago it was thought a very strange proceeding in an *Eatemad Doulet*, when he undertook to oblige all the *Jews* to turn *Mahometans*.

Jews.

For accomplishing of that he used all his endeavours, sparing neither mild ways nor violence, for bringing about his design; nay, he procured an Order from the Prince, prohibiting the exercise of the *Jewish* Religion within his Territories: but notwithstanding all that, he could not succeed in it, for having caused them to be strictly observed, they found that what external Profession so ever they made of *Mahometanism*, they still practised *Judaism*; so that there was a necessity of suffering them to be again bad *Jews*, since they could not make good *Musulmans* of them. However these who live at *Ispahan* are beggarly poor, and not very

Jews at Ispahan.

numerous, because there is nothing for them to be done there: they pay the King yearly a *Chequin* a Head, and are obliged to wear a little square piece of stuff, two or three Fingers broad, sewed to their *Caba* or Gown in the middle of their Breast, about two Fingers above the Girdle, and it matters not what stuff that piece be of, provided the colour be different from that of the Cloaths, to which it is sewed.

The *Guebres.*

There are still in *Persia*, and particularly in *Kerman*, people who Adore the Fire, as the Ancient *Persians* did, and these are called *Guebres*. They are known by a dark Yellow colour which the men affect in their Cloaths, and the women by their Veil, none but they wearing that colour; besides the *Guebrish* women, have their Faces, all naked, and never cover them, and commonly they are very Handsom. These *Guebres* have a Language and Characters, which no body understands but themselves.

themſelves, and in all things elſe are very ignorant. When any of their Sect dies, they ſet him upright in a place walled in purpoſely for that; and leaſt he ſhould fall, they put a forked inſtrument under his Chin to hold him up: they leave him in this poſture until the Crows have picked out his Eyes, and if they have begun by the Right Eye, they think he is happy, and put him upright in a place walled in, which they call the White Pit; if they have begun by the Left, they think he is miſerable, and put him into the Black Pit: theſe Pits are Wells raiſed ſome Fathoms high of Earth, where they put the bodies ſtark naked, covering only the Privities with a Rag, and each of theſe two Pits is above half full of Bones, and the Aſhes of dead Bodies, that have been put therein. The greateſt kindneſs that the *Guebres* think they can doe to a dead man, is to kill for his ſake a great many Frogs, Serpents, and other Inſects: after all, theſe people are extremely hated of all men, aſwel *Chriſtians* as *Mahometans*, and being ſtrong of body, moſt part of them are Maſons.

A falſe Prognoſtick of the *Guebres*.

There are beſides above fifteen thouſand *Banians* in *Iſpahan*; they follow no Art nor Trade, and all their buſineſs is to let out mony to Uſury, which the *Jews* do in *Turky*, and in all places elſe, where they are ſuffered.

The *Banians* of *Iſpahan* Uſurers.

Let us now ſay ſomewhat of the *Armenians*, who are not the moſt inconſiderable part of the people that inhabit the City *Iſpahan*: their quarter in that Town is at *Giolfa*, or the places about it; they yearly pay the King 500 *Tomans*, and have an *Armenian* to Govern them, whom they call *Kelonter*, that is to ſay the greateſt, and he is put in and turned out by the King when he pleaſes. They addreſs themſelves to this *Kelonter* in all their Affairs, and Controverſies, and it is he that Taxes them for raiſing the five hundred *Tomans*, which they yearly pay the King. But beſides the *Kelonter* they have another Royal Officer, who is a *Deroga*, for Judging in Criminal Affairs. I am apt to believe that ſome of theſe *Armenians* are good people, but a great many of them, (take from them the name of Chriſtians,) are every whit as bad as Infidels; and in general there is but little confidence to be put in them. As for their Religion, it may be ſaid that Faſtings are the chief part of what they profeſs at preſent, or at leſt they make that the moſt conſiderable and viſible point of their Religion. When an *Armenian* Confeſſeth that he hath Robbed, committed Murder, or ſuch like crimes, the Confeſſour tells him that God is merciful; but if he accuſe himſelf of having Eaten Butter on a *Friday*, or a day of Abſtinence. Oh! that is an execrable Crime, and the Confeſſour will enjoyn ſevere Penances for that ſin, as to Faſt ſeveral months, to refrain ſix months from his Wife, or other Auſterities. They Eat no Fleſh, Eggs nor Fiſh, nor yet Milk, Oyl, nor Butter, on *Wedneſdays* and *Fridays*, but they Eat Fleſh on *Saturdays*, as all the other Oriental Chriſtians doe. They have the Baptiſm of the Croſs, in commemoration of the Baptiſm of our Lord; and they Celebrate it the day of the *Epiphany*, (according to the Old Calendar which they follow) plunging, (after ſeveral Prayers,) a Croſs into water, whereof all ſtrive to take their ſhares in Pots.

Armenians at *Iſpahan*.

The *Armenians* pay the King of *Perſia* five hundred *Tomans*.

The *Kelonter* of the *Armenians*.

The Baptiſm of the Croſs.

They Communicate all Children in both kinds, even thoſe that are but a year or two Old. They Marry them very Young; ſometimes the Parents promiſe them as ſoon as they are born, and often Marry them at the Age of Seven or Eight Years: but though the Prieſt perform the Ceremonies at that time, yet they defer the Conſummation of the Marriage till the uſual time. They ſay that Extreme Unction is not to be Adminiſtred till after death, though ſome amongſt them have denied me that Article; but commonly they give it only to Prieſts. They have no command obliging them to hear Maſs on *Sundays* and Holy-days. They have many of the *Mahometan* Superſtitions; and amongſt others, ſome of them hold Dogs to be Unclean as well as they, and will not willingly touch them.

The *Armenians* Communicate Young Children.

They Marry their Children very Young.

Extreme Unction with the *Armenians*.

Command for Maſs.

Superſtition of the *Armenians*.

On Holy *Saturday* they end their Lent, by Eating at night Butter, Cheeſe, Eggs, and other things which are prohibited during the Lent: but they Eat no Fleſh till *Eaſter-day*, and it muſt be killed too the ſame day; for they ſay that it is not lawful for them to Eat of that which was killed in time of Lent.

The end of Lent with the *Armenians*.

They admit of no Purgatory, and yet Pray for the Dead, ſaying that thoſe who are Damned goe ſtreight to Hell, but that the others goe not into Paradiſe, where no body ſhall be received before the laſt Judgment; but that they are in a place, where they ſuffer a little, and that the Prayers that are made for them, comfort them; whence it ſeems that they only contend about the name, and that it is only to difference themſelves from *Roman Catholicks*, that they ſay they admit not of Purgatory.

Purgatory with the *Armenians*.

They

Fables of the *Armenians* concerning our Lord.

They have a hundred Stories, or rather ridiculous Tales, concerning the Infancy of our Lord, and that is it they call the little Goſpel; as for inſtance, that the Virgin being with Child, her Siſter *Salome* accuſed her of having been deflowred by ſome man, and that the Holy Virgin for her own juſtification bid her lay her Hand upon her Belly, and that ſhe ſhould know what Fruit ſhe bore; which *Salome* having done, a fire iſſued out of it and conſumed one half of her Arm; and then being ſenſible of her fault, ſhe laid the ſtump upon it again, by the Holy Virgins order, and ſo recovered her whole Arm. They alſo ſay that our Lord being grown pretty big, his Holy Mother put him to School to learn to Read *Armenian*, and that his Maſter making him pronounce the *Armenian* Alphabet, he would not pronounce the firſt Letter, which is thus made Ш, unleſs his Maſter gave him a reaſon why it was ſhaped in that manner, which made his Maſter give him correction: Our Lord having ſuffered it, told him mildly, that ſince he knew it not, he would teach him; and made him comprehend that it denoted the Myſtery of the Holy Trinity; whereat the Maſter much ſurpriſed, returned him back to the Virgin, telling her that he knew more than himſelf. This Tale is the more ridiculous, that it is not above four hundred years ſince their Letters were invented, and that before they made uſe of the *Greek* Letters: and the truth is there is in the Library of the *French* King a large thick *Armenian* Book, which gives the Hiſtory of their Letters, and by whom they were invented.

The invention of the *Armenian* Characters.

A Ridiculous Story of *Judas*.

They ſay that *Judas* having ſold our Lord, and deſpairing of Pardon, reſolved to hang himſelf, becauſe he knew that our Lord was to goe to the *Limbus*, to deliver all the ſouls which he found there, and that he made account to be one of that number; for with them *Hell* and the *Limbus* is one and the ſame thing; but the Devil cunninger than he, foreſeeing that, held him up by the Feet, till our Lord had paſſed the *Limbus*, and then let him fall plum into Hell.

An Errour of the *Armenians* concerning the two Natures in JESUS CHRIST.

The *Armenians* as well as the *Eutichean*s believe but one Nature in JESUS CHRIST, though they condemn *Eutiches* of Hereſie; they doe not, indeed, ſay that the Humane Nature was ſwallowed up in the Divine, as the firſt *Eutichean*s did, nor doe they believe the confuſion of Natures in JESUS CHRIST, as *Eutiches* did, but they will have the Divine and Humane Nature to be united in his Sacred Perſon, as the Soul and Body are in a man, and that ſo they make but one; and that makes them condemn the Council of *Chalcedon*.

A falſe belief in the *Armenians*.

The Opinion of the *Armenians* concerning the Pope.

They ſay that JESUS CHRIST neither Ate nor Drank, and when I alledged to one of them ſome paſſages of the Goſpel, where it is ſaid that he did Eat and Drink, he made anſwer, that he only ſeemed to do ſo, but that in reality, he neither Ate nor Drank. They acknowledge not the Pope to be Superiour to their Patriarch, but only to be Patriarch of *Rome*. Yet I found ſome of them that were not of that Opinion, and who confeſſed that he was Head of the Church. Nevertheleſs, they are generally great Enemies to the *Franks*, and to all that profeſs the *Roman Catholick* Faith; ſo far, that there are ſome of them who ſtick not to ſay, that it is better to be a *Turk* than a *Roman Catholick*: Notwithſtanding all this, they agree with us as to the Holy Sacrament of the Euchariſt; and it is a ſtrong Argument againſt the *European* Hereticks, to object to them the *Levantine* Chriſtians, who for a long time have been the declared Enemies of the *Roman Catholicks*, and nevertheleſs are all Uniform with them, as to the Holy Sacrament and Maſs, *Jacobites*, *Neſtorians* and all, which makes it appear that the Maſs is no new invented thing.

The belief of the *Armenians* concerning the Holy Sacrament of the Altar.

CHAP.

CHAP. XV.

The Continuation of the Obſervations of Iſpahan. *Of Horſes, Mules, and Camels, and ſome Inſects.*

THE *Perſians* uſe commonly to ride on *Perſian* Horſes, which are but ſmall, but good and ſtrong, and Travel great Journeys without tyring: they have a trick of caſting up the Head, and endanger the Riders Noſe if he have not a care; but ſome mend that fault, by a kind of Cavaſſon, which is a ſtrap of Leather in form of a Halter, that they put over their Noſe, and bringing it betwixt the fore Legs, tie it to the Girts like a Petrel. Not only in *Perſia* but all over the *Levant*, they have a better Hoof than in our Countries, whether it be becauſe of the humidity of our Climate, or that we ſhoe them to often. And indeed, the *Perſians* can ſhoe a Horſe with the firſt Horſe-ſhoe they find, putting it forwards or backwards as much as is needful to fit it to the Foot, and they may Nail it in all places of the Hoof. In *Perſia* they make their Horſe-ſhoes ſmooth and flat: ſo that they have not little turnings up as ours have, which makes them continually ſlide upon Stones, or upon the Ground when it is but in the leaſt wet. In *Perſia* no more than in *Turky* they uſe no Manger to feed their Horſes in; but whether it be in the Town or Country, they always feed them in a Bag of black Goats Hair, which they hang about their Neck. There are a great many Grooms who mingle Salt with the Barley they give them, to keep their Dung from ſtinking: they put firſt Straw in the bottom of the Sack, then two Handfuls of Salt, over that the Barley, and then mingle all together with the Hand. In the Spring they feed their Horſes, Mules, and Aſſes with Graſs, and ſo they do all over the *Levant*. They Curry them with a Comb that has no Handle, and only two ranks of Teeth, and they rub them with a piece of Felt.

Animals of Perſia.

Perſian Horſes.

Horſe-ſhoes in Perſia.

The way of Feeding Horſes.

In *Turkie* and *Perſia* the Horſes and Mules have ſeveral Diſeaſes, of which there are ſome that are not known among us: for inſtance when they have eaten too much Barley, their Fore-Feet ſwell and become weak, ſo that they eaſily fall, and a kind of a Wen grows upon their Breaſt: that is to be cured with a hot Iron, putting them to Graſs if it be in the Seaſon, and giving them no Barley for two or three days.

Diſeaſes of Horſes and Mules.

In the Noſes of the Horſes there grow alſo two Griſtles, one on each ſide, which take Root at the end of the Bone of the Noſe, upon the upper Jaw, and riſe like Horns towards the Noſe, under the Skin, through which they may eaſily be ſeen: that puts them to ſo great pain, that they will not feed, but only keep lying, and their Belly is ſo ſtreight, that thy cannot goe but as if they were dragged; if one touch it, it ſounds like a Drum, and if care be not taken they die of it in two days: the remedy is to draw a ſlit along their Noſe, with a ſharp pointed Inſtrument, to cut theſe two Cartilages, and make it as long as one can, and then they recover and are as good as ever they were: they call that Diſeaſe *Nachan*, that is to ſay the Nail.

Nachan.

They have a third Diſeaſe, which makes their Lips to ſwell, and that hinders them from Feeding; the remedy is to open a Vein in the Palat of the Mouth, with a Needle, or ſome ſharp pointed Inſtrument. When they have Travelled for ſome time in Mire, or in Snow, or when their Feet have been too long in the Dirt, if care be not taken to make them clean, a little Scab grows upon the joint of the Foot, which draws in the Sinew, and hinders them from going: to cure that, they apply to it Gun powder and Snow, if they have any, and if they have none, Gun powder alone.

Sometimes a blackiſh water breeds in their Hoof, and that Diſeaſe in *Perſian* is called *Abſiah*, that is to ſay, black water: the remedy is to take off the ſhoo, pare the Hoof, and apply the Oil of Naphta to the place.

The Horſes and Mules in the *Levant*, have another Diſeaſe, which I think ours have alſo; and that is a Griſtle that grows in the Fleſh, on the ſide of each Eye, and covers almoſt the whole Eye, with the Skin that it makes to grow upon it: to Cure it, they throw the Horſe, and with a little Raſor open that place; and take out the Cartilage, which is about the bigneſs of the Nail of ones Thumb; they put Salt to it, and then ſtitch it up, applying thereto a Pultis made of a little Fennel pounded and mingled with two Yolks of Eggs, and half a Spoonful of Butter; they ſpread that upon Towe, and lay it upon the Wound.

They have beſides another evil, which is an Excreſcence that grows upon the Joynt of the Foot, which makes them cut in going; this proceeds from ſtrains they have had when they were young: and it is to be Cured by a hot Iron.

They ſlit the Noſes of all their Aſſes, to make them breath more freely, and goe better.

Camels in ſeaſon for Coupling.

The Coupling of Camels.

Camels Hair for what uſe.

When the Camels are in caſe for Copulation, they will live forty days without Food: during that time they are unlucky, they foam and bite thoſe that come near them, and therefore they muzzle them: when they Couple, the Female lies down on her Belly, in the ſame manner as when they load her: ſome of them goe Thirteen Months with Young. They make Socks of their Hair, and in *Perſia* they make alſo very fine Girdles of the ſame, of which ſome will coſt two *Tomans*, eſpecially when they are White, becauſe White Camels are rare. The Camels of *Perſia* are big and ſtrong, and carry twice the weight that others doe.

The Feeding of Camels in *Perſia*.

In the Evening in ſtead of Barley, they uſually give them three or four Balls, as big as ones two Fiſts, of paſte made of Barley-Flower; and they Eat that greedily.

Oxen of *Perſia*.

In *Perſia* the Oxen have a great ſharp pointed bunch on the Back near the Neck, and ſome have it bigger than others. The Country people make uſe of them to carry Loads, and to ride on alſo.

Inſects.

Scorpions.

Of the Inſects of *Perſia*, which are common to other Countries, at *Caſcian*, particularly, there are a great many Scorpions, which are very big and black; and ſo Poyſonous, that thoſe who are Stung by them die within a few hours.

Flies.

There are in *Perſia* alſo a great many Gnats, like thoſe of other Countries; but there are other Flies that are more troubleſome, which are no bigger than Fleas, and all White; they make no noiſe nor buzzing, and ſting unawares, but their bite is a great deal worſe than the bite of a Flea, ſo that one would think he were pricked with a Lancet or Pins. There is alſo a certain Worm longer and ſmaller than a Caterpiller, but of a ſquare body as theirs is; it hath a great many Feet, on which it goes very faſt, the bite of it is dangerous, and ſome of them are more dangerous than others: nay, there is no remedy againſt ſome of them, eſpecially when they get into the Ears; the *Perſians* call them *Hezar-Pai*, that is to ſay, thouſand Feet, becauſe of the great number they have. There is plenty of them alſo in the *Indies*.

CHAP.

CHAP. XVI.

The Continuation of the Obſervations of Iſpahan. *Of ſome conſiderable Fruits and Plants.*

AT *Iſpahan* they have almoſt all the kinds of Fruit that are in *France*, but fairer and better; and which keep better there, by reaſon of the dryneſs of the Country-Air, which makes Fruit keep a whole Year. The Melons are far better there than with us, as likewiſe the Peaches which are very big, and the Grapes that are of Nine or Ten ſorts. Their Wines are White, and made of Grapes which they call *Kiſmiſch*; moſt men believe that that kind of Grape hath no Stones, becauſe they are ſo ſmall, as not to be diſcerned in Eating; but they are eaſily enough to be ſeen in the Fat when the Wine worketh. They make Wine alſo of other ſorts of Grapes, which is neither ſo good, nor keeps ſo well. They have ſome Red Wine, but little, and to make it, they only put ſome Black Grapes into White Wine, to give it a colour: if it were made of Black Grapes it would not keep: we muſt except the Wine of *Schiras*, which is Red, very good, and Stomachical: but it is only brought in Bottles, and one muſt have Friends for that too; if nevertheleſs an *Armenian* hath got any of it, he ſells it at eight *Abaſſis*, and at the leaſt at ſix. They keep the Wine commonly in very great Earthen-Jars, for the draught would make all Casks leakey, and theſe Jars hold above a third part of a Tun.

Fruits at *Iſpahan.*

Wines of *Iſpahan.*

Schiras Wine.

No uſe made of Casks.

Though the *Perſians*, as I have now ſaid, have all the kinds of Fruit that we have, yet they have not the ſeveral ſorts of them. They have for example ſeveral ſorts of very good Grapes, but they have not the Muſcadine Grape. They leave the Grapes on the Vines ſometimes till *Chriſtmas*, putting each bunch into a Bag, to keep them from the Birds, and only gather them, as they have occaſion to Eat them. They have alſo good Apricots, ſmall ſharp Cherries, Apples, and many ſorts of Pears: but they have no Straw-berries. They Eat Melons almoſt all the year round, not only becauſe they take much pains in Cultivating of them, but alſo by reaſon of the Nature of the Air, that I have ſpoke of, which nevertheleſs excuſes not thoſe who would preſerve their Melons well, from having always a Candle burning in the Room where they lay them, whether it be to keep them from the damp, or from being Frozen. In this manner they Cultivate them; in the firſt place they make uſe of a great deal of Pigeons Dung, keeping Pigeons only for that purpoſe, which they put into the Ground where they Sow the Melons, and that Dung is ſold by weight. When the Melons are above Ground, and begin to be ſhaped into a Stalk that will carry, ſometimes twenty, they take off three or four, and leave thoſe which thrive beſt: ten or twelve days after, they again take off thoſe that thrive worſt, which (although they are ſo little,) ſell very well about Town; for there are thoſe who Eat them; and in this manner they always eaſe the Stem, leaving only thoſe which thrive beſt, till, at length, there remain no more but one: It is to be obſerved that every time they open a little with their Nails the Earth that is about the Root, they fill it up with Pigeons Dung, to give it new nouriſhment; then they put water to it by means of ſome little Channels that have many turnings, which water the Roots without weting the Fruit. They uſe all theſe ways with them three or four times, for having watered them, they let them alone eight or ten days without giving them any more water; at length, when the remaining Melon begins to grow big, they put the end of it to their mouth, and having wet it a little with their Spittle, cover it with a parcel of Earth, and they ſay that this Ceremony preſerves them from the bitings of ſome Flies, that elſe would ſpoil them. In *Perſia* they Eat Melons till the month of *April*, nay ſome alſo in *May*, which is about the time they begin to Eat new ones: at leaſt in *July* they begin to have them Ripe, but they are ſmall round Melons, moſt of them white within, ſoft like Cotton, and of no reliſh; thoſe that are good, are not fit to be Eaten before *Auguſt*; they are of another kind, and moſt part long: I have deſcribed them before.

The *Perſians* have no *Muſcadine* Grapes.

Grapes upon the Vine till *Chriſtmaſs.*

No Straw-berries in *Perſia.*

The raiſing of Melons.

The Cultivating of the Palm-Tree.

Amongſt the Trees of *Perſia*, is the Palm-Tree, which they carefully Cultivate: when it is Young, and before it bear Fruit, they dig at the Root of it, eight or ten Fathom deep in the Earth, more or leſs, until they have found water; but that Pit is not made all round the Tree; for that would make it fall; they only dig on one ſide, and then fill up that hole with Pigeons Dung, whereof they have always proviſion in that Country; becauſe in the Villages they purpoſely keep a great many tame Pigeons, and I was told by the people of the Country, that if they took not that courſe with the Palm-Trees, they would not bear good Fruit: but there is a very curious thing beſides to be obſerved in the Cultivating of this Tree; and that is that every year when the Palm-Trees are in Bloſſome, they take the Bloſſomes of the Male Palm-Tree, and put two or three Branches of them into the Matrix of each Female Palm-Tree, when they begin to Blow; elſe they would produce Dates, with no more but Skin and Stone, I call the Matrix that Bud which contains the Flowers, from which in proceſs of time the Dates ſpring; the time of making that inoculation is about the end of *November*: Not but the Males alſo bear Fruit, but it is good for nothing, and therefore they take all their Bloſſoms to Graft the Females with. As to Dates, it is worth the takeing notice of, that the uſe of them is very dangerous during the Heats in hot Countries, becauſe they make the whole Body to break out in Botches and Boils, and ſpoil the ſight.

Kerzebreh, a ſhrub.

There is a Shrub called in *Perſian Kerzebreh*, that is to ſay *Aſſes Gall*, becauſe, (as they ſay) it is as bitter as the Gall of an Aſs. This Shrub is a *Frutex* that grows ſometimes as high as a tall man: the Trunk of it many times is as big as a man, from which iſſue forth ſtems as big as ones Leg, that ſend forth ſeveral Branches, the leaſt whereof are as big as ones Finger. This Tree looks of a whitiſh green, it hath a pretty thick Bark, under which the Stem, (which is lignous) is White. The leaves of it are as thick as thoſe of the Laurel Roſe-Tree, much broader, almoſt as long, and in a manner Oval, with Veins running along them; theſe Leaves grow by pairs, the one oppoſite to the other, but not all of a ſide, for the pair below makes a croſs with the pair above, in the ſame manner as Balm does, and that regularly every where; they have no Stalk, but embrace the Stem. Towards the head of the ſtem, about the uppermoſt but one of the ſets of Leaves, or ſomewhat higher, out of the main ſtem, betwixt the two Leaves, a ſtem ſprouts out as big as the ſhank of a Tulip, and long as ones Finger, from the end whereof other ſmall ſtalks ſpring forth about fifteen in number, each of which bears a Flower on the top; all theſe Flowers together making a kind of Poſie, before they blow, they are about the bigneſs of a Braſs Farthing, and are like a flat Button, or of the ſame bigneſs and figure as ſome little white round Bones, flat above, which are to be found in the Thornback-Fiſh, they are round below, that is to ſay, the Leaves of which it is made up, joyn, and make the upper ſide flat: when they are open they look like very ſmall Emonies. Theſe Flowers on the outſide are of a dull ſullied White, inclining to a Violet-colour, and very ſleeked; in the inſide the bottom is White, and the point of each Leaf Purple; at the bottom there is a ſmall Pentagone Figure, all Yellow, whereof each Angle anſwers to the middle of one of the Leaves of the Flower, and out of the middle of each ſide of that Pentagone, grows, as it were a Tooth, White below, and of a Purple colour at the top, and each Tooth anſwers to the interſtice betwixt every two Leaves; the Flower may be like the Flower of a Bramble. This Plant is full of a very tart Milk, which immediately dries betwixt the Fingers, and turns to little threads. It is commonly ſaid in *Perſia* (but I never ſaw the experiment of it) that if a man breath in the hot Wind which in *June* or *July* paſſes over that Plant, it will kill him; ſo that if one take hold of him by an Arm or a Leg and pull it, it will come off like boyled Fleſh; and they call that Wind *Badiſamour*, which in *Perſian* Language ſignifies a Poyſon-Wind. They add that the way to prevent it, is when one feels a hot Wind, and likewiſe hears the noiſe of it, (for it makes a whiſtling noiſe) quickly to wet a Cloak or ſome ſuch thing, and wrap it about the Head, that the wind may not pierce it; and beſides, to lie on the ground flat on ones Face, till it be over, which is not above a quarter of an hour. They ſay that that Plant is very Venemous, and that therefore they call it *Kerzebreh*; and an *Armenian* one day would have had me believe, that if a drop of the Milk of *Kerzebreh* touched a mans Eye, he would loſe it for good and all; but I was not willing to try the experiment.

See the following Cut.

The Flowers of *Kerzebreh*.

The bad effects of *Kerzebreh*.

Badiſamour, Poyſon-wind.

A Remedy againſt the *Badiſamour*.

The

The Connar.

The Cherzehre.



The *Armenians* call that Plant *Badiſamour*, but one of them very rationally told me, that they had no reaſon to give it the name of that Peſtiferous Wind, and far leſs to attribute to it the cauſe of the bad effects thereof, ſeeing the ſame Plant is found in many places, where the *Badiſamour* Wind rages not; as at *Lar*, and beyond it, and that Wind rages only from *Conveſton* to *Bender*; Nay many people of *Schiras* told me that the Plant is to be found two Leagues from that Town, where that Wind rages not, and I have ſeen it in many places upon the Road from *Carzerum* to *Benderick*. This is a good reaſon to prove that that Plant cauſes not the aforeſaid Wind, but it does not ſufficiently prove, that with that Wind it does not cauſe theſe bad effects; for it may very well be ſaid, that if that hot Wind reigned in places where there were no ſuch Plant, it would not, perhaps, be ſo mortal, becauſe it may be, that being already very bad of it ſelf, the malignity of it is encreaſed by paſſing over theſe Plants, whoſe ſmell and noxious qualities it carries along with it; but what in my opinion, may ſerve to convince us of the contrary; betwixt *Moſul* and *Bagdad* there being no ſuch Plants, (at leaſt I never ſaw, nor heard there were any) the Wind which in thoſe quarters is called the *Samiel* is as peſtiferous and mortal there, as in the places where that Plant is to be found; it is therefore impertinent to attibute to it the bad effects of that Wind, and the rather that that Plant grows all over the Indies, where it is not known what the Wind *Samiel* is.

Beſides what the *Armenian* told me that that Plant is called *Kerzebreh*, that is to ſay, Aſſes Gall, for the reaſon alleadged before, I found in a Dictionary *Turkiſh* and *Perſian*, that *Kerzebreh* ſignifies beſides, a Tree of Poyſon, and that man aſſured me that it was Poyſonous, if but ſmelt too. But he gave an Original to the Wind *Badiſamour* that had no ſoliditie at all; for he ſaid that it blew from the Sea, and that upon that Coaſt the Sea often caſts a ſhoar a kind of a Fiſh, whereof he could not tell the name, and that that Fiſh being out of the Sea dies and corrupts, ſo that the Wind paſſing over it brings along with it that ſtench which renders it peſtiferous. A *Portugueſe* Gentleman who lived for ſeveral years at *Bender Congo*, near which are many *Kerzebreh* Trees, told me this particular of it; that that part of its Root which looks to the Eaſt is Poyſon, and that that which looks to the South is the Antidote; and that of the Wood of that Plant they make good Coals for Gun-powder.

A bad cauſe of the *Badiſamour*.

Some particularities of the *Kerzebreh*.

We found beſides in many places, and chiefly all a long the Road from *Dgiaroun* to *Benderabaſſi*, a Tree which they call *Konar*: the Trunk of it is ſo big that it will require two men to graſp it round; two or three Foot high, it looks juſt like a Rock, or like many Roots twiſted together, and is very knotty and whitiſh; as to the reſt both in ſhape and height it much reſembles a Pear-Tree; the Branches of it ſpread far, and make a great ſhade: the Bark of them is white, as well as the inſide, which hath a Pith in the Heart like an Elder-Tree; at all the knots where little Branches or Leaves ſprout out, there are two large long prickles, which are ſtrong and red, bending a little down towards the ground, and are not directly oppoſite to one another. The Leaves are of the length and breadth that are marked in the following Figure.

Konar, a Tree.

They are of a varniſhed green colour on the one ſide, and on the other of a pale and whitiſh green, and have Veins like Plantain Leaves. This Tree bears a Fruit which is ripe in *March*, and in ſhape much reſembles a little Apple, of the ſame colour, but no bigger than a Service, or ſmall Cherry. There is little of it to be Eaten, for the ſtone is much bigger than that of a Cherry. and is very hard and round, ſo that there is hardly any thing but a skin over the ſtone. The Fruit being ripe is wrinkly and inclining to an Orange-colour; it is pretty ſweet but woolly; I believe it grows in *Italy* by the name of *Azzarole*, and is perhaps the Rhamnus, *folio ſub rotundo fructu compreſſo Jonſton*.

Azzarole. Rhamnus, *Folio ſub rotundo*.

Amongſt Plants there is a certain Herb in *Perſia* called *Livas*, which hath a very curled Leaf, ſomewhat like a Beet, or like curled Coleworts, but it is much more curled; the ſtalk of it is like the ſtalk of an Artichoak, and is very ſharp; they Eat of it in the Spring as a delicious food; many will have it to be the *Rhuebarb*, but it is not.

Livas an Herb.

The End of the Second Book.

TRAVELS INTO THE LEVANT.

PART II.

BOOK III.

Of the Country of Schiras *and other places under the Dominion of the King of* Perſia.

CHAP. I.

Of the Road from Iſpahan *to* Schiras.

AFTER almoſt five Months ſtay at *Iſpahan*, I made ready to continue my Travels forwards; and parted from thence the four and twentieth day of *February*, 166$\frac{5}{6}$. with a Caravan, wherein there were about fifty Mules, a great part of them belonging to *Monſieur Tavernier*, and the reſt to *Armenians*, who took the occaſion of our going. We took Mules for our Goods, at the rate of five *Abaſſis*, for an hundred *Mans* of *Tanris*: for our ſelves we had Horſes; for the Muletors ſcrupuled to let us have Mules to Ride on: however they were obliged to ſpare one for my Servant, who carried part of my things with him; for they reckon a man but for thirty *Mans*, comprehending therein four or five *Mans* of Bagage. We ſet out then from *Giolfa Tueſday* at Noon, and paſt by *Hezar Dgirib*, taking our way ſtreight *Eaſt*; at One of the Clock we Encamped by a *Kervanſeray*, called *Tahhtpoulad*, and *Babaruk*, which is near the burying place of the *Mahometans*. Departure from *Iſpahan*.

We parted from that place the ſame day, half an hour after Nine of the Clock at Night, and held our way ſtreight *South-Eaſt*, over a Plain, which at the entry is ſtreightned a little by Hills on both ſides, and then opens into a pretty large Champain; there grows not one Pile of Graſs in it, and in ſome places there are great pieces of white Earth of Natural Salt. This Salt is made of Rain-water, which incorporating with that Salinous Earth, produces a Salt, that works out of the Surface of it. We marched in that Plain till about Four a Clock in the Morning, *Wedneſday*, the five and twentieth of *February*, and then aſcended a little Hill called *Ortſchin*, that *Tahhtpoulad*, *Babaruk*. Natural Salt. *Ortſchia*, a little Hill.

that is to say Stairs; it is not high, but yet very difficult to get up, being all steps in a very slippery Rock, which hath given it that name: we were a full half hour in that passage, not only because it behoved us to goe one by one, but also because several Mules fell and threw their burdens, which we must load again; and all this by Star-light, which in *Persia* commonly shine so clear that one may Travel by them even when there is no Moon-shine: we afterwards continued Travelling amongst Hills till it was day. that we entered into a great Plain, as barren as the former, wherein we marched on till half an hour after Eight, when being arrived at a Village called *Mayar*, we Lodged in a *Kervanseray*; this place is eight long *Agatsch* from *Baharuk*.

Mayar is the beginning of the Country of *Fars* or real *Persia*.

Mayar is a ruinated Village, which was formerly of note, and had many Gardens about it that produced plenty of Fruit; but some years since an *Eatmad Doulet* cut off their water, to bring it all into a Garden which he had in those Quarters; so that since that time, nothing Grows there, and they bring what they want from other Villages: nor have they any other water to drink but what they get out of a great Pool hard by: at that Village begins the Country which is properly *Persia*. We parted from thence next day, being *Thursday* the six and twentieth of *February*, about Three a Clock in the Morning, and continued our way over the same Plain; about Five in the Morning we crossed a small running water.

Schairza.

Half an hour after Nine we passed through a little Village called *Schairza*, where there is much Sowed Land, and many Gardens: in one of those Gardens there is a Pond of Spring-water, which falls down from the Hills that are over it; it is so full of Fish, that from thence the Garden hath taken the name of *Hhaouz-Mahi*, which signifies a Fish-Pond; but there is a *Dervish* that hinders people from catching them. Keeping on our way, about half an hour after Ten in the Morning we came near to a Town called *Komschah*, five *Agatsch* from *Mayar*; there is Wine there, and several *Kervanserays*, in one of which we Lodged out of the Town.

Komschah.

The meeting of a *Chan* with his *Haram*.

We parted from thence next day, being *Friday* the seven and twentieth of *February*, at Three a Clock in the Morning; but no sooner were we gone, but we were forced to turn back again, because there was a *Chan* upon the Road, going to *Schiras* with his *Haram*, (that is to say his women;) and therefore we could not goe on, for the jealous *Persians* suffer no man to come near the Road where there women are. So then we came back, and having fetched many compasses about another way, three quarters of an hour after we fell into the High-way again, which was still a Plain, and we kept on marching still almost Southwards, but with a piercing cold Wind; we found several Brooks on our way, and the ground being pretty good in that Country, so soon as it was day we saw some Villages on our Right Hand, and about Nine of the Clock arrived near to a Village called *Maksoud Beghi*, five *Agatsch* distant from *Komschah*, we Lodged in a new *Kervanseray*, that of the Village being demolished.

Maksoud Beghi.

Amnebad.

Next Morning about a quarter after Two of the Clock, we set forward on our Journey again, over the same Plain we had the day before; at break of day we passed by a little Castle built of Stone, with some round Towers, where there is a Village hard by with Gardens and a *Kervanseray*: that place is called *Amnebad*; it is distant from *Maksoud-Beghi* three *Agatsch*, and as far from *Yez-de-Kast* This Castle was built by *Imam-Couli-Chan*, who was *Chan* of *Schiras* in time of the great *Schah-Abbas*. Keeping on our way, about Eleven of the Clock we arrived at *Yez-de-Kast*, a little Town or Burrough, three *Agatsch* distant from *Amnebad*, and six from *Maksoud-Beghi*; we went and Lodged in a *Kervanseray* a little beyond it.

Yez-de-Kast.

Yez-de Kast is very little, having but only one Street; it is built upon a narrow Rock, which stretches out in length from *North-East* to *South-West*; this Rock is very steep, so that it is almost as broad on the top as at the bottom, especially on the *North West* side; it is in some places above seven or eight Fathom high, particularly on the *South-East* side: at the Foot of this Rock on the same *South-East* side, there are some Gardens, and some steps farther runs a little River, near to which is the *Kervanseray*, built of burnt Bricks; and over the Gate there is a pretty convenient Lodging-House; it stands at the Foot of a high Rock that is to the *South* of it, from which sometimes great pieces fall, and are to be seen below, most of them being as big as Houses. The Village of *Yez-de-Kast*, takes up the whole Surface of the

the Rock on which it ſtands, as well in length as in breadth; it hath no other Walls but the Walls of the Houſes, which are three or four Stories high, and ſome higher, all built of Stone. This Town is in manifeſt danger ſometime or other of falling down topſie turvy all at once, being ſo high, and having nothing to ſupport it: and indeed, the Inhabitants miſtruſt it, for about ten years ſince they began to build another Town, at ſome diſtance from the Rock, and to the Northward of it; and when I paſſed by it on my return, in the Year one thouſand ſix hundred ſixty and ſeven, a great many Houſes were already finiſhed, and new ones going up, all forſaking the other Seat; whereas when I paſt it firſt, in the Year one thouſand ſix hundred ſixty five, there was not ſo much as one Houſe begun.

The Gate of *Yez-de-Kaſt* is on the *South-Weſt* ſide, where the ground about is as high as the Rock; it is but little, ſo that not having obſerved it at firſt coming, I went from the *Kervanſeray* to the Town, climbing up the Rock on the *South-Eaſt* ſide betwixt the Gardens; and after much climbing up, I entered by a little Gate, and went on above a hundred ſteps in a covered way that receives no light but by ugly holes, and is by conſequence ſo dark, that one muſt groap along as they go in it. I durſt proceed no farther for fear of loſing my ſelf, or entering into ſome Houſe by miſtake, and ſo for that time I was obliged to turn back again, by the ſame way I came: but it is not ſo when one enters the Town by the other Gate.

The Land about *Yez-de-Kaſt* bears the beſt Corn in *Perſia*; and indeed, they make moſt excellent Bread there: the Inhabitants, (as they ſay,) mingling dry Peaſe with the Corn, which makes the Bread ſo good. There are ſeveral fair Tombs here, built in Faſhion of Domes.

Sunday the firſt of *March* we parted from that place, half an hour after midnight, and took the upper way, for there are two ways, the one on the Left Hand Eaſtwards, which is called the lower way, and the other on the Right Hand to the *Weſt* ſide, which they call the upper way, becauſe it lies among Hills: in the Winter-time when this way is filled up with Snow, they are obliged to go the lower way, which is the longer by a days Journy: but being aſſured that the upper way was open, we took it, and for that end, when we ſet out from the *Kervanſeray*, we held Weſtward for ſome time, till we came to a place where the way leads up that Hill, at the Foot whereof the *Kervanſeray* ſtands; being got up we marched in a Plain betwixt little Hills covered with Snow, ſtreight *South-Eaſt*, until about Three a Clock, we mounted up a Hill, where the aſcent is not long, and the deſcent ſhorter, but the way very bad; and therefore it is called *Chotali-Naar-Schekeni*, (that is to ſay,) the Hill that pulls off the Horſes ſhoes: we came afterward into a pretty good way betwixt little Hills all white with Snow: at day break we paſſed by a little Caſtle called *Gombez-Cala*; where there is a Village alſo but ruined. Half an hour after Nine we entered into a Plain in which we Travelled on till after Eleven that we came to a Village, where we Lodged in a *Kervanſeray*. This Village is called *Debi ghirdon*, (that is to ſay,) Village of Nuts, not that it abounds in that Fruit, for having informed my ſelf, I learnt that the Nuts they eat there come from *Lar*; however I took the pains to ask the reaſon why it was ſo called, but all the anſwer I could get, was that that was the name of it: it is ſeven *Agatſch* diſtant from *Yez-de-Kaſt*.

Chotali-Naar-Schekeni.

Gombez-Cala.

Debi ghirdon.

We parted from *Debi-ghirdon Monday* the ſecond of *March* about midnight; and after two hours and a halfs Journey, paſt by a ruinous *Kervanſerai*, beyond which we marched on in a Plain covered over with Snow, where there was but one Path open, and that all Frozen: about ſeven of the Clock we croſſed over a little Bridge of five Arches, under which runs a River two Fathom broad; and travelling on ſtill in that white Plain, we arrived about Noon at a Village called *Keuſchkzer*; that is to ſay the Silver-Pavillion: there are two *Kervanſerais* there, the one old, and the other all new, well built of Free-Stone and burnt Bricks, with many embelliſhments and very commodious Lodgings and Stables, near which alſo there are Appartments for the *Winter*, and in theſe we Lodged. *Keuſchkzer* is ſeven long *Agatſch* diſtance from *Debi-ghirdon*; the Land about is very good, being Sowed with Corn: there are about it alſo a great many Meadows, where the Kings Horſes are ſent to Graſs in the Seaſon. It is always cold there, and the Snow lyes all the year round upon the neighbouring Hills. The Inhabitants of that Village

Keuſchkzer.

are *Circaſſians*, they make Wine and ſell it, but they have the Grapes from *Maain*, of which we ſhall Treat in its proper place.

Next Morning about half an hour after Four we went on our Journey, and Travelled in a way covered with Snow, and full of holes: but we found it worſe when the Sun was up, and the ground began to Thaw, eſpecially about Eleven of the Clock when we entered amongſt the Hills, which being full of Dirt and Stones, made the way as bad as it could be. This paſſage makes that they goe not that way in the Winter-time, for in the Summer all theſe ways are good; we kept on always aſcending a little till about One a Clock, that we went down Hill a good way, at the the bottom of that deſcent a great Brook riſes out of the Ground, a good Fathom in breadth, the water whereof is very clear; this Brook runs by a Village called *Aſoupas*, where we arrived half an hour after two in the Afternoon, and there we were very ill Lodged in a naſty *Kervanſerai*; this Village is five *Agatſch* diſtant from *Keuſchkzer*; and has a ſorry old ruinous Caſtle upon a little Hill: the Inhabitants are *Circaſſians*, who were Tranſported thither, as well as thoſe of *Keuſchkzer* by *Schah Abbas*, who took their Country, and gave them good Lands to Cultivate in this place; they make Wine, but their Grapes come from *Maain*.

Aſoupas.

We parted from thence *Wedneſday* the fourth of *March*, half an hour after five in the morning, and at our ſetting out, ſaw on our right hand two good Fields watered with ſeveral Brooks that come from Springs, which are plentiful in that Country, where the people live in Villages. We marched on through a Plain, in good way, until Noon, when having paſſed over a Bridge of ſeven Arches, under which a River runs; we came to a Village called *Oudgioun*, four *Agatſch* from *Aſoupas*: we found a *Kervanſerai* there, but it ſtank ſo by reaſon of the great quantity of Carrion and filth that was in it, that we could not Lodge therein, ſo that we were fain to encamp hard by under Carpets, which we pitched inſtead of Tents. A River ſix or ſeven Fathom over runs through this Village, the water of it is very muddy, and has a Bridge of ſeven ſmall Arches over: there is Wine alſo in this place, and the Grapes are brought from *Maain*. Within a Moſque there, lyes Enterred the Son of a King, called *Schah Zadeh-Imam-Dgiafer*, whom they reckon a Saint, the *Dome* is rough caſt over: before the Moſque there is a Court well Planted with many high Plane-Trees, on which we ſaw a great many Storks, that haunt thereabout all the year round.

Oudgioun.

Schah-Zadeh-Imam-Dgiafer.

We parted from *Oudgioun*, *Thurſday* the fifth of *March*, half an hour after two in the Morning; and having advanced a quarter of an hour through Grounds full of water, we had the way good, till half an hour after Four, that we went up an extraordinary high and uneaſie Hill, becauſe of the ſtones that lay in the way: it is called *Chotal-Imam-Zadeh-Iſmael*, (that is to ſay,) the Hill of *Iſmael*, the Son of an *Imam*; and we were above an hour in mounting it. We found on the top a great many Camels coming from *Schiras*, loaded with Tabacco, which is brought from *Beban*: after that for above two hours we went down Hill in pretty good way, ſave that here and there we met with ſome ſtones; one would have thought that we had changed the Climate when we came to the top of the Hill, for the ſide by which we came up was all covered with Snow, and on this ſide there was none at all; on the contrary, it was full of wild Almond-Trees, that bear a bitter Fruit, and other Trees, which with their Verdure, delighted the ſight. When we were a good way down, we came to a Moſque where that *Iſmael*, the Son of *Imam*, who gives the name to the Hill, is Enterred. The outſide of that place looks like a Caſtle, with a round Tower at each corner; within there is a Court, at one end of which is the Moſque whoſe Frontiſpiece is a Portico ſix Arches in length, and in the middle of the Moſque, there is a *Dome* rough caſt: cloſe by it is a Village with a great many Gardens, watered by a lovely Brook that runs hard by. We then continued our Journy in ſtony way, till Eleven a Clock, that we found a River about a Fathom and a half over, which divides it ſelf into many Rivulets, that water all the Grounds thereabout, being very good Land and all ſowed. The water of that River is very clear, and has many Trees growing on the ſides of it, which render it a very pleaſant place: it is called the River of *Main*, becauſe it runs by *Main*, but it is the *Bendemir*; and I was told that its right name was *Kur*, from which the Son of *Cyrus*, who there was expoſed, took his name. *Bendemir* ſignifies the Princes Dyke, and it is ſo called, becauſe of a Dyke or Bank that a Prince made there; conſult as to that the Geography of *Diagiaib Makhlouear*. This River

Chotal-Imam-Zadeh-Iſmael.

The River of *Main*, or *Bendemir*, or *Kur.*

River is the ſecond *Araxes* of *Quintus Curtius*, *Diodorus Siculus*, and *Strabo*. We kept along the ſide of it, and croſſed many of its Canals, until about one of the Clock, we arrived at a large Village called *Main*, ſix *Agatſch* from *Oudgioun*. We Lodged in a good *Kervanſerai*, where we found ſome men who accompanied to *Mecha* the body of a Lady, who had deſired to be buried there. There are many Gardens all round this Village, full of Vines, that bear good Grapes, and abounding alſo in Pear-Trees, Peach-Trees, Walnuts and other Fruit-Trees, with water-Melons and other Melons. *Main.*

We parted from *Main*, *Friday*, the ſixth of *March*, half an hour after two in the Morning, and preſently left the High-way, ſtriking to the left over Sowed Ground, till we got near to the River; we were obliged to do ſo, becauſe the High-way would have led us to a place where the River was not Foardable, and they take not that way but when it may be Foarded over; the other way leads to a Bridge: we followed the current of the River, which is the ſame that runs by *Main*, until half an hour after Three, that we croſſed over the Bridge, conſiſting of three Arches, but the middlemoſt a very large one, under which the water is very rapid, a quarter of an hour after we found a great Brook, that falling from the Hill diſcharges it ſelf in the River; a little farther on we ſaw upon the River a Bridge broken down, and a quarter of an hour after the ruins of another Bridge: in this place there are a great many ſmall Brooks, that loſe themſelves in the River, we then went forwards in good Way till day, that we began to aſcend a little. In theſe Quarters is the Hill which *Alexander* the Great made himſelf Maſter of by ſtratagem, ſending Soldiers by a compaſs about to ſurpriſe the Enemies on their back, whilſt he Attacked them on the Front, as *Quintus Curtius* relates it: a *Franck* ſhewed me one ſeparated from the reſt, which he ſaid was the very ſame, but there was little probability in that, becauſe there are a great many ſuch thereabouts, and it is very difficult to pitch upon the right; beſides I did not ſee how it could command the Paſſage, which is too wide in that place, to be Locked in by Mountains. About Eight of the Clock we came to a Bridge built over the River of *Main*, or *Bendemir*, which at that place is at leaſt nine or ten Fathom broad. This is a rapid River, and ſeems to be deep, the water of it is thick, and ſwells high in *Winter*; for they aſſured me that then it ſwelled up as high as the Bridge, which conſiſts of five Arches, but ſomewhat ruinous; nevertheleſs it is called *Pouli-Now*, that is to ſay the New Bridge: having paſſed it and left a way on our Right Hand, we took to the Left, and having Travelled on an hour and a half more in a Plain, till about half an hour after nine, we Encamped near to a *Kervanſerai* that was a building, a Rich man of *Schiras* having left by Will money for that purpoſe. That place is called *Abgherm*, which ſignifies hot water, becauſe the water there is a little warm; it gave ſome of our Company a looſeneſs; but has plenty of Fiſh in it. This place, which is but four *Agatſch* from *Main*: was but half of our uſual days Journey: however our Beaſts being tired, we ſtayed there till next day the ſeventh of *March*, when we parted half an hour after Two in the Morning, and put on before the Caravan, that we might get to *Schiras* the ſame day. *Pouli-Now.* New-Bridge. *Abgherm.*

There are ſeveral ways that lead to it, but we kept ſtill to the Left, croſſing over many Brooks; about half an hour after ſix we came to a Cauſey, above two Fathom broad, and two thouſand Paces long, all well Paved, with Arches in ſeveral places, and chiefly in the middle, where there is a Bridge an hundred Paces in length, under which runs a ſmall branch of the River of *Main*; that Cauſey is called *Poligorgh*. Half an hour after Seven we ſaw a ſorry *Kervanſerai*; but a little beyond it there is a very good one, which is extraordinary large and well built, with many embelliſhments; at each corner there is a little Tower, the Gate is fair and high, adorned with many pieces of Marble, on which there are Inſcriptions. The Appartments of this *Kervanſerai* are very commodious, but it is ſo infeſted with Gnats, that there is no being in it. It was built by a *Chan* of *Sciras*, who to take off the Gnats, built, (but to no purpoſe,) a large Garden by it; it is called *Agaſſef*, and is three *Agatſch* from *Abgherm*; its common name is *Poligourg*, (that is to ſay,) the Wooll's Bridge, or *Poligord*. We went on, and an hour after left a broad way on the left Hand, which goes ſtreight to *Tchebelminar*, and that is the way to it from *Schiras*. About half an hour after Two we came to a *Kervanſerai*, called *Badgega*, three *Agatſch* from *Agaſſef*: there we found ſeveral Horſes, Camels and Mules, which the *Vizir* of *Schiras* ſent as a preſent to the King for the *Neurouz*: for it is *Poligorgh.* *Agaſſef.* The way that leads to *Tchebelminar.* *Badgega.*

Preſent for the *Neurouz*, or a New-Years-Gift.

the cuſtom (as we have already obſerved) that all the Grandees make great Preſents to the King, the day of the *Neurouz* or Spring, which is the two and twentieth of *March*; juſt ſo as New-Years Gifts are given in *France* on the firſt of *January*. We reſted in that place till Three in the Afternoon, when we parted to goe to *Schiras* two great *Agatſch* diſtant. At firſt we went up a great Hill, and then ſaw to our Left hand a *Dome* ſomewhat ruinous, under which there are ſome Tombs; cloſe by runs a very clear Brook ſhaded by ſeveral great Planes, and many little Pomegranate-Trees, which render that place extraordinarily pleaſant. Having Travelled near two hours in very ſtony way, and croſſed ſeveral lovely Brooks, about Five a Clock at night we came to a place from whence there is a very pleaſant proſpect of the City; for two Hills there drawing near together at the end, make a narrow paſſage, beyond which are Gardens full of lovely Cypreſſes; and then the Town, which lyes in a Plain from *North* to *South*, ſo that it yields a moſt delightful proſpect: After we had a little advanced betwixt thoſe two Hills, we ſaw a great Reſervatory of water, which is pretty ruinous; the water is ſtopt by a thick Wall, almoſt two Fathom broad, ſupported by two ſpurs of the ſame thickneſs, which with the Wall from the bottom of the Ditch are almoſt three Fathom high; the Reſervatory was formerly much of the ſame depth, but is at preſent almoſt filled up with the Earth that the water has brought into it: the Wall hath been made to ſerve for a Bank to ſtop the waters that in Winter fall from the Hills, and running too violently through that ſtreight, beat down all that ſtood in their way, but it is dry in the Summer-time; at length we came to the City-Gate, which is fair and well built.

Arrival at *Schiras*.

CHAP. II.

Of Schiras.

THE firſt thing we found upon our entry into *Schiras* was a great broad Street, on each ſide bordered by Gardens, with little pretty neat Houſes over the Gates of them: having advanced in that Street about a quarter of an hour, we came to a large Stone-Baſon full of water, and of an Oblong Figure, being about twenty or twenty five Fathom in length, and more than fifteen in breadth. Continuing in the ſame Street, you ſee a lovely Moſque whoſe Dome is covered with blew Varniſhed Tiles. Joyning to this Moſque there is a burying-place Planted with fair Trees, with a round Stone-Baſon full of water, which renders the place very pleaſant: ſo that there are always people taking the Air in it, with their Pipes of Tobacco: a little farther there is a Bridge of five Arches, under which runs a ſmall River; and onward in the ſame Street you come to a covered *Bazar* that puts an end to it: this Street is but as a Suburbs to the City, which at that place begins. We ſtruck off to the Left and alighted at the little Houſe of the Reverend Fathers *Carmelites*, where all the *Francks* goe.

The City of *Schiras*, heretofore *Schirſaz*, and which many will have to be *Cyropolis*, is properly the Metropolis of the Province of *Perſia*; it lyes in a moſt pleaſant and fertile Plain, that yields the beſt Wine in *Perſia*. On the *Eaſt* it is at the Foot of a Hill covered with ſeveral ſorts of Fruit-Trees, amongſt which are many Orange and Limon-Trees, intermingled with Cypreſſes: it is about two hours walk in Circumference, and lyes from *North* to *South*; it hath no Walls, but only a ſcurvy Ditch, and that is all it needs, having no Enemies to be afraid of: it is watered by a River, which is but little, and yet ſubject to overflowings; when that happens, the Inhabitants hinder it from breaking into their Gardens, and carrying away their Walls, by caſting up Dykes to ſtop it: they make them with *Couffes*, that is to ſay, great Panniers made of bruiſed Canes, like Palm-Tree-Leaves, which they fill with Earth and Stone, and that hinders the paſſage of the water very well. The Streets of *Schiras* are for the moſt part ſomewhat narrow, though

The Circumference of *Schiras*.

Couffes.

though there be ſome fair ones, having in the middle lovely Canals, bordered with Stone, through which a very clear Rivulet runs. There are a great many fair covered *Bazars* long and broad, with great Shops on each ſide, well furniſhed with all ſorts both of *Indian* and *Turkiſh* Commodities; and every Commodity hath its particular *Bazar*. It hath many large well built *Kervanſerays*: as to the Palaces, they make no ſhew on the outſide, no more than in the reſt of the *Levant*, but all their beauty is within: the Palace of the *Chan* himſelf looks but mean, and nothing appears outwards but a body of Lodgings over the Gate, which is at the end of a great Square long *Meidan*, with Arches all round it, filled up in the manner of Niches. There are ſome lovely Moſques in it alſo; and a fair College with a round Tower on each ſide of the Gate faced with blew varniſhed earth, but they are half ruined, having thrice ſuffered Fire, which as often ſeized a Neighbouring *Bazar*. In that College there are Profeſſors who have Salaries for teaching Theology, Philoſophy, and Medicine; and I was told that there were above five hundred Students in it.

A College at *Schiras*.

Publick Profeſſors.

But the pleaſanteſt thing to be ſeen about *Schiras*, are the Gardens, which are many: amongſt the reſt, the Kings Gardens are worth the ſeeing. They are ſpacious, and have long ſtreight Walks ſhaded with ſtately large Cypreſs-Trees; (for ſome of them are the higheſt and buſhieſt that ever I ſaw,) ſo that into ſome of theſe Allies the Sun does not ſhine a quarter of an hour in a day. You have there alſo abundance of lovely great Maple-Trees, planted in rows, with many Fruit-Trees: Rivulets run there on all hands, and fill a vaſt number of Baſons that are all faced with ſtone: however all this comes far ſhort of the delightfulneſs of the lovely Caſcades, and Water-works, with compartments of Beds Enamelled with Flowers, that are with us in *Europe*: they have indeed a kind of Beds and Borders, but nothing in them but Lillies planted at random on the ſides. Nor do they know neither what it is to have Hedg-rows, nor Wall-Fruit, for their Fruit-Trees ſtand all open to the wind without order, as well as many Roſe-Trees and Bidmisks: and what is worſt of all, they ſuffer all to go to ruin. For the *Perſians* are curious enough in beautifying their Houſes, but in this they agree with the *Turks*, that they take no care to keep things in repair, and it happens many times that they will let a whole building run to ruin for want of a handful of Plaſter. In theſe Gardens they have ſome Lodgings, which conſiſt in cool Halls, and it is enough for them to come there now and then, and divert themſelves in the cool. In ſhort, theſe Gardens might certainly be made pretty, for there is nothing wanting but order and contrivance.

Lovely Gardens at *Schiras*.

The *Perſians* repair nothing.

As to what is about *Schiras*, I ſaw no great matter the firſt time that I ſojourned there. One day we went out of the Town on the *North* ſide, and having croſſed the River upon a Bridge of five Arches, we ſaw on a Hill to the Right Hand, the ruins of a Caſtle. Another day we went another way, but found nothing but ſome old demoliſhed Houſes with Battlements, and a Well of a great depth, into which (as I was told,) heretofore they threw Adulterous women; it is ſo deep that one may have time to ſay a *Pater noſter* before a ſtone that is caſt into it can reach the bottom; it is dry and cut all out of the hard Rock, the Mouth of it is a ſquare of two fathom in length, and one in breadth. A little beyond that we ſaw a lovely Moſque, where lies Interred that illuſtrious *Perſian* Poet *Scheikh Sadi*, whom they honour as a Saint. Near to that Moſque there is a round Well, the Mouth whereof is two or three fathom in Diametre; they go down to it by a pair of Stairs, and in it you ſee a ſquare ſhallow Baſon, through which runs a ſtream of water ſo full of Fiſh, that they appear in heaps over one another, and yet it is death to kill any of them; but the *Derviſh*, who hath the care of it, makes no ſcruple to ſell ſome to thoſe that have a mind: and that they may be ſafely taken, he goes up, to hinder any from looking down into the Well, which he can eaſily do, by telling thoſe who come, that there is a *Kourouk*, that is to ſay, women below, and that will make them to return preſently. I have been there ſometimes with *Dutch* men, who took a great many with Hooks and Nets, whilſt the bigot *Derviſh* ſtood Sentinel at the Mouth above.

A very deep Well.

The Sepulchre of *Scheikh Sadi*.

A large Well with a pair of Stairs.

The people of *Schiras* are very witty, and the City hath given birth to moſt of the beſt Poets of *Perſia*. There is much Glaſs made there, and ſeveral Glaſs-Shops are in the Town, though they work not conſtantly in their Glaſs-Houſes, but let the Fire go out after they have employed a certain quantity of materials. They make

Poets at *Schiras*.

Glaſs-Houſes at *Schiras*.

make their Glaſs of a White Stone, almoſt as hard as Marb'e, which they get in a Hill four days Journey from *Schiras*, and it is very clear: eſpecially they make great Bottles as clear and delicate as in any other place in the world; but it is wonderfully ſtrange how they can blow the great Bottles, they call *Caraba*, which are as thick as ones Finger, and hold near thirty Quarts of Wine; theſe Bottles are covered with the Straw of Canes.

Caraba.

The Soil about *Schiras* is very good, and produces plenty of all things; they have of all the Fruits that we have, and Oranges and Limons in abundance: but they make a Wine, which, (without diſpute,) is one of the beſt Wines in the World, and the prime Wine of *Perſia*. In this Kingdom, it being a common ſaying, *Tes-de-Kaſt* Bread, *Schiras* Wine, and *Yezd* Women; the handſomeſt women of *Perſia* being, (as they ſay,) in that Town. The Wine of *Schiras* is an excellent Stomach Wine, but very ſtrong, ſo that without ſpoiling the taſte of it, it will carry two thirds of water. It is not made of *Kiſhmiſh*, or Grapes without ſtones, as at *Iſpahan* becauſe then it would be ſo ſtrong that it could not be drank, but it is made of common Grapes: they have both Red and White, but the Red is the beſt: it is full of Lees, and therefore very heady; to remedy which they filtrate it through a Cloath, and then it is very clear and free from fumes. The people of *Schiras* make their Wine at *Martlemaſs*, when the Grapes are already almoſt half dry; they ſtay till they be ſo before they gather their Vintage: when the Wine is made and in condition to be laid up, they burn Incenſe all over the Cellar, to take away all noyſome ſcents, before they Cellar it up. They put it into great earthen Jarrs, which hold ten or twelve even to fourteen *Carabas*; but when they broach a Jarr, it muſt be preſently drawn off, and Bottled up in *Carabas*; for if the Wine be left any time in the Jarr after it hath been opened, it ſpoils and grows Eagre. There is a great deal of that Wine made, and many Cheſts of it yearly ſent to *Iſpahan* and the *Indies*; in each Caſe or Cheſt they put ten great Bottles, with a good deal of ſtraw; and two of theſe Cheſts make a Mules load. They have alſo ſtore of Capers, which they ſend alſo into all parts.

The Wine of *Schiras.*

Capers.

They preſerve another thing in Vinegar, which I never ſaw done any where elſe; and that is Grapes, which they gather half ripe, and the time of gathering them they take to be when the Sparrows begin to peck them; they put theſe Grapes into Bottles with good ſtore of Vinegar, which ſo macerates them, that they loſe their hardneſs, yet no ſo as to become too ſoft, or loſe their Greenneſs, only they look a little yellowiſh. Theſe Grapes preſerved in Vinegar, have a certain ſweet acidity which is not unpleaſant, eſpecially in the great heats; and therefore they ſend great quantities of them into the *Indies*.

Preſerved Grapes.

They have alſo abundance of Roſes, from which they draw ſo much Roſe-water, that they furniſh all the *Indies* with it. They have a great deal of Corn, but they give much of it to the Horſes, to be eaten in the blade, becauſe, (they ſay,) it would not come to maturity for want of water. There is a great deal of Opium made at *Schiras*, and round the Town there are large fields ſowed with White Poppies.

Roſe-water.

In former times *Schiras* was Governed by a *Chan*, who was the firſt of *Perſia*; and his Government reached as far as *Lar*, *Bender*, and the Iſle of *Ormus*: nay he was ſo powerful, that in the Reign of the great *Schah Abbas*, there was a *Chan* of *Schiras*, called *Imem-Couli-Chan*, who ſpent as much as the King, and kept no ſmaller Family; in ſo much that the King commanded him to ſpend a *Mahmoudi* leſs a day, that there might be ſome difference betwixt their Expences. *Schah Sefi* grand Child of *Schah Abbas*, and Father to *Schah Abbas* who Reigns at preſent, put that *Chan* and all his Children to death, becauſe he was afraid that being ſo powerful, he might play him ſome trick, and after him there have been ſome *Chans* in *Schiras*; but at preſent there is none, a *Vizier* commands there, as the Kings Farmer; to whom he yearly pays out of his Government a thouſand *Tomans*, which make a hundred and fifty thouſand Crowns.

A powerful Chan of Schiras.

CHAP.

CHAP. III.

Of the Road from Schiras *to* Bender, *and firſt to* Lar.

WE parted from *Schiras Monday* the ſixteenth of *March*, half an hour after Eight in the Morning, having let the Caravan ſet out an hour and half before. We took our way Southwards, and paſt near the Lime-Kilns; the way was good, and in a lovely cultivated Plain. Half an hour after Nine, we had on our Left Hand a large Village, called *Oudgeval*, by which runs a Rivulet; about half an hour after Ten, we ſtruck off a little to the Right Hand, marching full *South* over Land all white with Salt, where nothing grows but *Abrotanum fœmina*. An hour after we croſſed over a Bridge of ten Arches, under which a little River runs: It is called *Poulifeſa*; in coming to it you go along a Cauſey, and find ſuch another on the farther ſide; the water that runs underneath is as ſalt as Sea-water: about Noon we entered into a great Plain covered with green Graſs, where having Travelled till half an hour after One a Clock, we came to a wretched *Kervanſeray* ſtanding all alone; it is called *Baba-Adgi* from the name of its Founder, who lies buried hard by, and is five *Agatſch* from *Schiras*; cloſe by this *Kervanſeray* there is a little Spring, which makes a great mariſh in that Plain, but the water being naught, they drink of another a little farther off, which is very good water.

Oudgeval.

Abrotanum fœmina.

Poulifeſa.

Baba-adgi.

We parted from that place *Tueſday* the ſeventeenth of *March*, half an hour after Six in the Morning, and marched *South-Eaſt* in a great green Plain, full of Heath, where we ſaw on both hands ſeveral Villages, and a great many Flocks of Sheep feeding: having Travelled there till half an hour after two in the Afternoon, we arrived at a *Kervanſeray*, ſtanding by it ſelf, and called *Mouzeferi*, ſeven *Agatſch* from *Baba-Adgi*, near to it there is a Spring of very good water, behind the *Kervanſeray*, there are ſeveral vent-holes, by which one may ſee the water run, and Fiſh playing therein, whereof ſome are pretty big. We parted from thence on *Wedneſday* the Eighteenth of *March*, half an hour after five in the Morning, and kept our way Southward, going up Hills, and down Hills covered with Turpentine-Trees and Heath; this Heath is like *Tragacantha*, and has a Carnation-Bloſſome divided into four or five Leaves, bearing a kind of Wooll, and perhaps it is your *Erigerum*; we were troubled with this rough and ſtony way, till Noon, that we arrived at a great *Kervanſeray* called *Paira*; which ſtands alone by it ſelf, and is four *Agatſch* diſtant from *Monzeferi*. A few ſteps from that *Kervanſeray* there is an artificial Canal drawn from a River a little beyond, and parallel to it; that River comes from the Mountains of *Oroſtan*, which are above thirteen or fourteen days Journy from thence, and runs as far as *Tadivan*, a great Village, upon the way to *Lar*, ſix *Agatſch* from *Paira*; it afterwards loſes it ſelf in the fields, which is not to be wondered at, becauſe theſe people having ſcarcity of water, when they can command a River, they ſo let it blood, by drawing it off to water their Grounds, that they reduce it to nothing: nevertheleſs in thoſe places where that River is in its ſtrength, it is ſeven or eight Fathom broad; the water of it is clear and good, and runs rapidly in a fair bed of Sand, where there is not a ſtone to ſtop its courſe; it is full of Fiſh, and Planted on the ſides with Roſe-Laurels, and ſuch like Trees, ſo that there can be nothing more charming to the ſight. The Canal that paſſes near to *Paira*, is cut from it a little above this place, and waters many Sowed fields, which being done, about four *Agatſch* lower it falls again into the ſame River, from which it was never far diſtant; but in all its courſe it runs through high ground, whereas the River rowls with a great noiſe in a very deep precipice.

Mouzeferi.

Turpentine-Trees.

Tragacantha.

Erigerum.

Paira.

Tadivan.

Roſe-Laurels.

We parted from that place *Thurſday*, the Nineteenth of *March*, at four of the Clock in the Morning, and held our way *South-Eaſtwards*; having met now and then with very ſtony ways, we found afterwards a fair way, where on each hand we ſaw good Corn-Land, with a great many Villages, where there were many

Gardens

Gardens full of Trees. About eight a Clock in the Morning we arrived at a fair large *Kervanſeray*, called *Kervanſeray Chafer*, from the name of a Village cloſe by it, on the River-ſide, which at this place is dwindled away almoſt to nothing; this is a great Village, and nothing to be ſeen in it but Gardens, with long Walks in them, where one may take the Air under the ſhade of Orange-Trees, which are prodigiouſly big, and bear much Fruit. There they have plenty alſo of Limon, Pomegranate, Date, and other Fruit-Trees of all ſorts, nay and Vines alſo; and the River runs in a bottom by the back of the Village: in ſhort, it is a very agreeable place, eſpecially to thoſe who have Travelled over large, barren, and dry Countries; this Village is three *Agatſch* from *Paira*.

Chafer.

We left that pleaſant Quarter *Friday*, the Twentieth of *March*, half an hour after one a Clock in the morning, keeping ſtill *South-Eaſtwards* in our way, but a little toward the *South*, in a fair even and ſmooth Road: about four of the Clock we croſſed a large Brook of running water, which comes from the River of *Paira* below *Chafer*; and a little after we croſſed a Canal of running water, over a little Bridge. We afterwards croſſed ſeveral other little Brooks, having always to our Right Hand a great many Villages, about break of day it behoved us to paſs one large Brook more; and about ſix a Clock in the Morning we found a little Houſe where *Rahdars* lived: about two or three Musket-ſhot from thence, at the foot of a Hill, there is a Village call *Tadivan*, where the River of *Paira* loſes it ſelf and ends.

Tadivan.

Upon that Road we met ſeveral *Arabs* with their Wives and Children on Camels, which carried all their baggage alſo; they were driving their Flocks of Sheep and Goats. Since our departure from *Schiras* we dayly met ſuch, and they came from about *Gomron* and *Lar*. Theſe *Arabs* Lodge under black Tents, and have vaſt Flocks, wherein conſiſts the greateſt part of their ſubſtance: and that is partly the reaſon that they have no fixed Habitation, and that they even remove from one Country into another in the different ſeaſons of the Year, juſt as ſome Birds doe: For in the Spring they leave the Country of *Lar*, and other places thereabout, where the Heat is too great; and packing up bag and baggage betake themſelves with their whole Families towards *Couchouzer*, which is a Village, I have mentioned, with very good Land about it: and when Winter begins to draw nigh, they pack up their Houſes again, and with their Flocks return towards *Lar* and *Gomron*, where it is never Cold. It is not only the Heat that in the Summer-time drives them out of the hot Countrys, but alſo the ſcarcity of water, for they need a great deal for their Flocks. They are almoſt all Black, both men and women, have long black Hair, and cover not their Faces.

Families of Arabs.

About Nine a Clock in the Morning we entered into ſtony way, where we kept marching till half an hour after Ten, that we arrived at a little *Kervanſeray*, called *Mouchek*, ſtanding by it ſelf, and built in ſtony ground ſurrounded with Hills: about ſome hundred paces behind this *Kervanſeray* there is a great round Ciſtern, four or five Fathom in Diametre, and is very deep; it is covered with a great Dome of rough ſtone, that hath ſix Entries, by ſo many Doors that are round it, by which they go in to draw water, which in the Spring-time is ſo high, that it comes almoſt up to the Doors, ſwelling ſo high by the Rain-water in the Winter-time, by means of a Trench that comes from a neighbouring Hill: at each Door there are ſteps to go down to the bottom, when the water is low, for there is no other water in that place. They make, beſides, in thoſe Quarters Ciſterns after another manner; they are of an Oblong Square, covered with a long Convex Vault, ſhaped much like the Roof of a Coach, with a Door at each end: and one of theſe ways are all the Ciſterns from that place to *Bender*, built.

Mouchek.

Ciſterns.

We parted from that *Kervanſeray*, which is ſix *Agatſch* diſtant from *Chafer*, *Saturday* the one and twentieth of *May*, half an hour after Two a Clock in the Morning, and had ſtony way till about Four, after that we found a good Road which led us full *South*: about half an hour after Five we paſt by the Walls of a ruinated *Kervanſeray*, with a Ciſtern adjoyning it: about Seven a Clock we found ſome Brooks, and then Travelled amongſt good Corn-Fields, until half an hour after Ten, when having paſſed by a great many Gardens, we arrived at a large *Kervanſeray*, which is about an hundred paces from a little Town called *Dgiaroun*, and is hardly worth a good Village; however there is a fair *Bazar* in it. This Town is on all Hands encompaſſed with Gardens full of Palm-Trees, which there are ſo

Dgiaroun.

numerous

numerous and grow ſo near one another, that they make a great Forreſt, and to ſay the truth, I never ſaw ſo many together in one place, beſides the Tamariſks which are likewiſe plentiful in that place. They have many Wells there, and draw their water with Oxen, as in all the reſt of *Perſia*, in the manner I have deſcribed when I treated of *Moſul*. There is a Ciſtern near the *Kervanſeray* like to that of *Mouchek*, but it is bigger, having at leaſt ſeven or eight Fathom in it Diametre: it has a little houſe belonging to it, which conſiſts of a Kitchin and a Lodging-Room, for the uſe of ſuch as will not Lodge in the *Kervanſeray*, or cannot when it is full: this place is five *Agatſch* diſtant from *Mouchek*, there we began to feel the heat, though in the Mornings a little before Sun riſing, we had pretty cold Winds: before the Gate of the *Kervanſeray* there is one of thoſe Ox Wells, with a great trough for watering the Horſes, but it is not good for men who in the Town drink running-water. Tamariſks.

We ſtayed there all that day and the following, and departed *Monday*, the three and twentieth of *March*, half an hour after midnight: we took our way Weſtward by a very ſtony Road; about an hour after, we found a Ciſtern covered with a ſteep Roof: half an hour after two we began to aſcend the Hill of *Dgiaroun*, to the *South*, it is very high, and the aſcent not difficult, ſave only that the way is full of ſtones; but the higher one goes the worſe it is, and beſides, there is danger from Precipices that are on one ſide of it; the truth is, they have built little breaſt-walls, about two foot high in ſome places, to keep the Mules from falling down: there one may ſee wild bitter Almond-Trees, and other Trees of the Mountains. We went up three or four times, and down as often, and the Sun found us in this exerciſe: about five a Clock we came to a Ciſtern covered with a *Dome*, and an hour after to another with a ſteep Roof. Half an hour after ſeven we were paſſed our up Hills and down Hills; but the way was ſtill ſtony and bad: at length, about nine of the Clock, we came to a little *Kervanſeray* ſtanding all alone, near to which are two Ciſterns, the one covered with a *Dome*, three or four Fathom in Diametre, wherein there are three Doors, and as many Windows; the other has a ſteep Roof: this place is called *Tſchai-telhh*, (that is to ſay) bitter Well, becauſe of a Well not far from that *Kervanſeray* whoſe water is bitter. There is beſides, another Well behind the *Kervanſeray*, but it is dry; and this place is ſix *Agatſch* from *Dgiaroun*. Heretofore they went not by this Hill, but ſtruck off to the *Eaſt* and went round it, and the Camel-drivers ſtill take that way; but becauſe of five days Journey of Deſart, Horſe-men and Muletors chuſe rather to ſuffer the fatigue of a worſe way, but ſhorter over the Hill. The Hill of *Dgiaroun*. *Tſchai-telhh*.

Next Morning, *Tueſday*, about half an hour after four, we ſet forward again, directing our march *Southwards*: about ſeven a Clock we deſcended into a very low place, by very bad way; that Hill is called *Chotali Haſani*, or *Chotali Mahhmaſeni*, it goes by both names: towards the bottom of that deſcent we found a little Brook that runs out of the Ground, and diſcharges it ſelf into a ſquare Baſon at ſome few paces from the ſource; being come down we Travelled through a very ſtony Plain: about half an hour after Nine we came to a fair *Kervanſeray*, ſtanding alone by it ſelf, and called *Momzir*, having a great ſquare Baſon before the Gate, which is always filled full by a Brook that runs into it; this *Kervanſeray* is four *Agatſch* from *Tſchai-telhh*, we made no ſtop there, becauſe we found no body to ſell us Proviſions either for Men or Beaſts: ſo we continued our march in the ſtony Plain, till about an hour after, having found a little Brook on our Left Hand, we entered about Noon into a great ſmooth Plain, where we ſuffered much heat: we Travelled on *South-Eaſtward*, until about two of the Clock that we found a little *Kervanſeray*, cloſe by a Village called *Debidombe*, (that is to ſay) the Village of the tail, where there are ſome Palms and Tamariſk-Trees. They drink no water there, but out of a Ciſtern near the *Kervanſeray*, which is three or four Fathom in Diametre, and covered by a *Dome* with ſix Doors; this place is three long *Agatſch* from *Momzir*, and is the laſt of the Government of *Schiras*, after which we enter into that of *Lar*. *Chotali Haſcani*, or *Chotali Mahhmaſini*. *Momzir*. *Debidombe*.

We parted from thence on *Wedneſday*, the five and twentieth of *March*, about half an hour after four in the Morning, and marched over a very even Plain, till half an hour after ſeven, when we arrived at a *Kervanſeray*, at the end of a large Village called *Benaru*, lying at the foot of the Hill, that is to the right of it, upon which, on the other ſide of the *Kervanſeray*, are the ruins of many ſolid Buildings, that reach from the top to the bottom of the Hill, and ſeem to have been ſome *Benaru*.

conſiderable place: in this Village there is plenty of Palms and Tamarisk-Trees, and a great many Ciſterns; it is two *Agatſch* diſtant from *Dehidombe*.

We left it next day, being *Thurſday*, at one a Clock in the Morning, and Travelled in ſtony way until half an hour after two, that we came into a fair ſmooth way, where having Travelled on till five, we arrived at an ugly little *Kervanſeray*, called *Debra*, where there are ſome *Rhadars*; we paid nothing there, becauſe of an order which Monſieur *Tavernier* had, to pay nothing in *Perſia*. Without ſtopping at that place, we continued our Journey, but by very ſtony way: about ſix of the Clock we were got amongſt the Hills, where having gone up Hill and down Hill, until eight a Clock, we came into a Plain, which laſted till near nine, that we arrived at a great Village called *Bibri*, where many Palms and Tamarisk-Trees grow: there are ſeveral Ciſterns there, but the water of them is full of Worms, and therefore one muſt be careful to ſtrain it through a Cloath. We Lodged in a fair new built *Kervanſeray* in that Village, this is one of the lovlieſt *Kervanſerays* in all *Perſia*, not only for the ſolidity of the Fabrick, being built of rough Stone and hard Flint, but alſo for its neat Portal, large ſquare Court, many ſpacious Rooms, with ſeveral conveniences for ſecuring Goods, and fair Terraſſes, to which they go up by great and broad Stair-Caſes. In fine, every thing in it is magnificent, very neat and commodious, even to the Houſes of Office, which are in each corner of the *Kervanſeray*; and on one ſide there is a lovely Garden full of Tulips, Roſes, and abundance of other Flowers of all kinds: it is well Planted alſo with Fruit-Trees and Vines, and all kept in very good order, the Walks very neat, and covered with Artificial Arbours all round: before this Garden there is a fair watering place for Horſes, which is always kept full of water from a Well hard by: this *Kervanſeray* was built by the *Chan* of *Lar*, (called *Aivaz Chan.*) and is ſix *Agatſch* from *Benaru*.

Bibri.

The fair *Kervanſeray* of *Aivaz Chan.*

Friday the ſeven and twentieth of *March*, after four a Clock in the Morning, we parted from this place, and Travelled *Southward* in a pretty good way, though ſtony in ſome places: about day we found a Ciſtern with a ſteep Roof; and about half an hour after ſix, we ſaw upon the Road a limit of ſtone, about a Fathom high, built upon a Paving of Free-ſtone that ſerves it for a Baſis; we were told that a man was ſhut up in it, according to the cuſtom of the Country in times paſt, when they uſed that particular puniſhment for Robbers on the High-ways; others ſaid that it was only a mark in the way which divides at that place; about ſeven a Clock we paſſed by a Village called *De-hi Kourd*, where there is a *Kervanſeray*: in that place are many Tamarisks, ſome Palm-Trees, and ſeveral Ciſterns. We left that Village on our Left Hand, and continuing our way over an even Plain betwixt Corn-fields; about nine a Clock we came to a *Kervanſeray* called *Pai Chotali*, that is to ſay the foot of the Hill, becauſe it is near the Hills. The ſame night I ſaw a Blazing Star, like to that which I had ſeen at *Iſpahan*; it was near the Dolphin, and its Tail reached from *Eaſt* to *Weſt*: I ſaw it again all the nights following ſo long as our Journey laſted. It roſe always much about the ſame place of the Horizon, and about the ſame hour, or a quarter in or over. On one ſide of this *Kervanſeray* there is a Ciſtern, and a Well on the other, both covered with a *Dome*; the Well is exceeding deep, and it is a conſiderable time before the biggeſt ſtone that may be thrown into it reaches the bottom: the water is drawn with a great Wheel, and poured into a ſquare Baſon near to it, from whence it paſſes through a hole into another that is contiguous, and afterwards fills a large and long Trough for watering of the Horſes. There are many other Ciſterns alſo here and there in the Fields. Two Musket-ſhot from the *Kervanſeray* there is a Village called *Dehi Kouh*, that is to ſay Hill Town, becauſe it ſtands on a Hill. This *Kervanſeray* is four *Agatſch* from *Bibri*, we ſtaied there the reſt of that day, and all the following, to comply with the humour of the Muletors; it Thundered much in the night-time, and we had Rain the whole next day; we ſtaied ſometime thinking it might blow over, but it ſtill laſted.

A man ſhut up in a ſtone.

De-hi-Kourd.

Pai Chotali.

Blazing-Star.

Dehi Kouh.

We parted not then till *Sunday* the nine and twentieth of *March* at Noon, continuing our way *Southwards*: having ſet forward half a quarter of an hour, we aſcended the Hill, which is neither very high, nor very bad; when we were got down on the other ſide, we croſſed ſeveral Torrents; about two a Clock we found a little *Kervanſeray* ſtanding alone with a Ciſtern by it; it is called *Hhormont Kervanſeray*, from the name of the neighbouring Village, ſo called becauſe of the many Palm-.

Hhormont.

Palm-Trees that grow about it: *Hhourma* ſignifies the Fruit of the Palm-Trees or Dates. On all that Road we found many of the Shrubs called *Badiſamour*, and there is hardly any thing elſe to be ſeen till you come to *Bender*; but they give them another name in thoſe Quarters, calling them *Hherzebre*: about four a Clock we ſaw on our Left Hand an Aqueduct, which in former times conveyed water from a neighbouring ſource to *Lar*; but it being dryed up, the Aqueduct which coſt a great deal of mony, though it be but low, and built only of rough ſtone, is let go to ruin.

Badiſamour, a Shrub, *Hherzebre*.

CHAP. IV.

The continuation of the Journey to Bender; *and firſt of the Town of* Lar.

AFter many ups and downs and a great deal of turning and winding between Hills, amongſt many Tamarisk and ſome Conar-Trees; about five a Clock we arrived at the *Dutch* Houſe, which is near the Town of *Lar*, three *Agatſch* from *Pai Chotali*, but theſe *Agatſch* ſeemed to me to be very long: this is a very neat Houſe, with lovely Courts and Chambers, and a fair Stable after the *Franks* Faſhion: it belongs to the *Dutch* Company. There is a *Kervanſeray* a little farther whither the Caravans go, but both *Franks* and *Armenians* Lodge at the *Dutch* Houſe.

The *Dutch* Houſe.

We ſtayed three days in the Town of *Lar*, which hath always been, as at preſent it is, the chief Town of the Province; it was heretofore the reſidence of the King of that Country, to wit, when the *Guebres* were Maſters of it: the great *Schah Abbas* took it from them, and now a *Chan* reſides there, who Commands the whole Province, which is called *Ghermes*, and reaches to the very Gates of *Gomron*. This Town (which is four days Journy from *Gomron*, and ſeated on a Rock,) is but ſmall; it hath no Walls, but only a ſorry Ditch, beyond which are ſeveral Houſes pretty well built, of which the *Dutch* Houſe is one, and theſe make a kind of Suburbs to it. There is nothing to be ſeen at *Lar*, but the *Chans* Houſe, the Market-Place, the *Bazars* and the Caſtle. The *Chans* Houſe looks to the Ditch; the Walls of it are very high on that ſide, and at the farther end there is a *Divan* covered, fit for taking the freſh Air in; the entry into that Houſe is from the Market-Place, which is very pretty, it is a Square, with Arches all round, and Terraſſes on the top, along which there is a row of Rails and Ballifters for a border, theſe Ballifters conſiſt of Arches interlaced, about two foot high, made of narrow ſtones about four Fingers thick: In the middle of the Eaſt ſide of the Square, is the Porch of the *Chans* Houſe, which juts out a little into the place; and hath ſeven Fronts, on the oppoſite ſide over againſt this Porch, there is a large Gate, over which there is a great covered *Divan*. The entry into the *Bazars* is by that Gate, and they are very fair and large, well covered and paved with broad ſmooth Free-ſtone: amongſt others there is one, covered in the middle by a very large handſome *Dome*, which hath well furniſhed Shops. Having paſſed the *Bazars* and croſſed the Town, which is but narrow, and reaches in length from *South* to *North*, you come to the Quarter of the *Jews*, who are very numerous in this Town; they live near the foot of the Hill, on which the Caſtle ſtands, which reaches, (as the Hill does,) *South* and *North*, and is to *Weſt* of the Town. This Caſtle is very long and built all of ſtone, the Walls of it ſeem to be good, and have Towers at ſome intervals; the Hill on which it ſtands is a mere Rock, ſteep almoſt on all ſides: this Caſtle Commands all round it, and there is a Wall drawn from it with ſome Towers, a little down the ſide of the Hill: in ſhort, it is ſtrong, conſidering the Country, and was built by the *Guebres*. All the Country about *Lar* is full of Tamarisks, which are very big, and I never ſaw ſo many together in one place.

Lar.

The *Guebres* Maſters of *Lar*. *Ghermes*.

The Houſe of the *Chan* of *Lar*.

Lovely *Bazars* in *Lar*.

Many *Jews* in *Lar*.

The Caſtle of *Lar*.

Abundance of Tamarisks at *Lar*.

Gun-powder. There is good Gun-powder made in this Town. Their drink is very bad, for
Bad water at *Lar.* they have only Ciſtern-water, which is very unwholeſome, and it is good to quench a red hot Iron in it, and ſtrain it through a Cloath, becauſe of the Worms that breed therein, which being ſwallowed down, ſlide betwixt the Fleſh and the
Worms bred in the Body by the water. Skin, as I ſhall deſcribe when I come to ſpeak of *Gomron*, and get not only into the Legs, but alſo into other parts of the Body, nay and into the Teſticles too; ſo that a man will have ſometimes four or five of them in ſeveral places; as for our parts we drank good water there, becauſe of the Rain that fell the day when we arrived.

It Rained all *Wedneſday*, and next night, which hindered us from ſetting out; but *Thurſday* the ſecond of *April*, about five of the Clock in the Morning, we continued our Journy, going ſtreight *Eaſt*, in a very good Sandy way betwixt Corn-Fields; for the Villages are very thick thereabouts. On that Road I obſerved a pretty pleaſant thing, which is practiſed in all that Country as far as *Bendar Abaſſi*: I ſaw ſeveral Peaſants running about the Corn-Fields, who raiſed loud ſhouts, and every now and then clacked whips with all their force; and all this, to drive away the Birds which devour all their Corn: when they ſee Flocks of them coming from a neighbouring Ground, that they may not light on theirs, they redouble their cries, to make them go farther; and this they do every day Morning and Evening. The truth is, there are ſo great numbers of Sparrows in *Perſia*, that they deſtroy all things, and ſcare-Crows are ſo far from frightning them, that they will Pearch upon them. At eight a Clock we paſſed by a little covered *Kervanſeray* called *Tſcherchab*, which puts an end to the Corn-Fields; for beyond that, there
Tſcherchab. is hardly any thing to be found but Deſarts ſowed with ſtones: about two hours
Tenghinoun. after we paſſed by another *Kervanſeray*, like to the former, called *Tenghinoun*; and a little further to the Left Hand, we ſaw a ſmall Forreſt of Palm-Trees. We afterwards marched on for the ſpace of about two hours through very ſtony Ground, and then came to good even Sandy way. Half an hour after one in the After-
Ouaſili. noon we paſſed by a covered *Kervanſeray* called *Ouaſili*, and keeping on our way over little Sandy Hills, we came at three a Clock to another, which is alſo co-
Schemzenghi. vered, and called *Schemzenghi*, where we ſtopt, and this place is ſeven *Agatſch* from *Lar*.

Theſe *Kervanſerays* are not built as others are, but are little covered buildings, about ſix Fathom long, and as many broad on the outſide, and about a Fathom and a half high: in the middle of each Front there is a Gate, and you enter by theſe Gates under ſo many Vaulted Walks, which run croſs-ways within, and have each about two Fathom in length; they leave in the middle or Centre of the croſs they make, a little Square about two Fathom every way, covered with a *Dome*. In ſome of them, there is in each Vault a half pace of ſtone two foot high, and about a Fathom broad; in the outſide is the Houſe of the Houſe-keeper, or *Condar*, (as they call him:) it ſtands along one of the ſides of the *Kervanſeray*, and inſtead of Walls, is only encloſed with a little Hedge; in the mean time all the Proviſions you are to expect, muſt be had out of theſe wretched Hovels. When there is no body in the *Kervanſeray*, theſe Houſe-keepers retire to their Village or Huts, which is out of the way a quarter or half a *French* League from thence, and ſometimes Travellers muſt go look for them, when they have had no notice of their coming. In the Angles of theſe *Kervanſerays* there are commonly little Chambers, which have the Doors on the outſide, and the reſt of the place is for the Horſes; there is no other water but what is drawn out of Ciſterns, of which there are many in the Fields a little way from the *Kervanſeray*.

We parted from that wretched Lodging *Friday* the third of *April*, about four a Clock in the Evening, and Travelled through a large very even Plain, where we ſaw in many places the Ground whitened over with Salt, which is made by the
Babadini. Tſchektſchek. Rain: about half an hour after five we paſſed by a covered *Kervanſeray* called *Babadini*; and about ſeven by another called *Tſchektſchek*, by this laſt there is a Hut where *Rhadars* Lodge; about eight a Clock we entered in amongſt Hills, and had up Hill and down Hill in very bad ſtony way: where having turned to and again till nine of the Clock, we came into a fair large Plain, and there marched on till about half an hour after eleven at Night, when we paſſed along a great Village, where grow many Palm-Trees, from which it hath taken

taken the name of *Hhormont*, and a little beyond it there is a covered *Kervanſeray* where we Lodged: this place is five *Agatſch* from *Schemzenghi*. *Hhormont.*

We parted from thence on *Saturday* half an hour after a eleven a Clock at Night, and took our way full *South*, by a very bad and ſtony Road. *Sunday* about four a Clock in the Morning we paſſed by a little covered *Kervanſeray*, called *Serten*, then taking our way *Eaſtward*, after an hours Travelling we found another called *Bedgi-Paria:* a little after we came to a running water, the clearneſs whereof tempted us to fill our *Mataras*, or leathern Bottles, but it was good luck that I bid one of the Company (who alighted purpoſely from his Horſe,) to taſte it firſt; for he found it to be as Salt as Salt it ſelf. Our way continued ſtill bad, till about ſeven of the Clock in the Morning, that we came to a *Kervanſeray*, called *Tenghidalan*; this *Kervanſeray* is covered as many others are, but it is much finer. It is a Square about eight Fathom; in the middle of each Face there is a great Arch, by which one enters into Vaults, which make a Croſs, as in the others, but they are higher, and it is not under theſe Vaults that Travellers Lodge; for the Chambers are in the four Corners, about three Fathom ſquare, two or three foot raiſed from the Ground, and open on the two ſides within, where there are great Arches from the Floor up to the Vault; each Chamber hath its Chimny, and other ſmall conveniences: the Place in the middle is covered with a *Dome*, in which there is a great round opening in the top, By one of the Gates of this *Kervanſeray* there runs a very clear Brook, about a good Foot broad, which falls into an oblong ſquare Baſon in the middle, and keeps it always full; then it paſſes farther in ſuch another Canal as brought it, and runs out at the oppoſite Gate: this Brook comes from a Hill two Muskets ſhot from the *Kervanſeray*; it falls down from it impetuouſly in a Channel above a Foot broad, and about half as deep, and is received on the firſt Pillar of a broken Arch, which is ſhaped like a Well; there are a great many of theſe broken Arches in a row, with ſome ruins of the Pillars; and I believe they have been beaten down by the force of the water, which in time of Rain is very great at that place, nay ſome of it too ran then betwixt the Pillars: perhaps it was becauſe they were afraid of that accident, that they brought not the water upon theſe Arches, which in all appearance were only made for Ornament. The water falling down into this Well, runs under Ground about twenty Fathom length, and comes up again by the Pillar of the firſt of the Arches that remain entire to the number of eleven, (this Pillar being alſo like a well) and riſing to a height, it glides away in a Channel like to that which comes from the Hill, ſave that it is carried along theſe Arches that are about a Fathom and a half high, till coming to a higher Ground, the Canal is not above two Foot high, and a little farther runs level with the Ground, where making ſeveral turnings and windings, it waters the Roots of a great deal of Liquorice growing by the ſides of it, until it come to the *Kervanſeray*. The truth is, that water is not good to drink, and it is only neceſſity that makes men uſe it, when there is none in a Ciſtern cloſe by; but it ſerves at leaſt to cool the *Kervanſeray*, and to waſh any thing in. Adjoyning to this *Kervanſeray* there is another very little one, through which the ſame water runs; and a little farther there is a third, which is bigger, but ſomewhat ruinous. This place is five *Agatſch* from *Hhormont*. *Serten.* *Bedgi-Paria.* *Tenghidalan.*

We parted from thence *Monday* the ſixth of *April*, half an hour after Midnight; at firſt, for above an hour we had very bad ſtony way, but it proved pretty good afterward; about two in the Morning we paſſed by a little covered *Kervanſeray*, called *Berkei Dobend*, and about four a Clock by another, called *Dgei Hhon*: at break of day we entered into bad way again, where we clambered up and down for above an hour among ſtones; and then we found the way better, till we came to a covered *Kervanſeray*, called *Kor Bazirghion*, that is to ſay the Merchants Ditch, where we arrived about eight a Clock. This *Kervanſeray* is of the ſame bigneſs as the other where we Lodged the day before; it is built much after the ſame manner, having in each Corner three Chambers, of which the one (which is on the inſide,) is open by Arches on two ſides, and the other two have their Door without the *Kervanſeray*: this place is five *Agatſch* from *Tenghidalan*. *Berkei Dobend.* *Dgei Hhon.* *Kor Bazirghion.*

We

We parted from thence about half an hour after one a Clock in the Morning: during a large quarter of an hour we had bad ſtony way; and about half an hour after five we paſſed by a little covered *Kervanſeray*, called *Berkei Soltouni*; about three quarters of an hour after ſeven we came to ſuch another, near to a great Village called *Coureſton*, four *Agatſch* from *Kor Bazirghion:* we left the Caravan at this place, becauſe our Carriers took Camels to finiſh the Journy with, and reſolved to Travel only by day, and to be four days longer by the way: I therefore took a Camel to carry my man and baggage, and a guide to ſhew us the way, which from thence to *Bender* is ſo difficult, that he who hath Travelled it fifty times may loſe himſelf there in; ſo that it is abſolutely neceſſary to take a man of the Country, if one would not wander out of the way.

Berkei Soltouni.

Coureſton.

We parted about eleven a Clock at Night, and preſently entered into a great ſandy Plain, which nevertheleſs is peopled, and hath a great many Villages, that are to be ſeen here and there: this is occaſioned by the abundance of Palm-Trees that this Country is full of, the Soil being proper for them, though very barren for any thing elſe. About an hour after Midnight, we paſſed by a little covered *Kervanſeray*, called *Dobrike*, which is an *Agatſch* and a half from *Coureſton*; and a little after we paſſed over an Aqueduct which is level with the Ground, and called *Pariabzabed Aly*; this Aqueduct brings water from a Spring at the Foot of the Hills that are to the Left Hand towards the *North*; in digging, it was diſcovered, and the water of it is very good.

Dobrike.

Pariabzabed Aly.

Betwixt three and four of the Clock we went over a very high and fair Bridge, above three Fathom broad, and betwixt ſeven and eight hundred common Paces long, it is well Paved, and has a ſide-Wall on each ſide about a Foot and a half high: under this Bridge runs a River above nine or ten Fathom broad, which is heard at a great diſtance, by reaſon of the noiſe it makes in its courſe; there is no drinking of the water of it, for it is Salt, and it diſcharges it ſelf into the Sea about ſix hundred Paces from thence. The name of that River is *Robbouna*, that is to ſay the running River, and that is the name they give to all great Rivers; it comes from *Kermont*, the name of the Bridge is *Pouli Seugh*, that is to ſay Stone-Bridge, or otherwiſe *Pouli Coreſton*; before this River comes to the Bridge, it runs by the Foot of the Hills on the Left Hand *Northwards*, and there it begins to be Salt: when it comes to this Bridge, which indeed, is only upon the ſide of it, finding it ſo runs along the ſide of it, and diſcharges but part of its water underneath in paſſing, which running under the Arches, and finding the Ground lower on the other ſide of the Bridge, falls with great impetuoſity, and that makes the rumbling noiſe that is heard at ſuch a diſtance; the reſt of the water running along by the Bridge, turns afterwards towards the *South*, and loſes it ſelf in the Sea. Being over the Bridge, we went a long a Cauſey above two Fathom broad, and all Paved about a thouſand Paces in length, which hath a good Parapet or Breaſt-Wall about a Foot and a half high.

Robbouna.

Pouli Seugh.

Wedneſday the eighth of *April*, about ſix of the Clock in the Morning, we came to a covered *Kervanſeray* called *Gbetſchi*, ſix *Agatſch* from *Coureſton*. There is another beſides, cloſe by, which is not covered; but like the reſt in all things elſe, and a little ruinous.

Gbetſchi.

There were ſeveral Tents of black Goats hair thereabout, and as ſoon as we arrived, a great many Women and Girls came out of them to viſit us: they were cloathed with blew ſtreaked Drawers, and a blew Shirt over them; their Noſes, Ears, Arms and Feet, were full of Silver, Copper, Bone, or Glaſs-Rings: every one of them held an Earthen Porringer full of *Togourt* or Sower Milk, and a little Veſſel full of the ſame under their Arms; and to invite us to buy ſome of them, in our preſence dabbed four Fingers and a Thumb into their Budgets, and pulled out Butter full of Straws, which they mingled with the Milk that was in their Porringers, and then poured out more Sower Milk out of the ſame Borrachy: their Huſbands are all Fiſhermen, and both men and women are Inhabitants fit for ſuch a Country.

We parted from that place the ſame day half an hour after ſix in the Evening, and continued our Journy along the ſandy Plain: about eight a Clock we paſſed a narrow ſtreight betwixt little Hills, and having kept turning about half a quarter of an hour, we found two ways, the one to the Left Hand over a pretty high Hill, and the other to the Right, which hardly appeared; we followed this laſt, leaving

leaving that to the Left Hand which is very dangerous, if we may believe the people of the Country; for they would needs perſuade us that on that Hill there were *Dgius* who killed all Paſſengers: by that word *Dgius* they underſtand evil Spirits, which (they ſay) are of a middle Nature betwixt Angels and Men. This imagination then they have, and give it out for a very certan thing, that in that Hill there is a *Tliſim*, or Charm, by vertue whereof the *Dgius* prevail, and that they make Cauldrons there, the ſound whereof may be heard, for they all agree that ſome men have been there and come ſafe back again, who related all theſe things: but they ſay, that none but ſuch as have been excepted from the Charm, by him who made it, can return back again. The truth of the matter is, according as I have learned from ſome of more ſenſe, and who have advanced a little in that way, it is ſo bad, that if one engage but in the leaſt in it, it is very hard to get back again, ſo full it is of Precipices on all Hands. Nevertheleſs the way ſeems to be ſo much the better, that though we had warning given us, we began to mount by it, when our Guide ſuddenly called to us, and made us follow him the other; this Hill is called *Kouchtſcheizer Gheroun*.. *Dgius.* *Tliſim.* *Kouchtſchtizer Gheroun.*

When we were over this paſſage, we Travelled almoſt two hours in a Champian Ground, where there are a great many little Mounts or Hillocks, ſome one, ſome two, and ſome almoſt four Fathom high. About eleven a Clock we paſſed by a little covered *Kervanſeray*, called *Houni Sourkh*, (that is to ſay) red blood, and is four *Agatſch* from *Ghetſchi*: about an hour and a half after, we came to another little covered *Kervanſeray*, called *Bendali*, which is but an *Agatſch* from *Houni Sourkh*, and cloſe by the Sea: we reſted there two hours, becauſe they would have fired upon us from the Fort of *Bender Abaſſi*, if we had come there in the Night time, and therefore we parted not from *Bendali* till next day at half an hour after two in the Morning; and a little after five a Clock we came to the Houſe of a *Rhadar* near the Town of *Bender*, where the Juriſdiction of the *Chan* of *Lar* ends, and that of the *Chan* of *Bender* begins. *Houni Sourkh.* *Bendali* Arrival at *Bender.*

CHAP. V.

Of Bender-Abaſſi, Ormus, *and the Author's return to* Schiras.

SO ſoon as we arrived, the *Rhadar*, (according to the Cuſtom,) carried us to the Cuſtom-Houſe, where our Goods were ſearched; and then we went and Lodged in a *Kervanſeray*. Before I engage to ſay any thing of *Bender*, it will not be amiſs here to obſerve ſome Errors in the Maps, which all place the Town of *Schiras* almoſt two thirds of the way from *Iſpahan* to *Bender*, and nevertheleſs it is but one third. Beſides the Authors of theſe Maps put *Bender* to the *South-Weſt*, and almoſt to the *Weſt* of *Lar*, and yet it is to the *Eaſtward* of it; and *Lar* is to the *Eaſt*, drawing a little towards the *South* of *Schiras*. Errors in Geography.

All along the Road from *Lar*, or rather from *Debi-Kou* to *Bender*, grow many of thoſe accurſed Plants which the *Perſians* call *Kherzebreh*, of which I have ſpoken before, and which are pretended to have ſuch noxious qualities; that if in *June* or *July*, any man breath in certain hot *South* Winds that come from the Sea, and blow over theſe Plants, he falls down dead; and at moſt, has no more time than to ſay he burns: which happened at *Bender Congo*, (where that Wind rages much,) to the *Vikil* of Monſieur *de l' Eſtoille*, who as ſoon as he had ſaid he burnt, died without remedy, though there was a great deal of water preſently thrown upon his body: that is the reaſon that during theſe two months men Travel there but very ſeldom. After all, I can hardly agree in Opinion with the people of the Country, who attribute this bad effect to that Plant, I ſhould rather think that it proceeded only from the malignity of the Wind; for at *Moſul* where that Wind reigns alſo, and is much dreaded, I never heard any mention made of that Plant. This *Kherzebreh* upon the Road. Mortal Winds.

Wind

Wind may not be ſaid properly to blow from *Lar*, but from *Coureſton* to the Sea.

Gomron or *Bender Abbaſſi.*

The Town of *Comron* or *Gomron*, otherwiſe called *Bender-Abaſſi*, becauſe it was the great *Schah Abbas* that began to put it in Vogue, is inconſiderable as to what it contains; for it is very little, and ſcarcely deſerves the name of a good Village; nevertheleſs it is conſiderable in reſpect of its ſituation, which is very advantageous for Traffick. It is governed by a *Chan*, and has a *Schah Bender*, or Cuſtomer to gather the Cuſtoms which are worth much to the King of *Perſia*, though one half of them belong to the *Engliſh*, by vertue of the agreement they made with that Prince, when they aſſiſted him in taking of *Ormus*; but they receive not the fourth part, the *Perſians* giving them but as little as they can.

Part of the Cuſtoms belong to the *Engliſh.*

The Fort of *Bender.*

There is very little then in this Town that is worth the obſerving; there is only one publick Gate, a *Bazar* and a ſmall Fort on the Sea-ſide, which chiefly conſiſts in a ſquare Platform of about four Fathom each Face, and ſome two Fathom high: there are Port-holes in it for five or ſix pieces of Cannon, but they have no more but two. The *Engliſh* and *Dutch* have each of them their Houſes very well built by the Sea-ſide, with the Flag of their ſeveral Nations upon a high Pole on their Terraſſes.

Ormus.

Two good Leagues to the *Southward* from the main Land, is that ſo famed Iſle of *Ormus*, which is at the mouth of the Gulf of *Perſia*, that reaches from thence to *Baſſora*, which is the bottom of the Gulf. *Ormus* lies in the ſeven and twentieth Degree of *North* Latitude, diſtant from *Baſſora* an hundred and fourſcore Leagues: it hath a Fort which was long held by the *Portugueſe*, until the year one thouſand ſix hundred twenty two, that the great *Schah Abbas*, King of *Perſia*, aſſiſted by the *Engliſh*, took it from them by force. This Iſle which is but three Leagues in Circuit, is wholely barren, for it is all over Rock, that does not bear a pile of Graſs; nor has it a drop of Freſh water but what falls from the Sky, which the Inhabitants preſerve in good Ciſterns that are in the Fort, ſo that they are obliged to bring every thing from the main Land. And nevertheleſs, in the time of the *Portugueſe*, it had a very populous Town and exceeding rich, where all the Trade of the *Indies* was managed; at preſent there remains no mark of it, and there is nothing Inhabited but the Fort.

The *Portugueſe* loſt *Ormus* by their own fault.

The *Portugueſe* loſt that Iſland by the fault of the Governour, for all he needed to do was to have cut a little Ground, to let in the Sea-water, that would have ſurrounded the Fort, which ſtands upon the point of the Iſland on the ſide of *Gomron*, and then it would have been very hard to have maſtered it. But out of a bravery or rather pride, which is natural to that people; this Governour made ſo ſmall account of his Enemies, and truſted ſo much to his own Valour, that he thought it would reflect upon him if he took any pains to make a Work to defend himſelf againſt them. It is true alſo, there was a point of Honour in the Caſe, becauſe he had not thought of that expedient himſelf, but was adviſed to it by other *Portugueſe*; for he anſwered haughtily, that he would not be taught by any man what he was to do. Nevertheleſs his bravery not ſucceeding according to his expectation, and finding himſelf hard put to it, he became calmer, and gave conſent, (but too late,) to follow that Counſel; for the Enemies were under the Walls, and at length he was forced to Surrender the place. So ſoon as the *Perſians* became Maſters of it, they opened the Canal, as well knowing the importance of it.

Unſeaſonable bravery.

Oiſters at *Ormus.*

They catch excellent Oiſters about the Iſle of *Ormus*; they are as ſmall as *Engliſh* Oiſters, but ſo hard, that it is not poſſible to open them with a Knife, nay it is not very eaſie neither to break them with a Hammer.

The Sand of *Ormus.*

The Sand of *Ormus* is alſo much talked of, for the duſting of writing; and for that end a great deal of it is Tranſported into Chriſtendom.

Lareca.

A League to the *South-Weſt* of *Ormus* is the Iſle of *Lareca*, which is longer than *Ormus*, but the Ground as bad and Sandy. It reaches in length from *North*, *North-Weſt*, to *South*, *South Eaſt*, and there is nothing remarkable in it, unleſs it be the Fort, and that is no great matter neither. The *Dutch* began it under colour of ſettling a Factory there; but the *Perſians* ſmelling out their deſign, drove them off and finiſhed it: it is at preſent kept by a very few men.

Error in Geography.

A little farther off to the *Weſt*, *South-Weſt*, about a League and a half from *Lareca*, though it be marked five in the Map, is the Iſle of *Queſomo*, which is twenty

Queſomo.

Leagues

Leagues in length: it is Fruitful and well Inhabited, and ſtretches from *Eaſt* to *Weſt*.

The Land about *Gomron* or *Bender-Abaſſi*, is no better than that of *Ormus*, for it is all Sand; the water they drink there is brought from a Ciſtern without the Town: they drink alſo of another which is eſteemed better water, and that out of a Well, three *Paraſanges* diſtant from the Town, in a place called *Iſin*, both are very dear, becauſe of the trouble in bringing them ſo far: nevertheleſs, the water is very unwholeſome, becauſe of little Worms that are in it, which (if they be drank down with the water,) ſlide betwixt the Fleſh and the Skin. and fall down into the Legs, where they grow to the full length of the Leg, and are never bigger than a Lute-ſtring, as I have been told, for I never ſaw any of them, this cauſes a great deal of pain; they make a little hole in the Skin, through which they ſhew their Head, and for a Cure, they muſt be drawn by little and little out of that hole, drawing only a little every day, and twiſting it about a ſtick, according as they draw it out, until it be wholely out; but this requires a great deal of patience, for if they draw too much out at one time, or draw too hard, it breaks, and what remains in the Leg cauſes racking pains, for which there is no other remedy but to lay open the Leg, and make the Inciſion as long as that which remains to be taken out. This water has another bad quality, in that it ſwells the Teſticles. The meat is alſo very unwholeſome at *Bender-Abaſſi*, and they ſcarcely eat any but Kids Fleſh, which is the beſt of the bad, and Pullets. In fine, the beſt way to preſerve ones Health at *Bender-Abaſſi*, is to keep a very regular Diet, eating ſo moderately that one hath always an Appetite: to quench a red hot Iron in the water, to ſtrain it afterwards through a Linnen Cloath, and to be always chearful.

The Land about Bender-Abaſſi, or Gomron, is good for nothing.

Worms between the Skin and the Fleſh.

Remedies for keeping ones Health at Bender.

There is no Paſture-Ground in all that Territory, and therefore the Cows, Hogs, and other Beaſts, live hardly upon any thing elſe but Fiſh-Heads, Shell-Fiſh, ſtones of Dates, and a little Hay which is brought ſome *Paraſanges* off: and indeed, the Milk taſts altogether Fiſhy, for I ſpeak by experience; their Horſes they feed with Hay and Barley. After all, there cannot be a more dangerous Air than that of *Comoron*, eſpecially in Summer, when it is ſo exceſſively hot, that the Inhabitants are forced to leave it, and remove three or four *Paraſanges* off, where moſt of them live in Tents; nay the very Gariſon of the Fort removes, leaving only a few men who are weary of their lives.

Cruel and dangerous heat at Bender-Abaſſi.

Nevertheleſs, that place ſo abandoned, is in no danger of being ſurpriſed, becauſe that time is the Winter of the *Indies*, wherein there is ſuch terrible Rain, Wind and Thunder, that it would ſeem the World were to be reduced to its firſt *Chaos*: ſo that during that Seaſon no Ship can keep the Sea, where Shipwrack is inevitable. And indeed, there is but one Seaſon for croſſing over to the *Indies*, which the *Portugueſe* have named *Mouſon*, and which they have certainly borrowed from the *Arabick* word *Mouſon*, which ſignifies Seaſon; but in ſhort, that word is uſed in all Languages to ſignifie the time of Sailing, which laſts one half of the Year, to wit, from the end of *October* to the end of *April*.

Great Thunderings at Bender.

Mouſon.

Bender has a pretty ſafe Road, for to the *North* it hath the main Land of *Perſia*; to the *South* the Iſle of *Ormus*, and to the *South-Weſt*, *Lareca*, which is to the *Weſtward* of *Ormus*, from which it is but a League diſtant: Veſſels come to an Anchor in it near to the Iſle of *Ormus*, on the *Weſt* ſide, and to go to the *Indies*, they Sail betwixt the Iſle of *Ormus*, (which is to the *South* of *Bender-Abaſſi*,) and the Coaſt of *Arabia Fœlix*.

The Road of Bender-Abaſſi.

A *Paraſange* to the *Eaſt* of *Comoron*, there is one of thoſe Trees, called the *Banians* Trees, becauſe the *Banians* make commonly Pagods under them: the *Portugueſe* call it the Tree of Roots, becauſe Roots come out of every Branch, that faſten in the Ground, and grow as other Trees do; in ſo much that one of theſe Trees may make a whole Foreſt. I ſhall not deſcribe it, becauſe I never ſaw it, ſince there was no going thither, by reaſon of the exceſſive heat; and therefore I refer the Reader to *Linſchot* and *Jonſton*, who have given a deſcription of it. Under this there is a Pagod or Temple of the *Banians*.

Banians Trees.

The Author ſaw it ſince in his Travels in the Indies, where he has given a deſcription of it.

I ſtayed but a week at *Bender-Abaſſi*, and then was obliged to turn back again, there being no probability that I could embark there for the *Indies*, ſeeing I muſt have run too great a danger if I had ſtayed longer for a favourable occaſion.

Wind may not be ſaid properly to blow from *Lar*, but from *Coureſton* to the Sea.

Gomron or *Bender Abbaſſi.*

The Town of *Comron* or *Gomron*, otherwiſe called *Bender-Abaſſi*, becauſe it was the great *Schah Abbas* that began to put it in Vogue, is inconſiderable as to what it contains; for it is very little, and ſcarcely deſerves the name of a good Village; nevertheleſs it is conſiderable in reſpect of its ſituation, which is very advantageous for Traffick. It is governed by a *Chan*, and has a *Schah Bender*, or Cuſtomer to gather the Cuſtoms which are worth much to the King of *Perſia*, though one half of them belong to the *Engliſh*, by vertue of the agreement they made with that Prince, when they aſſiſted him in taking of *Ormus*; but they receive not the fourth part, the *Perſians* giving them but as little as they can.

Part of the Cuſtoms belong to the *Engliſh.*

The Fort of *Bender.*

There is very little then in this Town that is worth the obſerving; there is only one publick Gate, a *Bazar* and a ſmall Fort on the Sea-ſide, which chiefly conſiſts in a ſquare Platform of about four Fathom each Face, and ſome two Fathom high: there are Port-holes in it for five or ſix pieces of Cannon, but they have no more but two. The *Engliſh* and *Dutch* have each of them their Houſes very well built by the Sea-ſide, with the Flag of their ſeveral Nations upon a high Pole on their Terraſſes.

Ormus.

Two good Leagues to the *Southward* from the main Land, is that ſo famed Iſle of *Ormus*, which is at the mouth of the Gulf of *Perſia*, that reaches from thence to *Baſſora*, which is the bottom of the Gulf. *Ormus* lies in the ſeven and twentieth Degree of *North* Latitude, diſtant from *Baſſora* an hundred and fourſcore Leagues: it hath a Fort which was long held by the *Portugueſe*, until the year one thouſand ſix hundred twenty two, that the great *Schah Abbas*, King of *Perſia*, aſſiſted by the *Engliſh*, took it from them by force. This Iſle which is but three Leagues in Circuit, is wholely barren, for it is all over Rock, that does not bear a pile of Graſs; nor has it a drop of Freſh water but what falls from the Sky, which the Inhabitants preſerve in good Ciſterns that are in the Fort, ſo that they are obliged to bring every thing from the main Land. And nevertheleſs, in the time of the *Portugueſe*, it had a very populous Town and exceeding rich, where all the Trade of the *Indies* was managed; at preſent there remains no mark of it, and there is nothing Inhabited but the Fort.

The *Portugueſe* loſt *Ormus* by their own fault.

The *Portugueſe* loſt that Iſland by the fault of the Governour, for all he needed to do was to have cut a little Ground, to let in the Sea-water, that would have ſurrounded the Fort, which ſtands upon the point of the Iſland on the ſide of *Gomron*, and then it would have been very hard to have maſtered it. But out of a bravery or rather pride, which is natural to that people; this Governour made ſo ſmall account of his Enemies, and truſted ſo much to his own Valour, that he thought it would reflect upon him if he took any pains to make a Work to defend himſelf againſt them. It is true alſo, there was a point of Honour in the Caſe, becauſe he had not thought of that expedient himſelf, but was adviſed to it by other *Portugueſe*; for he anſwered haughtily, that he would not be taught by any man what he was to do. Nevertheleſs his bravery not ſucceeding according to his expectation, and finding himſelf hard put to it, he became calmer, and gave conſent, (but too late,) to follow that Counſel; for the Enemies were under the Walls, and at length he was forced to Surrender the place. So ſoon as the *Perſians* became Maſters of it, they opened the Canal, as well knowing the importance of it.

Unſeaſonable bravery.

Oiſters at *Ormus.*

They catch excellent Oiſters about the Iſle of *Ormus*; they are as ſmall as *Engliſh* Oiſters, but ſo hard, that it is not poſſible to open them with a Knife, nay it is not very eaſie neither to break them with a Hammer.

The Sand of *Ormus.*

The Sand of *Ormus* is alſo much talked of, for the duſting of writing; and for that end a great deal of it is Tranſported into Chriſtendom.

Lareca.

A League to the *South-Weſt* of *Ormus* is the Iſle of *Lareca*, which is longer than *Ormus*, but the Ground as bad and Sandy. It reaches in length from *North*, *North-Weſt*, to *South*, *South Eaſt*, and there is nothing remarkable in it, unleſs it be the Fort, and that is no great matter neither. The *Dutch* began it under colour of ſettling a Factory there; but the *Perſians* ſmelling out their deſign, drove them off and finiſhed it: it is at preſent kept by a very few men.

Error in Geography.

A little farther off to the *Weſt*, *South-Weſt*, about a League and a half from *Lareca*, though it be marked five in the Map, is the Iſle of *Queſomo*, which is twenty

Queſomo.

Leagues

Leagues in length: it is Fruitful and well Inhabited, and ſtretches from *Eaſt* to *Weſt*.

The Land about *Gomron* or *Bender-Abaſſi*, is no better than that of *Ormus*, for it is all Sand; the water they drink there is brought from a Ciſtern without the Town: they drink alſo of another which is eſteemed better water, and that out of a Well, three *Paraſanges* diſtant from the Town, in a place called *Iſin*, both are very dear, becauſe of the trouble in bringing them ſo far: nevertheleſs, the water is very unwholeſome, becauſe of little Worms that are in it, which (if they be drank down with the water,) ſlide betwixt the Fleſh and the Skin. and fall down into the Legs, where they grow to the full length of the Leg, and are never bigger than a Lute-ſtring, as I have been told, for I never ſaw any of them, this cauſes a great deal of pain; they make a little hole in the Skin, through which they ſhew their Head, and for a Cure, they muſt be drawn by little and little out of that hole, drawing only a little every day, and twiſting it about a ſtick, according as they draw it out, until it be wholely out; but this requires a great deal of patience, for if they draw too much out at one time, or draw too hard, it breaks, and what remains in the Leg cauſes racking pains, for which there is no other remedy but to lay open the Leg, and make the Inciſion as long as that which remains to be taken out. This water has another bad quality, in that it ſwells the Teſticles. The meat is alſo very unwholeſome at *Bender-Abaſſi*, and they ſcarcely eat any but Kids Fleſh, which is the beſt of the bad, and Pullets. In fine, the beſt way to preſerve ones Health at *Bender-Abaſſi*, is to keep a very regular Diet, eating ſo moderately that one hath always an Appetite: to quench a red hot Iron in the water, to ſtrain it afterwards through a Linnen Cloath, and to be always chearful.

The Land about Bender-Abaſſi, or Gomron, is good for nothing.

Worms between the Skin and the Fleſh.

Remedies for keeping ones Health at Bender.

There is no Paſture-Ground in all that Territory, and therefore the Cows, Hogs, and other Beaſts, live hardly upon any thing elſe but Fiſh-Heads, Shell-Fiſh, ſtones of Dates, and a little Hay which is brought ſome *Paraſanges* off: and indeed, the Milk taſts altogether Fiſhy, for I ſpeak by experience; their Horſes they feed with Hay and Barley. After all, there cannot be a more dangerous Air than that of *Comoron*, eſpecially in Summer, when it is ſo exceſſively hot, that the Inhabitants are forced to leave it, and remove three or four *Paraſanges* off, where moſt of them live in Tents; nay the very Gariſon of the Fort removes, leaving only a few men who are weary of their lives.

Cruel and dangerous heat at Bender-Abaſſi.

Nevertheleſs, that place ſo abandoned, is in no danger of being ſurpriſed, becauſe that time is the Winter of the *Indies*, wherein there is ſuch terrible Rain, Wind and Thunder, that it would ſeem the World were to be reduced to its firſt *Chaos*: ſo that during that Seaſon no Ship can keep the Sea, where Shipwrack is inevitable. And indeed, there is but one Seaſon for croſſing over to the *Indies*, which the *Portugueſe* have named *Mouſon*, and which they have certainly borrowed from the *Arabick* word *Mouſon*, which ſignifies Seaſon; but in ſhort, that word is uſed in all Languages to ſignifie the time of Sailing, which laſts one half of the Year, to wit, from the end of *October* to the end of *April*.

Great Thunderings at Bender.

Mouſon.

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There were but ſix Veſſels there, which were bound for the *Indies*, four *Dutch* Ships, one *Armenian*, and a *Moor:* as for the *Dutch* there was no thinking to go with them, for they have taken an Oath to Tranſport no *Franck* thither, and that by expreſs Command from the Company; becauſe (they ſay) the *Franks* diſcourſing with their Sea-men, inform themſelves commonly of what concerns the Trade, and they are willing that that ſhould be a hidden myſtery, unknown to any but themſelves. Though I had not known this, and that they had offered to admit of me, yet I ſhould have had a care not to have embraced the offer, knowing what thoughts they entertained of me. The *Mooriſh* Ship was bad, not able to weather a Storm, and far leſs to reſiſt Pirats, if it had been attacked, which (in the mean time) was much to be feared: for there was a certain *Sivagy* at Sea, who was a *Radgia* or Prince, a Vaſſal to the *Mogul*, but having revolted ſome years before, had wholly Plundered *Surrat* two years ago: ſince that he Cruiſed on the Seas, and had at that time a Fleet abroad, (as it was ſaid,) of an hundred Galliots, with which he took all he met, except the *Dutch*, whom he durſt not meddle with, for fear of offending the Company which is powerful there. In the *Armenian* Ship there was no room, becauſe of the multitude of people that had a mind to embark in her, ſo that many *Armenians* themſelves could not have a paſſage. But beſides, I had no thoughts of that, becauſe the Veſſel was bought by an *Armenian* from the *Dutch*, and ſtill carried their Colours, the Captain and Maſter being *Hollanders*, and the Maſter of the *Dutch* Factory, (who was one called *Vanvick*,) having told Monſieur *Tavernier* that he would not ſuffer me to be taken on board. Theſe Gentlemen entertained a very ill grounded ſuſpicion of me, but which nevertheleſs made great impreſſions on their minds. They imagined, and told ſome men ſo, that they knew very well that my Relations were the chief perſons concerned in the Company that was Eſtabliſhing in *France* for the Trade of the *Indies*, and that I was a Spy ſent to obſerve the places: I know not what ground they had for entertaining ſuch a fancy, for when I came out of *France* there was no talk of any ſuch Eſtabliſhment, and it is more than I can tell if any Relation of mine was concerned in it. However, that imagination had almoſt coſt me my life, which convinced me that not only for three Months, but all the twelve Months of the Year the Air is mortal at *Bender*, for *Francks* who come thither out of Curioſity to paſs into the *Indies*; and though it would ſeem that there ſhould be more danger for thoſe who go thither upon the account of Trade, yet the contrary is manifeſt by experience. This ought to be a Leſſon to thoſe who would Travel into theſe Countrys merely out of Curioſity, and a deſire of ſeeing and learning, as I did; they may be perſuaded that not only the *Hollanders*, but all in general (who Trade into the *Indies* of whatſoever Nation, though even ones own Country men,) are unwilling that any body elſe ſhould put their Noſes there, and return back to tell News, and they ought accordingly to uſe circumſpection, and eſpecially ſhun thoſe places where the *Hollanders* are Maſters. I was not long in reſolving to be gone as ſoon as I could, and the beſt way I could, from a place where I had ſo much to to be afraid of, and ſo little to hope for, for the *Dutch* are abſolute Maſters at *Bender*. They have ſo great Credit there, that ſome days before, the *Scheich Bender* having diſpleaſed the *Dutch* Commander, this Commander cauſed the *Dutch* Flag to be torn down, and made the *Scheich* humbly beſeech him, nay and give him Preſents too, to put up another.

The *Dutch* will not carry *Francks* to the *Indies*.

Miſtruſt of the *Dutch*.

An ill grounded imagination of the *Hollanders*.

The Authors deſign in Travelling.

A ſign of the power of the *Dutch* at *Bender*.

The Author returns to *Schiras*.

I reſolved then to go ſpend the Summer at *Schiras*, where I might ſecurely conſult what I had beſt to do: but becauſe I had notice given me that I ſhould not at all truſt thoſe Blades; I concealed my departure, and only diſcovered it to Maſter *Flore*, Factor for the *Engliſh* Company, who was the only perſon I could truſt to: he gave me one of his *Chaters*, to prevent my being ſtopt by the *Rhadars*, and (for that effect,) ſaid I was an *Engliſh* man. I parted from the *Kervanſeray*, *Wedneſday* the fifteenth of *April*, at nine of the Clock at night, giving it out in the *Kervanſeray* that I was going to *Bender Congo*; and that they might not fire at me from the Fort, as they do at all who come near it in the Night-time, I croſſed the Town and paſſed along amidſt the Fields.

Ghetſchi.

Next day when I was at *Ghetſchi*, there aroſe a Tempeſt of Sand, in the ſame manner as it happens ſometimes in *Arabia* and *Egypt*, eſpecially in the Spring: it was raiſed by a very hot *South* Wind, which drove ſo much Sand, that one of the Gates of the *Kervanſeray* was half ſtopt up with it, and the way could not be found,

A Storm of Sand.

found, being covered over above a Foot deep; the Sand lying in heaps on all Hands. This Sand was extreamly fine and ſalt, and was very troubleſome to our Eyes, even in the *Kervanſeray*, where all our Baggage was covered over with it. The Storm laſted from Noon to Sun-ſet, and it was ſo very hot the Night following, without any Wind, that one could hardly fetch breath: which in my Opinion was partly occaſioned by the reflection of the hot Sand. Next day I felt a great pain in one Eye, which made it ſmart as if Salt had been melted into it, and this I attributed to the heat of the Night before, and the Sand that had got into my Eyes, though I had waſhed them with cold water in the Evening after the Storm was over. For the next two days after, we had ſtill ſuch hot Winds, that they ſcorched our Faces and Hands, in the ſame manner as the heat of an Oven would have done; but ſo ſoon as we were paſt *Lar*, we began to find it cold in the Night-time. Thoſe who come from *Bender* towards *Schiras*, ought to take ſpecial care, to cover their Stomach very well at *Lar*, otherwiſe they will not fail to fall ſick. At length, (thanks be to God,) I arrived at *Schiras* the firſt of *May*.

Circumſpection to be uſed at *Lar*.

Return to *Schiras*.

CHAP. VI.

Of the Antiquities that are to be ſeen betwixt Schiras *and* Tſchehel-minar.

I Shall take the occaſion of this ſecond abode at *Schiras* to give the deſcription of what is moſt lovely and curious to be ſeen in that Country, though indeed, there be no more but ruins, whereof the Antiquity is not well known, nor what they have been in former times; but they deſerve to be ſeen by Travellers who go into thoſe parts, and are very well worth the pains of Reading, by thoſe who had rather truſt to my relation, than to go and ſee them themſelves. For my part I had pleaſure enough in ſeeing them, and Monſieur *Doliere* was with me; he came from *France* with Monſieur *Tavernier* as far as *Bender*, from whence we came back together to *Schiras*; he with deſign to return to *France*, and I to ſhift elſewhere, and go on to the *Indies*: I could have wiſhed not to have left him ſo ſoon, for he is an honeſt man, and very pleaſant Company.

To ſee thoſe Antiquities ſo much Celebrated amongſt the Curious, being out of the Town of *Schiras*, you muſt go ſtreight *South-Eaſt*, keeping the way that leads to the Lake where the Salt is made that is uſed in thoſe Quarters. Having Travelled on an *Agatſch* and a half, you ſee to the Left Hand a Hill, which is almoſt oppoſite to a Village ſtanding in the middle of the Plain; you muſt go up to the top of that Hill, and there you ſee the ruins of a curious Temple. That place is ſquare, and in the middle of the Face that looks to the *North-Weſt*, there is a great Gate; another in the middle of the ſide that looks to the *South-Eaſt*; and a third in the middle of the Face that looks to the *North-Eaſt*; there is none to be ſeen on the oppoſite ſide, nor any ſign that there has ever been any there: the Jams of theſe Gates are each of one piece of a dark grey and very hard ſtone, and are at leaſt ten Foot high, and ſomewhat more than two Foot and a half broad: the Lintel and Threſhold are of the ſame, and contain about four Foot in length; ſo that theſe Gates or Doors are about ſome ten Foot high, and four Foot wide. On each ſide of the Gate there is a Figure cut in relief as big as the life, the one reſembles a man holding on his Arm a kind of Manipule, as Prieſts do when they are Cloathed for ſaying of Maſs; only with this difference, that it is no broader at the ends than in the middle: in the other Hand he holds a thing like a Bowl, or a Heart, out of which mounts up a flame. The oppoſite Figure ſeems to be of a woman, holding in one Hand a kind of Holy-water-pot, and we could not deviſe what it was ſhe held in the other, it being ſo broken and cut with a Chizzel, unleſs it be a Candleſtick and Candle, or rather a Holy-water-ſprinkle.

A Lake where Salt is made at *Schiras*.

Antiquity and ruins of a fair Temple a League and a half from *Schiras*.

There are alſo two Figures at each Gate, which have the ſame poſtures as theſe, or at leaſt there is but very little difference; the Heads of all theſe Figures have been knocked off.

This ſquare is about ſeven Fathom long; towards the middle there is a little Stone-Fat of an Oblong ſquare, with a hole in the bottom to let out the water. It is probable that the Walls were all of the ſame ſtone as the Doors are, becauſe from the Door that looks to the *North-Eaſt*, to that which faces the *South-Eaſt*, there ſtands a Range ſtill, which is of the very ſame: the reſt lies under ruins, or is taken away; and on one of theſe ſtones that remain, near the *South-Eaſt*-Gate, there are ſix Figures in Baſs relief, but very little raiſed, which are ſomewhat more than a Foot high: they repreſent men upright, and following one another at equal diſtances, in the ſame manner as if they were going in Proceſſion. In one Hand they hold either a Torch or a Pike, I cannot tell which, for they are ſo ſpoilt that hardly any thing is to be diſcerned. On the other ſide of the ſame Door a little towards the *South*, there is another ſtone with the like Figures. The people of the Country call that place *Meſdgidi Mader Soliman*, (that is to ſay) the Meſque of the Mother of *Soliman*, but can give no reaſon for it. The *Mahometans* in and about *Schiras* go and pray in that Temple, the day of the little *Bairam* or *Courban Bairami*, (that is to ſay) the day of their *Eaſter* of Sacrifices. In fine, theſe Antiquities are little preludes to thoſe of *Tſchebel-minar*, I had a man who ſaid plaiſantly, that the place where they are, ought to be called the little Brother of *Tſchebel-minar*.

Meſdgidi Mader Soliman.

Having conſidered it, you are to go down the other ſide of the Hill, oppoſite to that by which they come up, and continue your way *South-Eaſt*, a few ſteps off, you ſee to the Right Hand a Spring that runs at the Foot of the Hill, and makes a little Bog ſhaded over by many high and great Trees, which render this place very pleaſant: a little further, you ſee to the Right Hand a Thicket or ſmall Wood, all of Roſe-Trees, which yield a very lovely proſpect when they are in the Flower, as I ſaw them. You muſt then leave the High-way which leads to the Salt-Lake, and draw near the Hills that are to the Left Hand, and but very little diſtant from the Road; and having kept going a good quarter of an hour more, you come to a very delightful place; for there you have a great many clear Springs full of Fiſh, that glide under the ſhade of a great many Planes, Aſh-Trees and Willows, which ſo extend their Boughs, that at Noon day they cover you from the Sun, and there you may delightfully ſpend the whole day in the cool.

When you are come into this charming place, you muſt alight from your Horſe, and paſs over a little water cloſe by the Hill upon ſtepping ſtones, that are there in great quantity; and in a place where the Hill bending makes a kind of Semicircle; you ſee at two Fathoms height, two Figures of the ordinary bigneſs in Relief, cut in the natural Rock; theſe Figures are ſomewhat hid by a Fig-Tree, which hath taken Root at the Foot of the Rock, but it is eaſie to get up betwixt the Rock and the Fig-Tree, and to conſider them at nearer diſtance. The firſt of theſe ſeems to be the Figure of a Woman with a naked Body, unleſs towards the Legs, where one may perceive ſome folds of a Gown; behind her Head there is a kind of Crown of Rayes cut in the Rock; ſhe ſtretches out both her Hands to the neighbouring Figure. as to receive ſomething that it preſents to her: that neighbouring Figure repreſents a Man with a long Beard, and his Hair made up into Treſſes behind; his Head-attire ſeems to be much like a *Swiſſes* Cap, for it ſets cloſe to his Head, covers all his Brow, and is broader above than below; there is this difference that it riſes round inſtead of being flat on the Crown: he hath a Girdle and a Sword hanging at his Left ſide, which is above two Foot and a half long, and at the Guard four Fingers broad at leaſt, but growing broader and broader it is five Fingers broad at the end, and draws not into a point: this man ſeems to preſent to the Woman a Poſie of Flowers with the Right Hand, and reſts his Left Hand upon the Handle of his Sword.

The Antiquity of Kademghah.

Two Figures in a Rock.

The Figure of a Woman.

The Figure of a Man.

A little farther, about ten Fathom from thence, and at the ſame height of Ground, there are two other Figures of the ſame bigneſs, of which the firſt is of a young Man without a Beard, whoſe curled Locks hang backwards behind his Head; on it he carries a great Globe, it might be taken for a Turban, but, in my Opinion, it appears not to be his Head-attire, though he hath no other; he looks towards the neighbouring Figure, and hath the Left Hand ſhut, wherein he ſeems

Two other Figures.

to

to hold ſomewhat; the Right Hand is ſtretched out, as if ready to receive what is preſented to him. The Figure that is by him ſeems to be of a Woman, for ſhe hath pretty round Breaſts; nevertheleſs ſhe wears a Sword by her ſide, like to that which I have juſt now deſcribed; her Head-attire ſeems to be the Cap of a *Derviſch*, ſomewhat long and all round; upon her Left Shoulder ſhe hath a little Basket, or perhaps it is only the Treſſes of her Hair: ſhe ſeems to preſent ſomething with her Right Hand, to the man who is looking towards her, and her Left Hand is upon the Handle of her Sword. All theſe Figures ſeem to have the Body naked, and only ſome few foldings of a Garment towards the Legs. In ſhort the two laſt are almoſt in the ſame poſture and action as the two firſt; but one cannot tell what it is they preſent to one another, for the extremities of their Hands, as well as many other parts of their Bodies, are worn out and eaten by the weather. The Work appears very well, hath been good, though all the proportions be not exactly obſerved. I looked about all along the ſide of the Hill, but could ſee no more; and I believe there has been ſome Temple there.

This place is ſo covered with Trees, and encompaſſed by Mariſhes, by reaſon of the many Springs thereabouts, that few people know of it; and of all the *Franks* the Reverend Father *Athanaſius*, a bare-Footed *Carmelite*, living at *Schiras*, was the firſt that found it out by chance, as he was walking in that place; and it being my fortune to paſs by *Schiras* ſometime after, he led me to it. The people of the Country call that place *Kadem-Ghah*, (that is to ſay,) the place of the ſtep; becauſe, (ſay they,) I know not what old Man walking in that place, a Spring of water guſhed out under his Foot: it is but a few ſteps wide of the High-way, that leads to the Salt-Lake, an *Agatſch* diſtant from thence.

Father *Athanaſius.*

Kadem-Ghah.

Though all theſe Antiquities be curious enough, yet they are not that which they call the Antiquities of *Tſchehel-minar*, ſo much mentioned in Relations, and which are in effect, the ſame at preſent in *Perſia*, as the Pyramids are in *Egypt*, (that is to ſay,) the fineſt thing in its kind that is to be ſeen, and the moſt worthy of obſervation. One may go thither in coming from *Iſpahan* by *Main*, or *Abgherim*, and the way is not long; but the way to it from *Schiras* is by *Badgega*, which is the firſt *Kervanſeray* upon the Road to *Iſpahan*; and after two hours march from thence, there are two ways, whereof that to the Left goes to *Iſpahan*, you muſt leave it, and take the way to the Right Hand which leads to *Tſchehel-minar* Having Travelled about two hours and a half that way in a pretty good Road amongſt Heath, there is a Village on the Right Hand where one may ſtop and bait. Having paſſed this Village, you enter into a great Plain, where after you have Travelled three quarters of an hour, you paſs over a Cauſey a Fathom and a half broad, and about an hundred paces in length; a little after you find another three hundred paces long; and a little beyond that juſt ſuch another: having Travelled a little farther, you go over another Cauſey five hundred paces in length, beyond which, after three quarters of an hours Journy, you come to a great Bridge of two large Arches which is called *Pouli-Chan:* in the middlemoſt Pillar of it there is a Room with ſome ſteps to go down to it, which would be very delightful to take the freſh Air in, if it were not uninhabitable by reaſon of the prodigious ſwarms of Gnats that haunt it. The River of *Bendemir* runs under this Bridge, and is at that place broad, deep, and full of Fiſh, the water looking very white: they aſſured me that it ſwells ſo high in the Winter-time that it reaches over the Arches, almoſt level with the Parapet: after you have paſſed that Bridge, and Travelled an hour longer in a Plain, you leave a Village upon your Left Hand, and an hour after another to the Right, and then within another hour you come to the Village called *Mirchas-Chan*, near to which is *Tſchehel-minar*; being but a quarter of an hours Journy from it. This Village ſtands in a moſt ſpacious and Fruitful Plain, watered with a great many waters; there you have a *Kervanſeray* to Lodge in, becauſe in the Winter-time, it is the way from *Iſpahan* to *Schiras*, and going *Eaſtward*, but ſomewhat to the *South* from this Village, you arrive at *Tſchehel-minar.*

The way to *Tſchehel-Minar.*

CHAP.

CHAP. VII.

Of Tſchehel-minar *and* Nakſchi Ruſtan.

I Am of their Opinion who will have *Tſchehel-Minar* to be part of the Ancient *Perſepolis*, which was built in the place where at preſent ſtands the large Burrough of *Mirkas Chan*; not only becauſe of the River which *Diodorus Sieulus*, and others mention to be there under the name of the little *Araxes*, which is now called *Bendemir*, but alſo of many other marks that cannot be called into queſtion.

All *Tſchehel-Minar* is built upon the skirt of a Hill. The firſt thing that preſents to view upon ones arrival, is a great Wall of blackiſh ſtones four Foot thick, which ſupports a large Platform or Terraſs, reaching from *South* to *North*, about five hundred Paces in length to the *Weſt* ſide, it hath the Plain to the *Eaſt*; beyond a great many magnificent ruins of Buildings (whereof it makes the beginning,) it hath the Hill, which bending into a Semicircle, forms a kind of Amphitheatre that embraces all thoſe ſtately ruins: to aſcend to the top of this Terraſs, you muſt go to the farther end of it towards the *North*, where at firſt you will find two Stair-Caſes, or rather one Stair-Caſe of two aſcents, or if you pleaſe a double Stair-Caſe, which on each ſide hath ſix and fifty ſteps of a greyiſh ſtone, and are ſo eaſie that Horſes go up them without any difficulty: having aſcended by one of the ſides of that double Stair-Caſe up to a ſquare Landing-place, where one may reſt, and which is proportioned to the breadth of the Stairs, you continue to go up by the upper part of the Stair-Caſe, which goes contrary to the lower part; my meaning is, that the upper part of the Stair-Caſe above the Landing place, goes *North*, whereas the lower went *Southward*; and the upper part of the other ſide which went *North* below, goes *Southward* above; ſo that theſe two Stair-Caſes which bore off from one another in their firſt part, draw near again in the ſecond, and Land in on the ſame place above; and that upper part of the Stair-Caſe has forty ſix ſteps.

The firſt Stairs of *Tſchehel-Minar*.

Being come to the top of the Stair-Caſe, you find a Walk, and traceing it *Eaſtwards* you ſee two great Pilaſters in Front, which bear nothing at preſent, but ſeem to make the two ſides of an Entry, they appear to be but of one ſingle ſtone apiece though they be very high. On the inſide of each of theſe Pilaſters, you ſee the Figure of a Beaſt cut in Demi-relief; but it is hard to tell whether it be a Horſe or an Elephant, and I ſhould rather take it to be the latter, at leaſt it ſeems to me to reſemble that more: however it be, theſe Figures are about three Fathom high, and are (as I ſaid,) in half body along the inſide of the Pilaſter, one oppoſite to another, the Head turned towards the Terraſs-Walk and Stair-Caſe, or if you will towards the Plain. Beyond theſe two Pilaſters, there are two great Chamfered Pillars in front, and which in all appearance are what remains of four in Square. Then you find two other Pilaſters like to the firſt, with each a Figure on them of an Animal in Demi-relief of the ſame height, and oppoſite to one another on the inſide; but the Figures of theſe ſeem to be Griffons, and they are Back to Back with the Elephants, looking *Eaſtward* to the Hill, whereas the Elephants look *Weſtward* to the Plain: theſe four Pilaſters with the Pillars ſeem to have made a Portico.

Advancing a little forward, you find on the Right Hand a great Oblong Square Baſon, two Fathom and a half in length, almoſt as much in breadth, and about three Foot deep, it is all of a greyiſh ſtone.

A great Baſon.

Turning from thence to the Right Hand, and going about twenty ſteps *Southward*, you find a ſecond Terraſs higher, which hath a jutting out in the middle, with a Stair-Caſe on each ſide; there are two others at the two ends of the Terraſs, but theſe four Stair-Caſes are almoſt buried under Ground: nevertheleſs, one may ſtill ſee ſeveral Figures upon ſo much of the Terraſs-Walls as are above Ground. At the leaſt which is, (as I ſaid,) by the jutting out in the middle, you

ſee

ſee a Lion devouring a Bull: which is often repeated. By the other there are three Ranges of Bas-reliefs, repreſenting, (as I take it,) Sacrifices; for many perſons are there repreſented as going in Proceſſion, one after another, and Armed, ſome only with Swords and Daggers, others with Swords, Bows and Arrows, and others again ſeem to be carrying Veſſels. There you ſee alſo ſeveral kinds of Beaſts, as Sheep, Oxen, Dromadaries, and other Animals. *Bas-reliefs* repreſenting Sacrifices.

When you are at the top of theſe Stairs, you come upon a Platform, where there are a great many Pillars, ſome buried under Ground, and others broken, and you only ſee the Baſes of moſt of them: nevertheleſs, there are ſeventeen ſtill ſtanding, and theſe, with the others (whereof nothing but the Baſes are to be ſeen,) make, (according to my account,) twelve Ranges, from *Eaſt* to *Weſt*; and from *South* to *North* in breadth conſiſt of nine Pillars a piece: they are about ſeven Fathom high, and at three Fathom diſtance one from another, all Chamfered, and ſome with double Capitals: they are all of an extraordinary Order, which yet hath great affinity to the Dorick. It appears (by what remains upon ſome,) that all of them have ſupported Statues, or perhaps, Idols; and at preſent they ſerve the Storks to build their Neſts on. A place full of Pillars.

Going on *Southward* from thence, you ſee a ſquare Building, and part of the Walls thereof ſtill ſtanding. It is pierced on all ſides with Doors and Windows; which are embelliſhed with many Demi-reliefs, eſpecially the ſides of the Doors, which are of big greyiſh ſtones, as the reſt of the Edifice is. Upon theſe ſides of the Doors, the Figures are much the ſame as on the reſt of the Building, and oppoſite to one another; there you ſee an old Man followed by two Servants, one of them holding in both his Hands, a great Staff, with ſeven branches at the end of it, which uphold an Umbrello, juſt over the Head of his Maſter: the other holds a Manipule in one Hand, and in the other a Croſier, or crooked Staff, liker to Cricket-ſticks, than the Croſiers carried by Biſhops; nevertheleſs, by the way of holding it one may judge that it is ſomething reſembling a Biſhops Croſier, for the Crook is carried up over the Maſters Head. In ſome of theſe Doors there is but one Servant; as in the one, he only, who carries the Manipule and the Croſier, and in the others, he that holds the Umbrello. The Doors of the other two Faces are almoſt a like, and at the ſide of each Door on the inſide, you ſee a Man fighting with a Beaſt, that is erected againſt him; with the Left Hand he holds a ſhort Club over the Head of it, and with the Right ſheaths a Dagger in its Belly, all theſe are to the natural bigneſs, nay ſome of them are bigger. A ſquare building much adorned with *Bas-reliefs*.

Next to this Building you ſee the ruins of a like Fabrick, but hardly any thing ſtanding: on the ſides of the Doors within, there are ſtill to be ſeen two men, each holding a Pike, as if they Guarded theſe Doors: along the two ſides of theſe Buildings, there is a little Walk about a Fathom and a half broad, that runs betwixt the Building and a Wall; at the end of this laſt, (which is ſo ruinous,) you find a double Stair-Caſe cut in the Rock, but it is almoſt hid under the ruins, as well as the Wall betwixt the two, which ſupports the Earth, and is full of Demi-reliefs, whereof there is no more but the Heads to be ſeen. Buildings.

A little beyond that there is ſquare Terraſs, not much raiſed from the Ground, and ſupported by a Wall which is alſo embelliſhed by ſeveral Figures in Demi-relief, that are half covered under Ground; and in this place there remain many round Baſes: beyond that Terraſs that buts upon a large open places (which reaches length from *Weſt* to *Eaſt*, as far as the Hill, and fronts towards the *South*,) there is no more now remaining; one comes down from thence by a pair of Stairs, which turning to the Left, you find at the ſide of the Terraſs, and are made in the Rock it ſelf, that in this place ſupports the Earth. A ſquare Terraſs.

Returning back again to the ſquare Building I mentioned, which is upon that Terraſs, where there are twelve ranges of Pillars of nine a piece; and from thence walking ſtreight *Eaſt*, when you have gone about an hundred paces, you find another Building of the ſame dimenſions, ſtanding directly oppoſite to that you came from; and at the end of this Building, you find a ſecond. The Figures in Demi-relief which are upon the ſides of the Doors of theſe, and of the ſame bigneſs with the Figures on the other Doors, are not the ſame as to what they repreſent. Here you have a Man ſitting in a Chair, with a Batton in his Hand, and under his Feet three ranges of little Arches, made by Figures of a Foot height, laying their Arms upon A Building.

upon one anothers Shoulders; over his Head there is an Idol, that repreſents a Man with Wings, his body through a ring, and ſitting upon an Arch; behind the Chair of the Man that ſits, there is a ſervant holding a kind of Chalice.

Two Buildings. Next to theſe Buildings, you find two others, and their Doors adorned with Figures much like to thoſe I have already deſcribed. On ſome are Men holding Pikes; on others you ſhall ſee an old Man with a ſervant coming after him, and carrying a kind of Umbrello over his Head: in fine, there are Fights repreſented on ſome of them.

Another Terraſs. When you come out of theſe Buildings, you find a Terraſs directly oppoſite to to that which I have mentioned, which puts a period to the firſt rank of Buildings, and is of the ſame contrivance; there alſo are to be ſeen ſeveral round Baſes, it buts upon the ſame open place, that is at the Foot of the other, and into which, (I told you,) one may go down by a pair of Stairs cut out of the Rock, that is betwixt theſe two Terraſſes.

You muſt then go back again by all theſe Buildings, till you come to the firſt of this ſecond rank, out of which you come on the *Eaſt* ſide, in the ſame manner as you did when you came from the firſt Buildings to theſe: and you come to other Buildings, where you ſee on the Jams of the Doors Figures in Demi-relief, much like to thoſe you ſaw in the former: (that is to ſay,) on ſome, Men with Pikes, and on others, Combats repreſented in very great Figures; on ſeveral of them alſo, there is a Man ſitting in a Chair, but the Figures about, ſomewhat different from thoſe of the other Buildings; for theſe (in ſome places,) have ſeveral perſons before and behind, that look towards the Man; and of thoſe who are behind him, one holds a Croſier over his Head. Over all there is a winged Idol, ſuch as I have deſcribed; under the Feet of it there are five Ranges of Figures two Foot high, which make ſo many ranks of little Arches, by laying their Arms upon one anothers Shoulders. In one of the Fronts of one of theſe laſt Buildings, there is but one perſon behind the Man that is ſitting, who holds a Croſier over his Head; the winged Idol is the ſame, but hath only three ranges of little Arches under its Feet.

Two Buildings.

Three Buildings.

In fine, after you have conſidered all theſe different Fabricks, or (to ſay more properly,) all theſe ruins, you are to go ſtreight to the Hill, which fronts to the *Weſt*, and there you ſee a kind of Frontiſpiece of a Temple, cut in the Rock, and two ſtories high, of which the lowermoſt hath five Fathom in Front, and about two in height; this is the order of it. There are four Pillars that reach from the Ground to the top of this firſt Frontiſpiece, their Capitals on each ſide, being the *Buſt*, (that is to ſay,) the Head and Neck of an Ox. In the middle of theſe Pillars, (to wit,) betwixt the ſecond and third, there is an Oblong ſquare Door, about a Fathom high, and three Foot wide, though it opens not ſo high, by a third part, becauſe the reſt of the opening is only a counterfeit upon the Rock: theſe Pillars ſupport an Architrave reſembling much the Dorick Order, and at ſeveral diſtances there are Lions all along it. Over this firſt part of the Frontiſpiece, there is a ſecond, a Fathom and a half high, and of the ſame breadth, but of pretty odd Architecture; for below, there are two ſtories of Arches, made up of the Figures of Men, about two Foot high a piece, holding their Arms upon one anothers Shoulders: in the middle above, there is the Idol of a winged Man, in the poſture that we have already repreſented; upon five ſteps on the Right Hand, there is another Man Praying to him; and on the Left there is a Pedeſtal, on which nothing is to be ſeen, but a Globe on the top; at the two extremities there is a piece of a round very ſmooth Pillar, which carries the Head of a Bull; and lower on each ſide of that ſecond range, there are two Men one above another, the lowermoſt reſting on the firſt rank, and each of them holding a Pike. There is no going in at the Door below, becauſe it is always full of water, but a little farther towards the *South*, there is a like Frontiſpiece with juſt ſuch another Door, into which one may enter; and there you ſee three Sepulchres cut in the Rock, which are ſquare, and have a pretty near reſemblance to the Baſons of a Fountain; and in the middle of this Cave there is a ſtone that ſeems to be a Grave-ſtone.

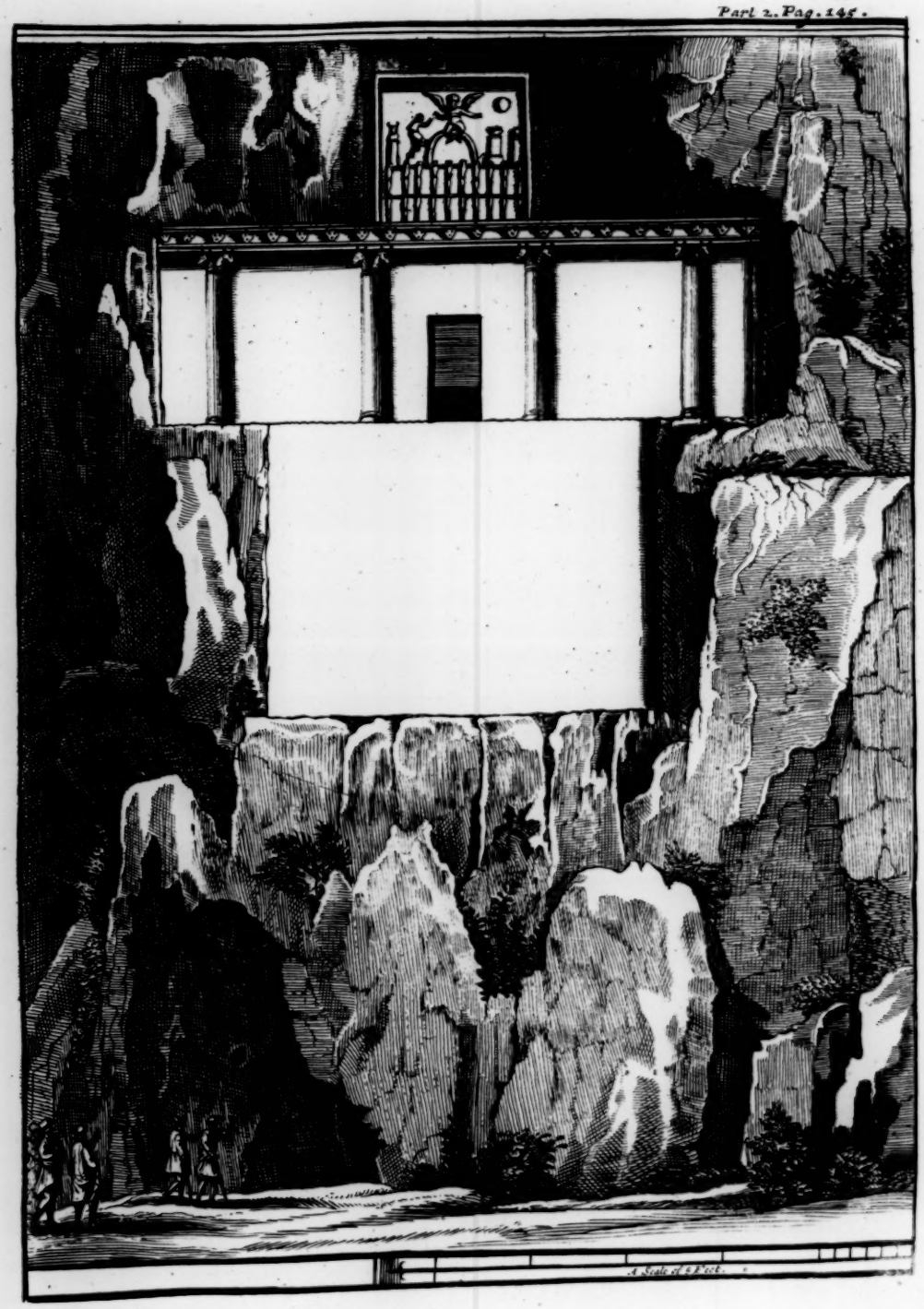
The Frontiſpiece of a Temple.

The ſecond Frontiſpiece.

Sepulchres in the Rock.

Thus you have a full account of that which is called *Tſchehel-minar* that makes ſo much noiſe: it is hard to give an exact deſcription of it; it may be ſaid in general, that it conſiſts chiefly in three Ranges of Buildings, behind one another from

Weſt


A Scale of 4 Feet.

Weſt to *Eaſt*; that they extend ſeverally in length from *North* to *South*; that each of the two firſt ranges contain four Buildings, and two Courts: the laſt has five Buildings, whereof the third is the biggeſt of all. It muſt not be imagined that all theſe ſtand in ſtreight lines, and are of an equal height; for ſome Terraſſes are higher than others, which I think I have ſufficiently intimated already in the particular deſcription I have given. Amongſt all theſe Buildings there are ſeveral Canals under Ground, which have ſerved for the conveying water: all together takes up a great ſpace in Semicircle formed by the Hill where the two Sepulchres are. It is Terraſſed in ſeveral places, eſpecially towards the Hill which is to the *Weſt*. As to the ruins in particular, I have mentioned all that I could give any Idea of: but if the curious think it not enough, or that it is a little confuſed, I pray them to conſider, that if I had ſaid more it would have been more confuſed, and that it is very hard to obſerve much order in the relation of things, which the proceſs of many Ages, the weather, and even the malice of Men, have put into extream confuſion. Beyond *Tſchebel-minar*, towards the *South*, there is a Pillar ſtanding all alone, and to the *North* ſide a Gate by it ſelf too. Beſides theſe ſo famous Antiquities of *Tſchebel-minar*, there are ſome in another place no leſs worth the obſervation of Travellers, and of thoſe who may Read their relations; they are *North*, *North-Weſt* from *Tſchebel-minar*; and *North* and by *Eaſt* from the Village *Mirkas-Chan*, at an *Agatſch* and a halfs diſtance. The place where they are to be ſeen is called *Nakchi Ruſtan*, (that is to ſay) the Pictures of *Ruſtan*, becauſe (as ſome very ignorantly ſay,) they are a repreſentation of the Actions of *Ruſtan*. Going then from *Mirkas-Chan*, *North-Eaſt*, you paſs many waters, and amongſt others, the little River of *Pelvar*: upon the Road, to the Right Hand *Eaſt* and by *South*, you ſee upon a little eminence half an *Agatſch* off, a ſtanding Pillar: the people of the Country ſay, that in that place there was a Gate of the City of *Solomon*, of which I ſhall ſpeak hereafter. After about an hour and a halfs Journy, you come to a Hill that is meer Rock, and in that place faces the *South*, but at one place, it bends a little in a right Angle from *South* to *North*, and then turns from *Eaſt* to *Weſt* again. In this place that reaches *South* and *North*, and looks to the *Weſt*, there is a Frontiſpiece cut in the natural Rock, much like to thoſe I have been deſcribing, that are to be ſeen on the Hill of *Tſchebel-minar*; only there is this difference, that this is higher from the Ground, for at the foot, it is nothing but the bare Rock, till five Fathom high; and then it is cut very ſmooth, like a large Copper-plate on a Wall, for about three Fathom high: over that is the Frontiſpiece, of the ſame order and with the ſame Figures, as thoſe of *Tſchebel-minar*, ſave only that this Frontiſpiece is cut deeper in, and that in ſtead of the Figures of Men carrying Pikes, which are at the ſides of the ſecond range, and reſt upon the two ends of the firſt; on this there are ſix Figures on each ſide about two Foot high, to wit three over one another, and as many on the border in right Angle: all this is in retreat, as it is at *Tſchebel-minar*, nevertheleſs the ſecond range ſtands out as far as the Architrave on which it reſts; I have made a little Sketch of this which will ſerve to give an Idea of thoſe of *Tſchebel-minar*.

The antiquities of *Nakchi Ruſtan*.

Pelvar.

A ſtanding Pillar.

A Frontiſpiece on the Rock.

About thirty ſteps from thence, you ſee a kind of a ſmooth Table, two Foot high from the Ground, upon the Rock that looks to the *South*, and reaches from *Eaſt* to *Weſt*, but there is nothing upon it; though it ſeems there have been ſome Figures ſtruck off with a Hammer or Chizzel: on the farther ſide of that broad Table, there is another with Demi-reliefs, half buried under the Ground that is gathered about it; it is three Fathom long, and ſeems to be half as high: there you ſee three Gigantick Figures; the firſt ſeems to be a Woman with a Necklace of large Pearls, and her Hair wound up in form of a long Perewinckle; on her Head ſhe hath a Crown, and over it, I cannot tell, whether it be her Hair, or the ends of Feathers: ſhe pulls towards her a Ring, which on the other ſide draws towards it a Figure that appears to be of a Man, though it hath a Necklace of Pearls; he hath a very high Cap, and round at the top, ſhaped below like a Crown, and long Curled Hair: behind him there is another Man, with a thing like a Mitre on his Head; and ſome other ruinous Figures.

Bas-reliefs.

Fifty paces from thence there is a Frontiſpiece like the former, but neither it, nor thoſe that follow are above a Fathom from the Ground, which in this place is much raiſed with the time: under this Frontiſpiece, there is Table of Bas-reliefs, reaching down to the Ground, whereon Men are repreſented Fighting on Horſe-back, but

it is ſomewhat defaced. Two ſteps from thence there is another Table of Bas-reliefs, two Foot from the Ground, about a Fathom and a half high, and three Fathom broad; where you ſee a Gigantick Horſe-man Armed *Capapie*, having a Crown on his Head, with a Globe upon it: his Left Hand is upon the Handle of his Sword, and with the Right he lifts up a Woman, whom he holds by the Arm, near to whom there is a Man kneeling, and in ſupplicant manner ſtreatching forth his Hands. The people of the Country ſay that this Horſe-man is *Ruſtan*, who would carry away his own Daughter, and that his Son, the Maids Brother, beſeeches him to let her alone. Behind the Horſe-man there is another great Figure ſtanding upright, but much defaced; it hath a long Cap round at the top: this Figure is all over full of Inſcriptions which ſeem to be *Greek*, but ſo worn out that it cannot be Read: four ſteps from thence there is another Frontiſpiece, like the other two, at the bottom whereof there is a Bas-relief, but all defaced. Twenty paces from thence there is a fourth Frontiſpiece more of the ſame likeneſs, with a Bas-relief underneath, repreſenting men a fighting, but it is a little ruinated.

A ſquare Building.

Oppoſite to this place at a few paces diſtance from the Hill, there is a ſquare Building, in faſhion of a Tower, three Fathom broad, and four high, with a Terraſs over; on the top there is a kind of Architrave of the Dorick Order, all of a white ſhining ſtone like Marble, though it be not. all the ſtones are three Foot high, or thereabouts, and three Fathom long, ſo that there is but one in each Lay of the front. The Gate of this Building looks to the Hill, and is three Fathom high, and one Fathom wide; it is above half filled up with large ſtones that have been put into it. In the Lintel of the Gate, there are two great round holes, into which went the ends of the ſhutting Gates that ſerved for Hinges. On each of the other three faces, there are ſix inches, and two other ſquare ones over them, but leſs; they are all of greyiſh and black ſtone, and ſixty paces from thence, there is a round piece of Bas-relief.

An Altar.

An hundred paces more foreward, there is a kind of a round Altar cut in the Rock, two Fathom from the Ground, at the bottom of which there is a Man with a Head-piece on his Head; his two Hands reſt upon his Sword, which ſtands before him with the point downwards; he is accompanied with five Men on his Right Hand, and four on his Left, all with Head-pieces on their Heads; but of theſe five, there is no more to be ſeen but the *Buſt*, all the reſt from the Feet up to the Breaſt, being, as it were, behind a ſtone or Parapet, which is on each ſide; none but he in the middle is ſeen all over: all of them have their Hair and Beards made up in Treſſes: ſix paces from the[illegible]e, there is a piece in Bas-relief a Fathom from the Ground, one Fathom and a half high, and four Fathom broad, repreſenting two Gigantick Horſe-men facing one another, ſo that their Horſes Heads touch; one of the Horſe-men hath a long Cap round at the top with a brim four Fingers broad; in his Left Hand he holds a great Truncheon in manner of a Scepter, and with his Righ the pulls a Ring, which the other pulls alſo with his Right Hand, and hath a Globe on his Head; if we may believe the people of the Country, theſe two Horſemen are *Ruſtan Sal*, and *Ruſtan Colades*: behind this latter there is a great Figure of a Man, or Woman ſomewhat defaced, ſtreatching forth the Hand, to hinder, as it were, the Globe which is on his Head from falling: to the ſide of each Horſe there is a Veſſel for holding of water faſtened with Chains, and ſhaped like a Pine-Apple, after the manner of the *Levantines*, who carry always a *Mataras* full of water.

Bas-relief.

A Pillar upon a Rock.

Some paces from thence, upon a riſing Rock, there is a Pillar four Foot high; a little farther, likewiſe upon a riſing Rock, there are two Pedeſtals by one another; and beſides there are other Pillars ſcattered up and down here and there. The people of the Country believe that all theſe things have been made by *Dgius* or Spirits, whom (as they ſay,) *Solomon* who had power over them, commanded to Build them. The truth is, whoever were the Work-men, they have been Artiſts, for they are well done and of curious deſign. The good people ſay more, that in the Chamber of the firſt Frontiſpiece, there is a Treaſure, but that one cannot come at it, becauſe one muſt go over a Wheel of ſtone that is in the Chamber, and that a Man having once attempted it, the Wheel turned and cruſhed him to pieces; they may ſay what they pleaſe as to that, becauſe to get up to it there is need of ſuch long Ladders, that few would be at the pains to attempt it. They ſay alſo, that on another

Dgius or Spirits.

another neighbouring Hill beyond this, there was a Gate of a City which they call the City of *Solomon:* another at that Pillar I mentioned, which is to be ſeen on the Right Hand as you come from *Mirchas-Chan*; and a third on the other ſide of *Tſchehel-minar:* if ſo, that Town muſt have had above eight *Agatſch* in Circumference. As for *Tſchehel-minar*, many are of Opinion that it was the Palace of the Kings of *Perſia*, who held their uſual Reſidence in *Perſepolis*, which *Alexander* the Great, (being Drunk,) Burnt at the inſtigation of a Miſs; but beſides that this place is too little for the compaſs of a Palace, that might anſwer the magnificence of the Kings of *Perſia* in thoſe days, the Tombs that are in the Hill ſhew the contrary; moreover ſince theſe places ſeem never to have been covered, I had rather think, that it hath been ſome Temple, and that is probable enough, becauſe of the Pillars on which were Idols; and all know that the Temples of the Ancient *Perſians* were uncovered. Theſe Buildings have been ſpoilt, not only by the weather, but alſo by Men, eſpecially by a Governour of *Schiras*, whom covetouſneſs prompted to make great havock of them, becauſe he was obliged to defray the charges of all whom Curioſity brought thither to ſee them; which was like to have coſt him his Head, the King having been extreamly diſpleaſed at ſo unworthy an action. The Town of *Solomon.*

At *Nakſchi Ruſtan*, and *Tſchehel-minar*, there are Birds as big as Black-Birds, which have the Beak of the ſame bigneſs and length, but both it and the reſt of their body is of a Fleſh-colour; ſo that one would think at firſt ſight that theſe Birds had no Feathers, unleſs on the Head, Wings and Tail, which are black; they are always to be ſeen about the many holes that are amongſt the ruins: they are to be ſeen ſometimes alſo at *Schiras*, but that is only in the time of Mulberries, of which, (at leaſt of the white,) they are very greedy: theſe Birds in bulk and ſhape are much like Starlings.

CHAP. VIII.

The Road to Bender-Rik.

I Bargained with a Muletor at *Schiras*, to go to *Bender-Rik* at the rate of a *Toman* for five Mules (for that Road is not proper for Horſes) which comes to ten *Abaſſis* apiece for the Mules; and he obliged himſelf to carry us to *Bender-Rik* in ſeven days. I went in the Company of the Reverend Father *Denys* a *Polander*, Provincial of the bare-footed *Carmelites*, who had two with him, and I my ſervant. We parted from *Schiras*, *Munday* the eight and twentieth of *September*, a little after midnight; and went out of the Town by the *Weſt* Gate, which is called the Gate of *Baſſora*, becauſe that is the way to it, though there be neither Gate nor Walls at the place. We took our way ſtreight *Weſt*, Travelling in a Plain more fruitful in Buſhes than any thing elſe: about three a Clock in the Morning, we paſt by a little wretched *Kervanſeray*, where there are *Rahdars*, who demanded Toll of us; but we anſwered that we were *Franks*, and had an Order from the King not to pay any thing, only we made them a Preſent of five *Casbeghis*. This *Kervanſeray* is two *Paraſanges* from *Schiras*, and is called *Tſchenar Rahdar*, that is to ſay the *Rahdars* Maple, though there be no Maple-Trees there. Near to it there is a new built Bridge of three Arches, (as I take it,) under which runs a little water, but which in the Winter-time muſt be impetuous; for near to that Bridge I ſaw the ruins of another, which in all appearance hath been beat down by the water. This water is called *Abtſchenar-Rahdar*. We paſt over that Bridge, and half an hour after, croſſed another new one alſo of two Arches, over the ſame River; near to which are alſo the ruins of another Bridge. Theſe Bridges are called *Poul-Hhadgikol*, that is to ſay the Bridge of *Hhadgikol*, which perhaps, was the name of him that built them. A quarter of an hour after, we paſſed by the ruins of a *Kervanſeray*, that had been very ſpacious, and ſeated upon the ſide of the ſame River,

Departure from *Schiras* to *Bender-Rik.*

Abtſchenar-Rahdar.

Poul-Hhadgikol.

River, which in appearance beat it down alſo, though it ſtood upon a pretty high Bank, the Chanel of the River being very deep at that place. A quarter of an hour after, we foarded over that River, and began to aſcend in a way that was pretty good, except in ſome paſſes. About half an hour after five we croſſed a little Canal. About ſix a Clock we were got into a Plain all full of Heath, as the Hills about were; and had very good way. Half an hour after nine, we came to lovely running ſtreams, that come from a River called *Preskiaſt* which waters the Country thereabout. About ten of the Clock we met with two ways, the one pretty narrow on a very ſteep Hill, which has the ſame River running by the foot of it, that is very deep there, and if the Mules made a falſe ſtep in this way, (which is high above the River,) they would not fail to fall into it, and be in danger either of breaking their Necks or drowning. The other way is on the other ſide of the River, which may be croſſed in ſeveral places, where the water is ſhallow; this was the way I took, becauſe it pleaſed my Mule ſo to do, to whom I freely gave the Reins, being perſuaded that it was better acquainted with the Road than I was; one of our Company who followed the other way, had almoſt tumbled into the River, Mule and all together: perhaps the way that I took is covered with water in Winter, and ſo there is a neceſſity of going the Hill way. About half an hour after ten we came to a wretched *Kervanſeray*, which is no more but ſome ſorry Vaults, all black with Soot and full of Horſe and Pullets dung; however, we had ſhelter there. There are ſome *Rahdars* that live in that place, to whom we gave a few *Caſbeghis*, The River of *Preskiaſt* runs in a bottom at the back of this *Kervanſeray*, where there are four Arches remaining of a Bridge that has been in that place, which are mightily decayed; the water runs not under theſe Arches, but at the ſide of them, where the ruins of the reſt of the Bridge may ſtill be ſeen, which ſeems to have been of eight Arches. The River is not very deep at that place; but very broad, and one may ſee that in Winter it ſwells very high, and overflows a great part of the Country about, This *Kervanſeray* is named *Hadgi-Zenon*, and is eight *Paraſanges* or *Agatſch* from *Schiras*.

The River of *Preskiaſt.*

Hadgi-Zenon.

We parted from *Hadgi-Zenon*, *Tueſday* the nine and twentieth of *September*, at two a Clock in the Morning, and continued our way *Weſtward*. We had not gone an hundred paces when we paſt over a new Bridge of four Arches, under which runs the River *Preskat*: afterwards we found a great many lovely waters that fall down from the Hill, and I believe that in the Winter-time they overflow all the Land thereabouts which is very barren and ſtony, bearing nothing but Heath, wild Cheſs-Nuts, and ſuch like Trees. Half an hour after three, we came to a Hill called *Eſton Asbi*; and having a good way to go up, an hour after, we came to the top of it, where there is a Lodge for *Rahdars*, whom we ſatisfied with a Preſent of a few *Cosbeghis*: then we had a little down Hill, till about ſix a Clock we came into a large Plain, full of water in the middle, that makes a Mariſh, which made us fetch a compaſs about for the ſpace of two hours and above, to gain a very high Mountain (called *Andgira*,) covered with Turpentine and other wild Trees; about a quarter after eight we were got there, and having paſſed by a *Kervanſeray*, (called *Chadgeghi*,) at the foot of it, we mounted up a very ſtony way for the ſpace of a long hour; and then went down on the other ſide, till about eleven a Clock, when (finding good water,) we reſted at half way down the Hill, under a Tree; there being no Lodging, but a kind of Cottage, where commonly lives a man that ſell Victuals, and who was not there at that time: it is ſix *Paraſanges* from *Hadgi-Zenon* to this *Menzil*, for ſo they call a Lodging place in thoſe Quarters.

Eſton-Asbi.

Mount *Andgira.*

Chadgeghi.

We parted from thence on *Wedneſday* the laſt of *September*, about two of the Clock in the Morning, and having kept going down Hill ſtill about an hours time; we then Travelled on two hours *Weſtward* in a great Plain; where there are a great many Oaks, and other wild Trees, which made the way, (that was of it ſelf good,) very pleaſant: Half an hour after five we came to a Lodge of *Rahdars*, which is at the end of the Plain, and is called *Deſtberm*: commonly they make it a *Menzil* or days Journy from *Chadgegih* to *Deſtberm*, becauſe of the trouble of climbing over the Mountain, which extreamly tires the Mules. There being no water in that place, but what is taken out of a beaſtly open Ciſtern, we gave the *Rahdars* ſome *Casbeghis*, and ſo went on. A quarter of an hour after, we found a Sepulchre, in form of a ſquare Chappel, covered with a *Dome*, and pretty near it two Ciſterns.

Deſtberm.

We

We went downwards afterwards, by a very rugged deſcent called *Chotal Ouſcheneck*; in former times it was more rugged, and I believe that neither Men nor Beaſts could paſs it; but the Mother of *Imam-Couli-Chan*, Governour of *Schiras*, called *Voli Naamet*, cauſed the paſſage to be made as now it is. The Rock in many places is cut in the faſhion of ſteps, in other places it is Paved, and all over (where the way is ſo narrow, that Beaſts making a falſe ſtep were in danger of tumbling into a Precipice,) there is a Parapet made of ſtone about a Foot and a half high, and a Foot thick, ſo that now it is paſſable, though a great way of it one muſt alight and lead; being come to the bottom of that deſcent, for near three quarters of an hour we had very ſtony way; and then came to a lovely Spring of water, which ſpreads ſo over the Country, that with its waters it covers a very large Plain; it is called *Abghine*. We ſaw that water the day before, from Mount *Andgira* though there be a great Hill betwixt them. We paſſed it at a narrow place upon a Bridge of two Arches, which is all ruinous, and is called *Poul-Abghine*. Having Travelled on two hours and a half more, over a barren Plain, about half an hour after ten, we came to *Karzerum*, ſix *Paraſanges* and a half from the laſt Stage. *Karzerum* is a Town of many Houſes, but all ſo miſerable, that in our Country the greateſt Compliment that could be put upon it, would be to call it *Bourg* or Village, becauſe it has a Market-place; it depends on the *Vizir* of *Schiras*, and is Commanded by a *Kelonter*; there are two or three good *Kervanſerays* it it; and the water they drink there, is brought above half a League from the Town, but both in it and the *Kervanſerays* there is water good enough for Beaſts and the Kitchin. Here they would have ſeized our Mules to carry Proviſions for the King to *Iſpahan*, but the Reverend Father Provincial, going to wait upon the *Kelonter* to repreſent to him that we were *Franks*; ſo ſoon as the *Kelonter* ſaw him, he ordered that our Mules ſhould not be taken, becauſe we were ſtrangers. They have a great many Grapes and Melons here, and make Wine that may be made uſe of.

Chotal Ouſcheneck. *Abghine.* *Poul-Abghine.* *Karzerum.*

We parted from *Karzerum*, *Friday* the ſecond of *October* at two of the Clock in the Morning, and Travelled on ſtill *Weſtwards* in very good way. Half an hour after four we paſſed by a ſorry Village called *Dris*, where they have no water to drink, but what is taken out of a little Lake. About ſix a Clock we paſſed by a little River that runs in a bottom, and there is a way along the ſide of it; we took not that way, but leaving both it and the River, ſtruck off to the Left Hand by a very ſtony way; about ſeven a Clock we began to go up Hill in bad way, and a quarter of an hour after, found a Lodge of *Rabdars*, to whom we made a Preſent of ſome *Casbegbis*, and kept on mounting upwards, till about eight a Clock; and then having deſcended a little, we came into a very even Plain, but which produces nothing, though there be not one ſtone in it. Having Travelled therein an hour, we paſſed by a Village called *Kangh Turkon*, and ſtill kept on in the ſame Plain, till we came to a Village called *Kamaredge*, at the farther end of it. This Village is ſix *Paraſanges* from *Karzerum*: we arrived there half an hour after nine, and Lodged in a Houſe, that was lent us, for ſome ſmall Gratuity; the water we drank there is taken out of a Well cloſe by.

Dris. *Kangh Turkon.* *Kamaredge.*

We parted from that Village *Saturday* the third of *October*, half an hour after three a Clock in the Morning. A little after, we paſſed by a *Kervanſeray*, called *Kervanſeray Khodgia Belfet*; it is not opened but in the Winter-time, when it Rains or Snows, the reſt of the Year it is ſhut, and no body Lodges in it. We continued going *Weſtward*, but the way was very bad: about four a Clock, the way was ſo narrow, that only one Mule could paſs at a time; it lyes betwixt two Hills that are very near one another, but it is not above an hundred paces long: immediately after we entered into another narrow paſs among the Hills, where the way is no broader, and we went down Hill in very bad way, until three quarters of an hour after four: there we found a Caravan of ſeveral Mules and Camels, which were coming from *Bender-Rik*, and we met with ſeveral others afterward every day. Then we went up Hill for about a quarter of an hour, and afterwards went down Hill again till ſix of the Clock, in very irkſome way, and amongſt dreadful Precipices, being ſteep black Rocks, where one is often forced to alight for fear of tumbling headlong. After that we had good way, but ſtill amongſt Hills until half an hour after ſix, that we found a great broad and deep River, called *Roudchone Bouſchavir*, the water of which taſts a little ſweetiſh; the ſource of it is near the

Khodgia Belfet. *Roudchone Bouſchavir.*

Town

Schelefton. Town called *Schelefton*, which is a days Journy from *Karzerum Northwards*, and it loſes it ſelf in the Sea towards *Bender-Rik*: we Coaſted along it, at firſt in a Plain for the ſpace of an hour, and after that mounting during a quarter of an hour, we continued our Journy by a flat way for another quarter, and then loſt ſight of the River for the ſpace of half an hour, going up Hill all the while, until about half an hour after nine, we joyned it again, and Travelled on along the ſides of it an hour and a half in very good way. There are many Villages thereabouts, and much Cultivated Land, ſome of which bears Tobacco; I alſo ſaw in ſeveral places that fatal Shrub *Kerzebreh*. About ten a Clock we Foarded over a large Brook that falls into the River of *Bouſchavir*. This may very well be the River which *Sanſon* marks in his Map, by the name of *Sirt*: we Foarded it again a quarter of an hour after, and then five times an end; ſo that in leſs than half an hours time we croſſed it ſix times; having the water always up to the Mules Belly, for five or ſix, and in ſome places more than ſeven Fathom in breadth: it is ſo broad and deep in Winter, that it can no ways be Foarded over; and then they muſt go by a very narrow way cut out in the Hill on the Left Hand, which is very dangerous; for if the Mule make one falſe ſtep, it is loſt for good and all. About three quarters after ten, we began to go up Hill in very bad way, and that during an hour and a quarter; we ſometimes alſo went down Hill, but not much, and always in very bad way, having the River on our Right Hand: certainly I never ſaw worſe way than what we had during that whole day. At Noon we arrived at a *Kervanſeray*, called *Kervanſeray Narghiſi*, which ſtands on the top of the Hill: it is ſeven *Paraſanges* from *Kameredge*; and was ſo full of people that came from *Bender Rik*, that hardly could we have ſhelter; you find nothing to eat there, becauſe it hath no *Dukondar*: the River runs by the foot of the Hill on which it ſtands.

Bouſchavir. *Sirt.* *Narghiſi.*

We parted from thence *Sunday* the fourth of *October*, half an hour after one in the Morning; and Travelled on *Weſtward* in bad enough way. Three quarters after two we went down a very rugged way, but the worſt is at firſt, the reſt being pretty good, but that it is narrow, and upon the edge of an exceeding deep Precipice, ſo that the Mules are in the ſame danger as in thoſe we paſt, which made us alight and lead down that deſcent: we got down about half an hour paſt three, and a little after came into a very even Plain, and all Sowed Land: we Travelled on there *Southward*, until ſeven a Clock, when to the Right Hand we again found the River of *Bouſchavir* which we Foarded over; and ſtopt on the other ſide of the water. There is no Habitation there, and yet the place has a name, being called *Sefid Rou*; it is four long *Agatſch* from *Kervanſeray Narghiſi*.

Sefid Rou.

We parted from thence *Munday* the fifth of *October*, half an hour after four a Clock in the Morning, and holding ſtreight *Weſt* we Travelled in a Plain; until eight a Clock, that we arrived at a pitiful *Kervanſeray*, which conſiſts in three naſty Chambers, and all black with Soot; it is called *Tſchah-Ghonbez*, (that is to ſay,) the Well of the Vault; the water that is drank there is drawn out of a Well hard by. ſome hundred of paces diſtant there is a Village called *Dehkone*, (that is to ſay Old Village,) which is diſtant from *Sefid-Rou* three *Agatſch*, and *Sefid-Rou* is not properly a *Menzil*, but commonly they come from *Kervanſeray Narghiſi* to *Tſchah-Ghonbez* in a day; our Muletor made us make two of it, that he might keep Company with his Brother, who was at *Sefid-Rou*, and Travelled but ſmall Journies.

Tſchah-Ghonbez.

We parted from *Tſchah-Ghonbez*, *Tueſday* the ſixth of *October*, at one a Clock in the Morning, and continued our way over a very even Plain, due *Weſt*. About half an hour after ſix, we Foarded over a Salt water, that was but ſhallow: from that we had all along a Plain covered with Sand to *Bender Regh*, where we arrived about half an hour after nine; it is ſeven *Agatſch* from *Tſchah-Ghonbez*.

Bender-Regh. The *Bender Regh*, (that is to ſay ſandy Port or Harbour,) is a little Town built along the Sea-ſide, at a place where it runs into a long narrow Channel, that turns and winds, but is not deep. Moſt of the Houſes of this Town are made of Mats laid upon a Trellis or Lettice of Poles interlaced, nay the Walls that encompaſs the Houſes are of no better ſtuff; ſo that there is neither Iron nor Maſons work in them. There are ſome however made of Brick baked in the Sun, Cemented with morter made of Clay and Straw. Moſtof the Inhabitants of that place are *Arabs*, and all ſpeak both *Arabick* and *Perſian*; the Governour is an *Arab*, and depends on

the

the Governour of *Schiras*. The Soil about it is all Sand, and the water they drink is fetched from a Well a good *Agatſch* from the Town; nevertheleſs there is a great deal of Corn from the neighbouring Villages loaded at this Port, to be Tranſported to the Iſle of *Bahrem*, and *Baſſora*, from whence they bring them Dates.

Sea-Ports. *Bender-Abaſſi.* *Bender-Congo.* *Bender-Riſcher.* *Bender-Regh.* *Bender-Delem.*

The Sea-Ports of *Perſia* are, *Bender-Abaſſi*; *Berder-Congo*, three days Sailing from *Bender-Abaſſi*; *Bender-Riſcher*, ten days Sailing from *Bender-Congo*. Then the Mouth of the River of *Boſchavir*, below which is *Bender-Regh* or *Bender-Rik*, a days Sailing from *Bender-Riſcher*, and three days Journy by Land; beyond that is *Bender-Delem*, a days Sailing, and two day Journy by Land from *Bender-Rik*.

CHAP. IX.

Of the Voyage from Bender-Rik *to* Baſſora.

THE day we arrived at *Bender-Rik* a Bark put out from thence in the Morning for *Baſſora*, and the ſame day two Barks came from *Baſſora*, which brought Letters to the Governour from the *Baſha* of that place; wherein he prayed him to ſend him twelve Barks to fit out with Soldiers, for his defence againſt ſeven *Baſhas*, who by orders from the *Grand Signior* were preparing to attack him, becauſe he had not obeyed ſome Orders from the Port. This was very unpleaſant News to us, nevertheleſs being reſolved to go to *Baſſora* whatever might happen; we agreed with the Patron of a Bark to pay him fifteen *Abaſſis* for the paſſage of the Reverend Father Provincial, my ſelf and three ſervants: but I muſt firſt deſcribe the faſhion of theſe Barks.

Letters from the *Baſha* of *Baſſora*.

They are great Boats built much like the *Germes* of *Egypt*, which have no Deck, and are round in the inſide: the Bark we went on Board of, was above ſix Fathom long, two Fathom broad, and no leſs in depth: there were two little Decks in the Stern, which made two ſmall Cabins, one over another; he that ſtood by the Helm was placed on the ſecond; the other which was the lower, was no more but a Hurdle of Palm-Tree Branches laid upon ſticks that went croſs-ways; and there was a Deck alſo in the Stem or Head: the ſtern was higher than the Head, but was made ſharp as well as it; the Maſt was high and big, the Yard uniform, with a great Sail, and on each ſide there were four Oars, (that is to ſay ſo many Poles,) with a board a Foot and a half long, and half a Foot broad, faſtened with three Ropes to the end of each of them; but it is chiefly to be obſerved, that there is not a bit of Iron in theſe Barks; the truth is, ours had an Anchor of Iron, but it was a thing extraordinary, becauſe commonly they are only of Wood. The Planks of the Barks are faſtened together by ſmall Cords, that go through holes made in them; and that they may hold ſure, and the Cords keep ſtreight, they drive little pegs of Wood into the holes, which preſs the little Cords very hard: beſides they put in the inſide at the joyning of the Planks a twiſt or double of theſe ſmall Lines about three Fingers thick, which is faſtened to the two Planks by other little Lines; and of theſe there is one at each ſeam or joyning of the Planks, from the upper ſide of the Bark down to the Keel; and over and above that, there is a Girdle alſo on the inſide which goes all round her: all theſe Cords are made of Palm-Tree, and that they may not be damaged by the water, nor the Bark leak, they cover all over with Pitch. In ſhort, a Compaſs would be of great uſe to one of theſe Barks, but they uſe none, for they commonly keep within ſight of Land, and in the night-time are guided by the Stars. Nevertheleſs the Seamen of our Bark told me, that ſhe had coſt twenty *Tomans*, which is not to be thought ſtrange, ſeeing Timber is dear at *Bender-Rik* and *Baſſora*. They alſo told me that the uſual burden of ſuch a Bark was four hundred Bales of Dates; each Bale being commonly twelve *Mans* of *Tauris*; ſo that theſe Barks

Barks of *Bender-Regh*.

They have not a bit of Iron.

They have no Sea-Compaſs.

Barks carry, according to that account four thouſand eight hundred common *Mans* of *Perſia*, which make twenty eight thouſand eight hundred weight.

Thurſday the eighth of *October* they gave us notice to go on board; and we went on Foot along the water-ſide to our Bark which was half a *Farſakh* diſtant, that
Farſakh. is to ſay about half a *French* League; for *Farſakh*, *Farſange*, and *Paraſange* ſignifie one and the ſame thing, and we went on board at Noon: ſeeing ſhe was empty, as being ſent only to bring Dates from *Baſſora*, we had room enough; though I believe Paſſengers are much ſtreightned in theſe Barks when they are loaded, for they muſt lie upon the Goods as high as the ſide of the Bark. We had eight Seamen on board, beſides the Maſter, and we put off as ſoon as we were on board, by the help of two of the Company, who wading up to the Belly in the water Towed us, whilſt the reſt Rowed: three hours after we ſtopt near the ſhoar on our Right Hand, to take in Sand for Ballaſt; they took in fifty *Couffes* or Basketfuls on Head, and as much a Stern; and then raiſed their Maſt and fitted all their Tackle, by the time they had put all in order, it was ſix of the Clock at Night, and then we ſet Sail with an *Eaſterly* Wind; and ſtanding away *South-Weſt*, we preſently got out of that long Channel, the mouth of it bearing *South-Weſt*; and keeping on the ſame courſe, we loſt ſight of Land on the Starboard ſide; but ſaw Land to the Larboard, as long as we had day-light: all night long we bore away ſometimes *South-Weſt*, ſometimes *North-Weſt*, beating too and again with the ſame Wind, but ſo ſmall that it was almoſt a Calm.

Friday the ninth of *October* at break of day, we ſaw the Land near to us on the Right Hand, and we were becalmed till about ten a Clock in the Morning, when we had an eaſie *South-Weſt* Gale, with which we ſtood off a little from the ſhoar, bearing away *North-Weſt*: we made ſo good way with this Gale, that at one of
Bender-Delem. the Clock after Noon, we were off and on with *Bender-Delem*; and about ſix a Clock in the Evening we weathered a little point of Land, which (they ſay) is half way from *Bender-Rik* to *Baſſora*, but about half an hour after ſeven, the Wind all of a ſudden ſhifted about to the *North-Weſt*; and therefore we Furled our Sail and came to an Anchor. We were a little toſſed during the whole night.

Next day being *Saturday* the tenth of *October*, half an hour after ſix in the Morning, we weighed Anchor, and made Sail, though the Wind was ſtill at *North-Weſt*, and we ſtood away *South-Weſt*. About eight a Clock perceiving the Sea to be all over white, I asked the reaſon of it, and our Sea-men told me it was becauſe the water was ſhallow; and indeed, we had no more but five foot water, though we were at a pretty good diſtance from Land: but ſome time after when I found that they had four Fathom water, and that the water was ſtill white, I asked them again the reaſon of it, and they could tell me no other, but that it was always ſo in that place. The *North-Weſt* Wind blowing ſtill, they caſt Anchor; for it was contrary to us, becauſe in that place the Land bears *Northward*, and then turns again towards *Baſſora*, making a kind of Semicircular Bay. From the place where we were at Anchor we made Land, but ſo obſcurely that it appeared only to be Clouds. After much enquiry and many queſtions, I got it out of our Patron at length, that we were off and on with the mouth of a River, which, (as he ſaid,)
Endian. was called *Endian*, and runs by a Village of the ſame name; where there are many Houſes but not contiguous, there being twenty in one place, thirty in another, and all upon the Banks of the River: that from *Bender-Delem* to the Village of *Endian*, it is three days Journy; that the Village of *Endian* depends on the Governour of *Schiras*, and that it is five or ſix hours Travelling from the Sea, being near the River *Endian*, which is half as broad as the *Tygris* at *Baſſora*. This was all I could get out of that Man, and that was not a little; for it required time to pump ſo much from him: whence one may judge how difficult a thing it is to get an exact knowledge of theſe Countries, and it is not to be thought ſtrange that the ways we have of them are full of errours, moſt of them being made, upon the relation of people who not underſtanding the Language, can hardly inform themſelves of the people of the Country, otherwiſe than by ſigns, and ſome words which here and there, they underſtand, and ſo are apt to take one thing for another. Half an hour after ſeven at night we weighed Anchor, and kept upon Tacks, ſometimes *South-Weſt*, ſometimes *North-Eaſt*; but the Wind blowing freſh about midnight, we furled Sail, and came to Anchor in ſix Fathom and a

half

half water. We were extreamly toſſed all night long, and I wondered that the Bark ſprang not a Leak, being ſo beaten by the waves.

Next day being *Sunday* the eleventh of *October*, we weighed about ſeven a Clock, and kept beating upon a Wind from *South-Weſt*, to *North-Eaſt*, until Noon, that we had calm weather: at length, about half an hour after two, we had a breeze from *South-Weſt*; which made us weigh Anchor in good earneſt, and ſtand away *North Weſt*. It is to be obſerved that in all that Voyage we had not above two, three, four, or ſix Fathom water at moſt, though we were ſo far out at Sea, that we could not diſcover the Land but like Clouds. About ſix a Clock at night we were becalmed, and came to an Anchor. About midnight we had a freſh Gale from *North-Weſt*.

Monday Morning the twelfth of *October*, the Wind ſlackned very much, but changed not; and therefore we weighed Anchor at half an hour after eight; and ſtanding away *South-Weſt*, we were ſoon after becalmed. Towards Noon we Rowed a little, and half an hour after, had a breeze from *South-Weſt*, with which we bore away *North-Weſt* till three in the Afternoon, when we entered into the River *Caron*, that comes from the Hills, above the Town *Souſter*, which is the Capital Town of *Khuſiſtan*, and was in ancient times the Town of *Suſa* where *Ahaſuerus* held his Court. This River of *Caron*, muſt be the *Coaſpes* of the Ancients; nay they aſſured me, that there is ſtill at preſent near to the Town of *Souſter*, a Hill called *Choaſp*, where the River of *Caron*, which *Sanſon* calls *Tiripari*, *Tiritiri*, and *Zeimare* hath its ſource, but what reaſon he has for theſe names, I cannot tell, ſince no body could give me any account of them, though I have enquired of many, who all told me, they knew of no ſuch thing. On the Right Hand to the *Weſt*, there is an Iſle called *Dorgheſtan*; and on the Left, or towards the *Eaſt*, is the Iſland of *Gheban*, the point whereof is called *Mouele* and *Gheban*, becauſe all that Country is called *Gheban*; and is the limits of the Kingdom of *Baſſora* on that ſide. In that place to the Left Hand, there is a piece of of Palm-Tree Wood fixed in the Ground, to ſerve for a ſignal when it his high water, not to go beyond it, and they call that ſignal *Dgioudob*. The Land here on both ſides depends on the *Baſha* of *Baſſora*.

Caron. *Souſter.* *Khuſiſtan.* *Suſa.* *Ahaſuerus.* *Coaſpes.* *Choaſp.* *Tiripari.* *Zeimare.* *Dorgheſtan.* *Gheban.*

The uſual way to *Baſſora* is by Sea, to the mouth of *Schat-el-Aarab*, which they enter and go by water to *Baſſora*; but we put in to the River, becauſe our Sea-men, (who had nothing to do at *Baſſora*,) being only come to take in Dates, impoſed upon us, telling us that we muſt go to *Gheban*, to take in freſh water and wood, which we wanted, and that it was alſo the ſhorteſt cut to *Baſſora*; but that great Barks went not that way, becauſe it was not deep enough, which we too eaſily believed. So ſoon as we were got into the River, we came to Anchor in a Fathom water. At low water the River at that place is but very little ſalt, and a little higher it is freſh even when it is Flood. Being Flood about midnight, our men fell to their Oars, but Rowed not above an hour, and then came to an Anchor. The Country about ſeems to be very good Land, it is low, even and green on all Hands, and we ſaw many Cows there feeding in the Meadows, which look much like the Meadows of *Holland*.

The way to *Baſſora*.

Tueſday the thirteenth of *October*, about ten a Clock in the Morning, our Seamen went a ſhoar, and Towed us up till one of the Clock, when being over againſt a Village, where there are a great many Palm-Trees, we hoiſted Sail with a *North-Weſt* Wind that laſted not long, and ſo came to an Anchor again. Our men went a ſhoar, to hear News, (as they ſaid,) of *Baſſora*, and coming back in the Evening told us, that all things were in confuſion at *Baſſora*; that the *Baſha* was marched with his whole Army towards *Bagdad*, and that all Barks were taken up for Tranſporting of Soldiers, and that therefore they durſt go no farther; but were reſolved to return empty to *Bender-Rik*. This was all falſe, and the truth was, they had no mind to go any farther, deſigning to take in their Cargoe at the place we were at, where there is plenty of Dates; and that was the reaſon they had brought us that way.

A cheat of the Sea-men.

Nevertheleſs we muſt pretend to believe all the Knaves told us, and try to find another Bark, to carry us to *Baſſora*. We ſent then a ſervant next day to look for one, and he brought us a ſmall thing, wherein the men promiſed in four and twenty hours to carry us to the Town, for ſix *Abaſſis* which we gave them. Theſe

Barks are flat bottomed, about a Fathom high, one and a half broad, and about five Fathom long. The Stern is very low, but the Head is as high again, and draws into a ſharp point as the *Gondolos* of *Venice*. Theſe Barks are not Caulked, but only Pitched over on the outſide, which they do in the manner following. When they are to Pitch a *Daneg* (for ſo they call that ſort of Bark in *Arabick*;) ten or twelve paces from the *Daneg*; they make a Furnace of Earth, the upper part whereof is made like a Cauldron; into that they put the Pitch, and the fire underneath, and when the Pitch is almoſt melted, but not altogether liquid, a man comes with a little wet Shovel in his Hand; and another lays ſome of this Pitch upon it, and then puts water upon the Pitch, which the firſt carrying to the *Daneg*, and ſtirring the Pitch with a piece of Wood to which it does not ſtick; he that is working at the *Daneg*, takes the Pitch in his Hand, and dawbs it as one would do Plaſter upon the *Daneg*, and then with a Rowler (which is not altogether round,) he ſpreads it upon the Veſſel, and in that manner Pitches it all over on the outſide. Theſe Barks are made very ſtrong, the ſides being about a Foot thick, and all the Planks are Nailed with great Nails, ſuch as are driven into Gates in *France*; they have likewiſe a Maſt of an indifferent bigneſs: Indeed theſe Barks make but heavy way, eſpecially in the middle of the water, where they cannot uſe a Sail, if they have not the Wind in Poop; and nevertheleſs they load them ſo deep, that they are not above half a Foot above water.

Barks on the River of Caron.

The Pitching of a Daneg.

We embarked in one of theſe Boats about half an hour after three in the Afternoon; it was full of a kind of very long green Ruſhes that have a great point at the end, whereof they make very fine mats. Our Crew conſiſted of two Seamen and a Maſter; the two men Towed us on Land till half an hour after ſix, that we came before a Village to the Left Hand; there we caſt Anchor, our Men unloaded all the Ruſhes, and going afterwards to the Village, we we ſaw no more of them till next day. This is a great Village, and has a ſquare Caſtle with eight Towers; to wit one at each corner, and one in the middle of each ſide; but they are all of Earth, and ſo thin that a double Musket could batter them all down. This place is called *Koutmian*, (that is to ſay Caſtle *Mian*,) and they make many *Danegs* there. The Country of *Gheban* reaches from thence to the mouth of the River of *Caron*; and in all that ſpace, the Land on both ſides the River is called *Gheban*: it is very good Soil, and if Cultivated, would produce any thing; but is is neglected through the Lazineſs of the Inhabitants, who content themſelves with their Dates, there being in that Country vaſt Woods of Palm-Trees.

Koutmian.

We parted from *Koutmian Thurſday* the fifteenth of *October*, half an hour after eight in the Morning; and at firſt put over to the other ſide of the River, where our Men went a ſhoar to Towe us, our courſe being due *North-Weſt*. At that place the River grows pretty broad, and I think is as broad as the River of *Seine* at *Paris*; and yet is very deep, and makes many Iſlands. About Eleven a Clock we ſtopt at a Village to the Left Hand on the water ſide, from whence we parted at one of the Clock. About half an hour after nine at night, we ſaw to our Right Hand the end of the Iſle *Dorgheſtan*, which from thence reaches to the Sea. We ſtopped before a Caſtle called *Koutſchemal*, which ſtands on the main Land, near the end of that Iſland, and on the ſame Hand. This is a very large Caſtle, and the *Baſha* of *Baſſora* has a Palace in it, which (as I was told,) is very beautiful, and (as ſome ſay,) he keeps his Treaſure there. Over againſt this Caſtle, (but a little higher, on the other ſide of the water.) there is another ſquare Caſtle, with a Tower at each Angle.

Dorgheſtan.

Koutſchemal.

We parted from that place *Friday* the ſixteenth of *October* at ſix of the Clock, and having the Wind at *South*, we made Sail and ſtood away *North-Weſt*. A quarter after eleven, we paſſed by a ſquare Caſtle, (called *Kout-Muethel*,) which was on our Left Hand, and is flanked with eight Towers, one at every corner, and one in the middle of each ſide; and near to it there is a little Canal. A little farther we ſaw a Straw-Houſe, where Officers of the Cuſtoms live, who did not viſit us, but only ordered our Maſter to carry us to the Cuſtom Houſe of *Baſſora*. Leaving then the River of *Caron* we entered into a Canal called *Haſſar*, which was to our Left Hand, or to the *South-Weſt* of us; at that place it is not two Fathom over, in other places it is leſs, but towards the middle is very broad: it hath been made

Kout-Muethel.

Haſſar.

made for a Communication betwixt the River of *Schat-El-Aarab*, and the *Caron*: there is good Land on each ſide of that Canal, but it is not Cultivated, and bears only plenty of Date-Trees. The Canal makes many turnings, it is very deep, and our Men ſhoved the Bark forwards with Poles. Three quarters of an hour after Noon, we ſaw a Canal to the Right Hand, which loſes it ſelf in the Fields; and a little after, another to the Left, that runs into the *Caron* near to *Kout-Muuetbel*, as I ſaid before; and then our Men went on ſhoar to Towe us. There the Canal of *Haffar* grows very broad, and at the end is above ſeven or eight Fathom over. About four a Clock we ſaw a Canal that ſpends it ſelf in the Fields. Half an hour after, we paſſed betwixt two ſquare Caſtles, each of which have a Tower at every Angle, and one in the middle of each ſide; they are called *Kout-Haffar*; becauſe they lye at the end of the Canal *Haffar* that has its mouth to the *South*: it is about ſix *French* Leagues from thence to *Baſſora*, and about twelve to the Sea. We then entered into the River made up of the *Tygris* and *Euphrates* joyned into one; the *Arabs* call it *Schat-El-Aarab*, that is to ſay, the River of *Aarabs*. We turned then to the Right Hand, and ſtood away *North-Weſt*, having to our Left the Iſle *Dgezirak-Chader*, and ſeeing we had a breeze of Wind from the *South* we ſpread our Sail. Half an hour after five in the Evening, we ſaw to our Left the end of the Iſle called *Dgezirak-Chader*, which reaches from the Canal by which they go to *Bahrem*, to the mouth of *Schat-El-Aarab*; there are Palm-Trees; yet their Soil is not good, but from the Canal of *Bahrem*, till over againſt, or a little above the Canal *Haffar*: for from thence to the Sea, the Land is barren, perhaps becauſe it being very low the Sea overflows it at high water. Next to the Iſlle *Chader* we ſaw on our Left Hand the Canal, by which they go to Port *Calif* and *Bahrem*; it runs towards the *South*; and paſſes betwixt the Iſle *Chader* and the main Land of *Baſſora*; it is very broad, and has above eight Fathom water; but there are great ſtones in ſome places of it. From thence to *Baſſora* the River is above twice and a half as broad as the *Seine* is at *Paris*, and yet is very deep all over. Three quarters after ſix we ſaw on our Right Hand the beginning of a long Iſland called *Dgezirat-el-Bouarin*; and a little after, we had on the ſame hand, the Iſle *El-Bochaſi*, and not long after, the Iſle *El-Fayadi*, to the Left Hand. Theſe are all great Iſlands, full of Palm-Trees, and nevertheleſs the Channel is every where very deep and broad. The Wind ſlackened ſo at this place, that we ſcarcely made any way at all: however we drew near to the ſhoar on the Left Hand or *Weſt* ſide; and about half an hour after eight, our Men took their Oars, and Rowed till three quarters after ten at night, when we ſtopt cloſe by the ſhoar before a Caſtle of the *Baſhas* that ſeems to be very lovely; it has many Pavillions all made into Windows and Porticos for taking the freſh Air in the Summer-time; and indeed, theſe Caſtles are only for pleaſure, for they could make no great defence.

Kout-Haffar.

Dgezirak-Chader.

Dgezirat-el-Bouarin.
El-Bochaſi.
El-Fayadi.

We parted from that place *Saturday* the ſeventeenth of *October*, at ſix a Clock in the Morning: half an hour after, we entered into a Canal to the Left Hand, which runs *South-Weſt*; we had on our Left Hand a very ſpacious Caſtle, pretty entire on the ſide of the Canal, but all ruinous towards the Sea-ſide. This Canal at high water, is as broad as one half of the *Seine*, but when the Tide is out, it is but a ſorry Brook full of Mud. The Town of *Baſſora* lies on the two ſides of this Canal, though along the ſides of it, there be nothing to be ſeen but Gardens, the Houſes being backwards. We came along that Canal, till eight a Clock in the Morning, when we arrived at the Cuſtom-Houſe, which is almoſt at the bottom of it; and having had our Goods viewed, we went to Lodge with the Reverend Fathers the bare-footed *Carmelites*, which is not far diſtant; at that time there was but one Religious *Italian* there, called Father *Severin*.

Arrival at *Baſſora.*

With a good Wind they come often from *Bender-Rik* to *Baſſora* in a days time, though ſometimes it makes a Voyage of three weeks. We found no preparations for War at *Baſſora*; only the *Baſha* of the place finding that the *Baſha* of *Bagdad* ſuffered no Bark to come to *Baſſora*, laid an Embargo alſo upon all Veſſels that were at *Baſſora* loaded with Goods for *Bagdad*. They had other falſe News at that time at *Baſſora*, to wit, that the King of *Perſia* was coming to Beſiege it, and ſome people of Faſhion asked me the News at the Cuſtom-Houſe; but I put them out of trouble as to that, aſſuring them that in *Perſia* there was no appearance that the King had any thoughts of making War, which was true enough. They then

From *Bender-Rik* to *Baſſora* in a day.

Falſe News from *Perſia.*

told me how much they were troubled at the News they had of twenty *French* Corſairs being at Sea, which very much terrified all the Merchants. This report was raiſed by the *Dutch*, who purpoſely broached it, that all the Merchants might put their mony on board of *Dutch* Ships, and not in *Mahometan*: and this News was the more eaſily believed, that it was known every where now, that the *French* were coming to ſettle a Trade in the *Indies*; and they were perſuaded that all our Veſſels were Pirats, becauſe three Years before, two *French* Corſairs came to *Moca*, juſt about the time that the Veſſels put out from the Port of *Moca*, carrying nothing but mony to *Surrat*, from whence they bring Goods, which is at the end of *Auguſt*. The *French* took all theſe Veſſels, and went off. If they had had a little more skill in thoſe Seas, they might have done more; for they might have come into the Gulf of *Perſia* about the end of *October*, and there waited for the Ships of *Baſſora*, at which time they carry a great deal of mony for Trafficking in the *Indies*; and they might eaſily have made themſelves Maſters of them, and therein of ſeveral millions in ready mony, there being none but *Indians* on Board of all theſe Veſſels, who make no reſiſtance; and that being done, they might as eaſily have got away; but they did not do it: in ſhort, they left ſuch a terrible conſternation on all theſe Seas; that to name but the *French* to them is enough to make them all ſhake for fear.

False News of the *French* raiſed by the *Dutch*.

French Corſairs.

Fear of the *French*.

CHAP. X.

Of Baſſora.

Baſſora the Capital Town of the Kingdom or *Baſhaſhip* of that name, lies at the farther end of *Arabia* the Deſart, which is to the *Weſt* of it, and near *Arabia* the Happy that lies to the *South*, two days Journy below the place, where the two Rivers *Euphrates* and *Tygris* joyn, upon the Banks of *Schat-El-Aarab*, which is no other than *Euphrates* and *Tygris* joyned into one; it is eighteen Leagues from the Sea, and in the thirtieth or one and thirtieth Degree ten Minutes *North* Latitude. The Needle declines there about thirteen Degrees and a half, from *North* to *Weſt*; and from thence to the *Indies* it always declines about eleven Degrees and a third, ſome ſay a half, from *North* to *Weſt*. It is two days Journy by Land from *Bagdad*, and by water they come from *Bagdad* to *Baſſora* in great Barks, in fifteen or ſixteen days time, and moſt commonly in eighteen; but the Barks that go from *Baſſora* to *Bagdad*, are commonly fifty, ſixty, and ſometimes fourſcore days in the Voyage, becauſe they are only drawn by men. This is a great Town, encompaſſed with Walls of Earth, that are about ſix hours march in Circuit, but they contain a great many void ſpaces, where there are neither Houſes nor Gardens. It hath two Gates, the one called the *Eaſt* Gate, and the other the *Weſt*, and the Gate of *Bagdad*, becauſe by it they go out of the Town when they are bound for *Bagdad*. This Town, (in my Opinion,) is ſo advantageouſly ſeated, that it might be made one of the richeſt and moſt lovely Cities in the World; It would certainly be very pleaſant, if it were a little better built, and Gardens made all along the ſides of the Canal, that comes from *Schat-El-Aarab*, and runs through the whole Town. For the Land about, if they would Manure it and Plant Trees therein, I believe it would bear any thing; for the Climate is hot, and the Soil of a greyiſh colour, which ſeems to me to be very fertile, being twice a day moiſtened by the River-water which the Tide carries up four days Journy and a half from *Baſſora*; the water riſing at the Town a Fathom and a half, but yet not ſalt, ſome have told me that the Ground is too ſalt to bear any thing but Palm-Trees, which thrive much in ſalt Ground, and grow in greater numbers in the Country about *Baſſora*, than in any other Country in the World; and to ſhew that it is really ſalt, they ſay, that if one dig two Fathom deep in the Earth, they will find ſalt-water: but perhaps, it is not ſo in all places. However it be, it is certain that from *November* forwards,

The ſituation of *Baſſora*.

The Latitude of *Baſſora*.

The variation of the Load-ſtone.

The diſtance of *Bagdad* from *Baſſora*.

The Circuit of *Baſſora*.

The Gates of *Baſſora*.

The ſituation of *Baſſora* advantageous.

Abundance of Palm-Trees.

forwards, that Country produces a great many Herbs, as Succory, Spinage, and other Pot-Herbs; and in ſeveral Gardens, there are very good Apricots, which laſt all *June* and *July*: and in *July* and *Auguſt*, alſo many Grapes; as in *October*, Melons, water-Melons, Pomegranats and Limons; the truth is, none of theſe Fruits will keep, becauſe of the *South-Eaſt* Wind that reigns during that time, and is hot and moiſt. Herbs and Fruits at *Baſſora*.

There are pretty enough publick places in *Baſſora*, and amongſt others, the *Meidan*, which is before the *Baſhas* Palace, and is very large; there are in it twelve pieces of Cannon or Culverines mounted on their Carriages near that Palace; and there are alſo ſeveral very fair *Bazars* in the Town. The *Meidan* of *Baſſora*.

I ſaid that this might be made one of the richeſt Cities in the World, becauſe of the Commerce that might be ſettled there, with all parts almoſt of the Habitable World. Its Port is good and very ſafe, being twelve Leagues from the Sea in the freſh water of *Schat-El-Aarab*, and it is ſo broad and deep, that the greateſt Veſſels may come to it without danger: all the Goods of *Europe* might be brought thither by the Mediteranean; becauſe being once come to *Aleppo*, it would not be difficult to Tranſport them to *Bir* which is but four days Journy from *Aleppo*; and there they might be embarked on the *Euphrates*, on which they might in ten days time come to *Rousvania*, from whence there is but a days Journy to *Bagdad*, where they might embark them on the *Tygris*, and in fifteen or ſixteen days time, they would come to *Baſſora*, nay and with a very little pains and induſtry the River *Euphrates* might be made Navigable for great Veſſels, only by clearing the Channel in ſome places, where it is choaked up with great ſtones; and that is the reaſon they come no higher than *Rousvania*, which is a Village at a little diſtance from *Euphrates*, where the Goods are put a ſhoar, and carried upon Camels to *Bagdad*, and there embarked on the *Tygris*: but ſmall Barks can come from *Bir* to *Baſſora* down the River of *Euphrates*. The Port of *Baſſora* commodious for all Countries.

The Commodities of *Perſia*, may come by the Ports of *Comron* and *Gongo*. The *Indian* Commodities may eaſily come by the Gulf of *Perſia*; as alſo thoſe of the Red Sea and *Arabia Fœlix*, embarking them at the Port of *Calif* which is but only eight days Journy from *Baſſora*: and in that manner an exchange might be made of all Commodities from one Country to another, which would bring infinite Riches to that place; and though it be not ſo at preſent, yet many Veſſels repair thither, eſpecially ſince the deſtruction of *Ormus*, where heretofore all the Traffick of theſe Seas was managed. Since that time many Veſſels come to *Baſſora* loaded with *Indian* Commodities; and the time, or *Mouſon*, (as they call it,) when theſe Ships come, is in the month of *July*; and there they ſtay till the end of *October*; when that is paſt they cannot get out of the River, becauſe of contrary Winds; and exactly at that time the *Mouſon* for going to the *Indies* begins, which laſts till the beginning of *May*. Great reſort to *Baſſora*. *Mouſon*.

When I came to *Baſſora* there were fifteen great Veſſels there, belonging partly to the *Dutch*, and partly to *Mahometans*, which took in no Goods but Dates, and of that Commodity they load ſo much, that they furniſh all the *Indies*, and make great profit of them, they carry off alſo ſome Horſes; and which is more a vaſt deal of ready mony for the *Indies*. During the four months of the *Mouſon*, *Baſſora* is full of ſtrangers, not only thoſe that come by Sea from the *Indies*, but alſo ſuch as come from about *Bagdad* to buy *Indian* Commodities: and therefore during that time the Houſes are dearer, than all the other eight months of the Year, during which there are none there but the people of the Country. What is loaded at *Baſſora*.

For three months of the year, to wit, *July*, *Auguſt*, and *September*, the heat is almoſt inſupportable in that Town, eſpecially when the *South-Eaſt* Wind blows; and this Year one thouſand ſix hundred ſixty and five in the month of *July*, there died in *Baſſora* of that Windcalled *Samiel*, (which I have mentioned elſe where,) four thouſand people, in three weeks time. During theſe heats, all lye upon their Terraſſes, without any apprehenſion of the malignity of the Air, that is only bad then, by the exceſs of heat, which is ſo uneaſie, that they muſt have water every minute at their Mouths, though that water be unwholeſome too; for though it be the ſame water of *Schat-El-Aarab*, yet running in that narrow Canal through the Town, it is very thick and full of Dirt; and beſides at low water, there is none to be had, nothing remaining but a naſty Brook of Puddle; ſo that there being a neceſſity of caſting up Banks of Earth in ſeveral places to keep in the water in little *Samiel* at *Baſſora*.

little Ponds, where the water-carriers may have it at all times, and moſt of the meaner ſort of people doing their needs and waſhing their Cloaths in that Canal, the water muſt needs be very impure and unwholeſome.

Wine prohibited at *Baſſora.*

Though there be plenty of Grapes about *Baſſora*, yet they make no Wine nor Brandy there, both being forbidden, under ſevere penalties. The *Baſha* hath ſuffered the *Carmelites* now and then to make ſome, but they paid a round ſum of mony for the permiſſion; and that was the reaſon why they made no more, but have it brought from *Schiras* for ſaying of Maſs, and entertaining the *Franks* that Lodge with them when they paſs that way. Heretofore the *Baſha* had a deſign to build the Town within the Precinct of the Caſtle, which is upon the River at the end of the Canal; but he was taken off that, for fear the *Engliſh* and *Dutch* might batter it down with great Guns upon the leaſt diſpleaſure they met with; it would certainly have ſtood better in that place, not only for proſpect, and the benefit of the River-water; but alſo becauſe the Ships Anchor cloſe by.

Bumps and Tumours, a Diſeaſe at *Baſſora.*

There is a Diſtemper at *Baſſora*, very common in the months of *July*, *Auguſt*, and *September*, and that is a breaking out of certain hard Bumps, or Tumours in the Groin, Thighs, Neck, and many other parts of the Body; which being cured in one part, break out many times in another, for my part, conſidering the way how (I was told,) that Diſeaſe ſeizes people, I thought it might be a kind of Plague; however they aſſured me that commonly no body died of it, and yet moſt have it, which (they ſay) is only cauſed by the abundance of Dates they eat in this Town, eſpecially the poor. A month before I came to *Baſſora* a *Greek* Captain died at the *Carmelites* of a Botch or Bump, which after it was cured in his Thigh, (where firſt it broke out,) broke out again in his Throat, where it grew ſo big inwards that at length it choaked him.

The Air dangerous when the heats are over.

When the great heats are over, (which is commonly about the end of *September*,) one muſt Cloath himſelf very warm; for the Air then is dangerous, and many are to be ſeen who have their Mouth all awry, occaſioned by ſleeping abroad in the Air during that time: from the end of *October* until *January*, it is very cold in the Nights and Mornings, but laſts no longer than till the Sun be two or three hours high.

Weights of *Baſſora.*
Patman.
Aatari.
Kelle or *Mekkes.*

The weights of *Baſſora*, are the *Patman*, which contains twelve *Mans* of *Tauris*; the *Aatari*, which is the third part of the *Patman*, or four *Mans* of *Tauris*; and the *Kelle* otherwiſe called *Mekkes*, which contains eight and forty *Oques.*

Mony of *Baſſora.*

The moſt eſteemed mony at *Baſſora*, is the *Venetian Chequin*, which is worth ſeven *Abaſſis* and a half, but it is rare, and is brought up at that rate by thoſe who would Travel into the *Indies*, or ſend mony thither; they are alſo deſirous of the *Piaſtres* or Ryals, both old and new; the old are worth three *Abaſſis* and a half; and the new three *Abaſſis*. The *Piaſtre Aboquelle* is alſo ſcarce, and is worth fifteen *Schais* of *Baſſora*: the moſt current mony is the *Perſian* piece of five *Schais*, which is worth five *Schais* and a half of *Baſſora* mony: theſe *Schais* are little pieces of Silver very thin, which are coined by the *Baſha* of *Baſſora*; who Coins alſo pieces of two *Schais*, and half *Schais*, all of Silver; he likewiſe Coins *Mangours*, which are Copper-pieces, of which thirty make a *Schai*, and ſix of theſe *Mangours* make a *Para*, five of which goes to a *Schai*; they have alſo Copper-pieces that are worth three *Mangours.*

Mangours.

Baſha of *Baſſora.*

Having treated of the City of *Baſſora*, I muſt ſay ſomewhat of its *Baſha*, who is not changed every three years, (as the reſt of *Turky* are,) but is in a manner Hereditary; each *Baſha* in his own life-time eaſily procuring the Reverſion for his Son by means of good Preſents. He at preſent is the fourth of his Family; and four years agoe the *Grand Signior* ſent him by a *Capigi* the Reverſion for his Son: He pays yearly about a thouſand *Piaſtres* of Tribute to the Port; and a great deal beſides, which is laid out in Preſents for the *Sultanas* and chief Eunuchs, and other great Men of the *Serraglio*, where he is obliged to keep a cloſe Correſpondence, becauſe it is only by means of Preſents that he ſits ſure. Nevertheleſs ſeeing he obeys the *Grand Signior* no farther than he thinks fit, Orders are many times ſent from the Port, to the *Baſha* of *Bagdad*, to joyn with other *Baſhas*, and turn him out. When that happens, being ſenſible of his own inability to make War againſt them he buys his Peace. That which makes this *Baſha*, diſtruſt his own Force, is becauſe his Soldiers are all either *Turks* or Fugitives from *Aleppo* and *Bagdad*, who only

only look for an opportunity of returning again to their Country; or they are *Arabs* who are of all men the ſooneſt corrupted by mony: otherwiſe there is no doubt to be made, but that (if theſe men were faithful unto him,) he might very well make Head againſt all the Neighbouring *Baſhas* joyned together. Fourteen years agoe two of his Uncles, immediately after the death of their Brother, the Father of this Man went to *Conſtantinople* and begged of the *Grand Signior*, the one the *Baſhaſhip* of *Baſſora*, and the other that of *Catif* and *Lebhſa*; the *Grand Signior* granted their deſire, and commanded *Murteza Baſha*, then *Baſha* of *Bagdad*, to turn out the *Baſhas* of *Baſſora* and of *Catif Lebhſa*, who were both alike diſobedient to the *Grand Signior*, and to put thoſe two *Arabs* Brothers in their places. Immediately *Murteza Baſha* advanced with theſe two Princes towards *Dgezire*, where he was joyfully received by all; he then marched towards *Baſſora*, where he was likewiſe received: the truth is, the *Baſha* of *Baſſora* ſtayed not for him there; for ſeeing himſelf forſaken by his people, (who were diſguſted at his Tyrannies,) he fled to *Durach* a Town of *Perſia*. Thus *Murteza Baſha*, without ſtroke of Sword made himſelf Maſter of *Baſſora*, whereof in time he might have become Soveraign, if he had had but a little better Conduct. Upon his arrival he made one of thoſe *Arabs* Princes *Baſha*, but two days after, having taken them both with him out of the Town, under pretext of a walk, he cauſed them to be ſtrangled. This action extreamly diſpleaſed the people of the Country, yet if he had ſtopt there, he might have given it out, that he had inſtructions from the *Grand Signior* to do ſo, and in proceſs of time gained the friendſhip of all the Militia of *Baſſora*; and then he might have been ſo well fixed, that it would not have been in the power of any to turn him out of his Government. But not ſatisfied with the death of thoſe two Men, he returned to the Town, and the ſame day having ſent for the moſt conſiderable and wealthieſt Citizens, he ſeized on their Eſtates, and ordered fifteen or twenty of them to be hanged publickly; which ſo incenſed the Soldiers, that they all roſe againſt him; ſo that he was obliged to be gone in haſte, carrying with him what he could of the Riches of *Baſſora*. Since that, he went twice to *Conſtantinople*, and both times was ſent back *Baſha* of *Bagdad*; but being a third time called to the Port, he went as far as *Moſul*, but durſt go no further, for fear of being put to death: he therefore reſolved to fly into *Perſia*, and was upon his way; but (as ill luck would have it,) ſome *Curdes* knew him as he was Travelling through *Curdiſtan*, and cut off his Head. That Man was a *Georgian*, and though he made profeſſion of the *Turkiſh* Law, yet he was a Chriſtian in his Heart, and had never been Circumciſed, making the *Turks* believe he was. His only deſign was to make himſelf Maſter of ſome State, and then to own the *Turk* no more; and therefore he was extreamly obliging to all the Soldiers whoſe love and friendſhip he had generally procured, till by his cruelties he loſt it. When he ſaw himſelf upon the brink of ruin, he would have delivered up *Bagdad* to the King of *Perſia*; but that Prince refuſed the offer, not being then in condition to maintain a War. In ſhort, he had for ſometime ſo wrought upon the affections of the Soldiers and People, that he might have done great matters, if he had not wanted Conduct. To return to the *Baſha* of *Baſſora*, no ſooner was *Murteza Baſha* gone, but the lawful *Baſha* being recalled by his Subjects, came back, and was received by his people as before. The day he departed from *Durach*, Orders came from the King of *Perſia* to the Governour of that place to ſtop him: and it was ſaid that that Princes deſign was to ſend an Army with the ſame *Baſha* to *Baſſora*, and to make himſelf Maſter of that Town; but the Order came a little too late, for he was already gone.

Two of the *Baſhas* Uncles got him to be diſpoſſeſſed.

The *Baſha* of *Baſſora* flies to *Durach*.

A Revolution at *Baſſora*.

The death of *Murteza Baſha*.

CHAP.

CHAP. XI.

A Continuation of the Deſcription of Baſſora, El-Catif, *and* Lehhſa. *Of the Pearl-Fiſhing, and the* Sabeans.

Gaban. THE ſtate of this *Baſha* is very conſiderable, for beſides the Town of *Baſſora*, he has on the ſide of *Perſia* all the Country of *Gaban* that borders upon it, *Durach* three days Journy diſtant from *Baſſora* being the laſt Town of *Perſia* on that ſide. He hath on the ſide of *Bagdad*, *Dgezair*, (that is to ſay the Iſle,) which is two days Journy from *Baſſora*, and is waſhed on the one ſide by *Euphrates*, and on the other by the *Tygris*; theſe two Rivers joyning together, at the point of that Iſle, two days Journy above *Baſſora*: and in that place there is a *Corna.* good Caſtle called *Corna*, which commands the paſſage of *Euphrates* and *Tygris*. On the ſide of *Bagdad*, that Iſle is waſhed by an Artificial Canal, drawn betwixt *Euphrates* and the *Tygris*. This Canal is five hours march above *Baſſora*, and eleven or twelve days Journy below *Bagdad*. The Iſland is very Fertile, and well peopled; having ſeveral good Villages: the truth is, it does not wholly depend on the *Baſha* of *Baſſora*, for part of it (on the ſide of this Canal) is under the Government of *Bagdad*: but ſeeing the Citadel (which is on the point of the Iſle, at the confluence of the two Rivers,) and all that is on that ſide, belongs to the *Baſha* of *Baſſora*. He is in ſome manner ſecure from the ſurpriſes of the *Baſha* of *Bagdad*, who cannot Attack *Baſſora*, till firſt he hath made himſelf Maſter of *Dgezire*. Beſides that, the *Baſha* of *Baſſora* holds in *Arabia Fœlix*, the *El-Catif.* Port *El-Catif*, and the Town of *Lehhſa*, which formerly belonged to a *Baſha*, *Lehhſa.* Tributary alſo to the *Grand Seignior*; but twelve years ſince, he took the Port *Catif*, and ſince that, having a mind alſo to *Lehhſa*, he ſent thither an *Arab Scheik* with many *Arabs*, at whoſe approach the *Baſha* of *Lehhſa* fled, leaving them a free entry into that Town, which they plundered; but afterwards the *Arab Scheik* ſlighted the *Baſha* of *Baſſora*, ſaying that he had not taken that Town for him, but for himſelf, and recalled the *Baſha* of *Lehhſa*, to whom he delivered back the Town, in conſideration of a ſum of mony which that *Baſha* paid him.

In fine, laſt year one thouſand ſix hundred ſixty and four, the *Baſha* of *Baſſora* finding the *Grand Signior* engaged in a War with the Emperour, (and thinking that the War would be of long continuance;) in the month of *November*, put *The Baſha makes War.* on Shipboard an Army which, (as I was aſſured,) conſiſted not of above five or ſix thouſand Men, with ſome Cannon, though the News flew into all places, that they were ſeven or eight times ſo many. This Army having Landed at Port *Catif*, and marched from thence to *Lehhſa*, which is but three days Journy diſtant, they preſently made themſelves Maſters of it, without any reſiſtance; the *Baſha* of *Lehhſa* being (upon their approach) fled to *Conſtantinople*, where he made his complaints to the *Grand Signior*, who preſently thereupon ordered the *Baſhas* of *Aleppo*, *Orfa*, *Diarbeck*, *Moſul*, *Bagdad*, and ſome others to the number of eight, to joyn and reſtore the *Baſha* of *Lehhſa* to his Government, and turn the *Baſha* of *Baſſora* out of all. This *Baſha* was not daunted for all that, but making a ſhew as if he intended to be upon his defence, and indeed, putting himſelf in a poſture to do ſo, he fortified *Lehhſa* ſending thither a great deal of Artillery, whilſt on the other Hand, he ſent to the Port, to inform the *Grand Signior*, that he ought not to concern himſelf in his Conqueſt, becauſe he was ready to pay him for his new acquiſitions, the ſame Tribute that he formerly received. It is certain that if the *Turk* had not made Peace with the Emperour ſo ſoon, this *Baſha* would have carried his Conqueſts farther on, thinking of nothing leſs than to have made himſelf Maſter of *Maſcat*. Now, though this State of *Lehhſa* comprehend

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no more but the two Towns *Catif* and *Lebhſa*, it is nevertheleſs very conſiderable and of great extent, having a great many good Villages: but the principal Riches of that Country conſiſts in the the Traffick of *Indian* Commodities, which are Tranſported from *Maſcat*, to Port *Catif*; from whence they come to *Lebhſa*, and thence are diſperſed all over *Arabia Fœlix*, and chiefly at *Mecha*, where they ſell very well, when the Caravans come from all Parts to perform their Devotions there.

Indian Commodities at *Maſcat*.

Port *Catif* is on the main Land in *Arabia Fœlix*, over againſt the Iſle of *Bahrin*, by corruption called *Babrem*, which is only ſeven Leagues diſtant from it, though it belong not to the *Turk*, being under the Dominion of the King of *Perſia*. This Iſland is very famous for the Fiſhing of Pearls there, in the months of *June*, *July*, *Auguſt*, and *September*. It muſt needs be great, if one may judge of it, by the great number of Barks that are employed therein, which amount to two or three thouſand, In the Iſle of *Babrin* there is a Town, and a Fort diſtant from it a large League and a half. Though there be good water in that Town, yet the Fiſhermen take not in freſh water there; they find it more commodious to draw it out of the bottom of the Sea, where there are three Springs of good water, yet not all in one place, but here and there, and all above two Leagues diſtant from the Town.

Catif.

The Iſle of *Babrem*.

Three Springs of freſh water in the Sea.

Signor Emanuel Mendez Henriquez, Agent for the King of *Portugal* at *Congo*, hath often told me the way how they draw this water, which is thus. The Barks go near to the place where the Springs are, which they know by the bearing of the Iſland: at high water, there is two Fathom water in thoſe places, but when the Sea is out, they have not above three Foot water, and many times they are on dry Ground: for *Babrem* is encompaſſed with Banks of Sand, that run out a great way, where there are ſuch flats that Veſſels cannot paſs them: but amongſt theſe Banks there are deep Channels, which the Veſſels keep; and whatſoever ſtorm may blow at Sea, the Veſſels that are in theſe Channels are ſafe and ſecure. When theſe Barks are come near the Wells, they ſtay till low water, and then they plant two Oars in the Sand, one on each ſide of the Well where they intend to water at; then they ſtrain a Rope under water from one Oar to the other. We muſt know that upon every one of theſe Wells, the *Arabs* have always the half of a Jarr, to wit the upper half where the mouth is, which may be called an Earthen Pipe; they put the wider end upon the mouth of the Spring, and thruſt it down above four inches in the Sand; they dawb it beſides, all round with Plaſter and Bitumen, that the Salt water may not get in: when theſe half Jars break or are worn out, they take care to put another in the place of them; after that the Fiſhermen then have planted the Oars, and faſtened the Rope, a Man goes down into the Sea, with a Borrachio ſtopt, and Diving down his Head, puts himſelf under the ſtrained Rope, that ſo the force of the freſh water, that guſhes out of the Jarr may not raiſe him up again; for it guſhes out with great impetuoſity; and then he claps the mouth of his Borrachio to the mouth of the Jarr, which being narrow and opened, is immediatly filled with freſh water; when it is full, he he ſtops it again, and brings it up to the Bark, where he empties his freſh water, and then goes down again for more, till the Bark be ſupplied. This *Portugueſe* Gentleman told me that it was very eaſie to be done, and that he himſelf had been ſo curious as to go and fill a Borrachio there.

An extraordinary way of drawing freſh water out of the bottom of the Sea.

Now I am ſpeaking of *Babrem*, I will here relate the manner of the Pearl Fiſhing, as the ſame *Emanuel Mendez Henriquez*, (who hath been at it,) told me. This Fiſhing begins about the end of *June*, and laſts till the end of *September*. During this time there are to be ſeen about *Babrem* above two or three thouſand Fiſhermens Barks, all *Arabs* who pay ſeverally a due to the Prince whoſe Subjects they are, for their permiſſion to Fiſh; and beſides, each Bark pays to the *Sultan* or Governour of *Babrem* fifteen *Abaſſis* a year; the King of *Perſia* has not one penny of that Revenue, for it all belongs to Moſques: only all the Pearls that weigh a half *Medical* or more, belong to him; and nevertheleſs, he makes a liberal Preſent to the Fiſher-man, that brings him ſuch: but alſo if any of them fail to do it, and ſell ſuch a Pearl out of his Dominions, were it even at the Worlds end, the King is ſoon acquainted with it; and to be revenged he puts to death the whole Family, and all the Kindred of the Fiſher-man, even to the ſeventh Generation, both Males and Females. Every one of theſe Barks hath Men for Diving to the bot-

The way of Fiſhing for Pearls.

The King of *Perſia*'s Right in the Pearls.

tom of the Sea and picking up the Shell-Fiſh or *Nacres*, and the reſt ſerve to draw them up, for all are not Divers. The Barks go fifteen, twenty, or thirty Leagues off of *Babem*, along the Coaſt, and when they are at a place where they think there may be good fiſhing, they come to an Anchor in five Fathom water; and then two Divers make ready one on each ſide, to go down for *Nacres*. All their preparatives conſiſt in ſtripping themſelves naked, and taking a piece of Horn cloven in the manner of a pair of Pincers, as the Gentleman repreſented it to me, which they always hang about their Necks by a piece of Pack-thread; before they jump into the water they put it upon their Noſe like a pair of Spectacles, and that keeps their Noſtrils ſo cloſe that the water cannot enter them, nor can they fetch breath above water by the Noſe neither. Beſides this accoutrement, every Diver provides himſelf of a great ſtone, which he faſtens to a long Rope, and of a Basket tied to another; and puting the Rope to which the ſtone is tied betwixt the Toes of one of his Feet, and taking the Basket in his Hand, he leaves the ends of the two Ropes on Board, and Dives into the Sea. The ſtone carries him immediately to the bottom, where being come, he caſts looſe the Rope of the ſtone from his Foot, which they on Board pull up, and without loſiing time he quickly picks up all the *Nacres* he ſees, and puts them in his Basket, and when it is full, comes up again. The reſt hall up the Basket, whilſt he takes a little breath, and ſmoaks a Pipe of Tobacco; and having done ſo he returns again to the bottom in the ſame manner, coming and going ſo from eight a Clock in the Morning till Eleven. Then he goes to Dinner, with his comrades and feeds on *Pilau* and Dates, which are their common Food; and about Noon he goes a Diving again, and continues at work till three a Clock, but no longer, becauſe the water is then too cold. When they have got on Board a good quantity of theſe *Nacres*, they unload them upon ſome bank of Sand, and there open them, every one having an Iron Inſtrument purpoſely for that; the Maſter of the Bark, in the mean time, never taking his Eyes off of them, leaſt they might purloin a Pearl, for if they be not carefully lookt to, they will cunningly whip them into their Mouth as ſoon as they have opened the *Nacre*. Now if the Maſter made them open them on Board, it would be worſe ſtill; for if any of them found a fair Pearl, he would nimbly throw the *Nacre* down into the hold without being perceived, and when the Bark were to be made clean, he would not fail to be Swabber, and throwing all the Shells and Fiſh into the Sea, (for they know not what it is to make any Works of Mother of Pearl) he would hide the Pearls he had thrown down, and then go ſell them for a ſmall matter in the Town; and (which would be worſt of all,) he would Work no more after; becauſe when theſe Blades have once got at little mony by ſuch means, it is not poſſible to make them Fiſh any more; ſo long as it laſts.

The Revenue of the *Baſha* of *Baſſora*.

But to return to the *Baſha* of *Baſſora*; he has a conſiderable Revenue, and I have been aſſured that it amounts to no leſs than eight hundred thouſand *Piaſtres*; though in exacting it he be a little Tyrannical. The Cuſtom-houſe of *Baſſora* yields him a great deal, and he lets it not out to Farm, as is uſual in other places, but entertains a Cuſtomer or *Schah Bender*, (as they call him,) who has a Salary from him, and is accountable for all he receives. Beſides he has from every Palm-Tree half a *Schai* a year, and that branch of his Revenue he lets out to a Man, who yearly pays him for it fifty thouſand *Piaſtres*. He gets moreover, a great deal of

Pilgrims of *Mecha*.

the *Perſians* who go every year to *Mecha*, for all of them paſs by *Baſſora*, and the *Baſha* ſells them the Camels they ſtand in need of, at what price he pleaſes; beſides they give him thirty five *Chequins* a Head for which he ſends with them a Guard of three hundred Troopers to wait upon them to *Mecha*, and back again to *Baſſora*. Theſe Pilgrims willingly pay the mony to be ſecured from the *Arabian* Robbers. In five and twenty days time they go from *Baſſora* to *Mecha*, and when they are come back, the *Baſha* buys their Camels at an eaſie rate, and ſells them Horſes very dear to carry them home; he takes the ſame courſe with the Merchants, who during the *Mouſon* buy Horſes from him to be Tranſported; they muſt buy them at what price he pleaſes to demand if they would have them; becauſe it is Prohibited that any man whoſoever ſell Horſes during that time, nor dare they ſell at any other time without a Licence from him, which is never obtained without a Preſent. Indeed, laſt year the *Baſha* of *Bagdad* did him a bad and un-neighbourly Office; for by Letters he invited the *Perſians* that intended to go to *Mecha* to come and paſs

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by *Bagdad*, promiſing to give them ſafe Conduct for twenty *Chequins* a Man, ſo that moſt part (to ſave fifteen *Chequins*,) went by *Bagdad*, and a very few came by *Baſſora*.

The Road from *Baſſora* to *Mecha*.

This is the Road from *Baſſora* to *Mecha* which the Pilgrims commonly take. They ſet out from *Baſſora* by the *Eaſt* Gate, and go to *Dgiam-Hali* three *Agatſch* from *Baſſora*, where there is bitter water in the Ditch of a Caſtle that ſtands in that place where heretofore the Town of *Baſſora* was built: the way to it from *Baſſora* is by a Cauſey, which hath ſalt-water on each ſide. They go from thence to *Dgebel-Senan*, five *Agatſch* off, where there is freſh-water; from *Dgebel-Senan* to *Tſcha-Haffer*, where they find a Well of indifferent good water, and that is ſix *Agatſch* Journy. In this place they make Proviſion of water for ſeven days Travelling, in all which way there is neither water nor Habitation to be found. Having Travelled ſeven days, they find a Well of good water, where they provide themſelves for ſix days, at the end of which they come to *Anize*, which is a Well of freſh-water, where they make proviſion again for three days, in which time they arrive at *Niged*, where there are two Caſtles oppoſite to one another, and inhabited by *Arabs*. They may have Victuals here for mony, but the water is bad; however they muſt make proviſion of it for five days, and at five days end they find a Well, where they take for two days more: after that, they find another Well of bitter water; and yet muſt make Proviſion of it for four days, which being over, they come to a Well called *Heram-Baglar-lar*. In this place all the Pilgrims ſtrip, and leave nothing upon their bodies, but a Cloath to cover their Nakedneſs. Having taken water at this Well for ſeven days, they continue their march to *Dgebel-Harafat*, where they ſpend the night in throwing ſtones at the Devil; and next Morning, having made the *Courban*, they put on their Cloaths again. There are Wells at *Dgebel-Harafat*, where they take water enough to ſerve them to *Mecha*, which is but a day and a halfs Journy diſtant. From *Mecha* they go to *Vadi-Fatima*, the place where the Tomb of *Fatima* is, twelve days Journy diſtant, wherein there are Wells, but no Habitation to be found. From *Vadi-Fatima* they go to *Medina* five days Journy diſtant; and they come from *Medina* to *Tſchah-Haffer* in five and thirty days, and from thence to *Baſſora*.

Dgebel-Harafat.

Tſchah-Haffer.

The *Baſha* hath a great many lovely Country-Houſes, and amongſt others *Gourdilan*, which is oppoſite to the mouth of the little Canal of *Baſſora*, and on the other ſide of *Schat-El-Aarab*.

Who are the Subjects of the *Baſha* of *Baſſora*.

The Subjects of the *Baſha* of *Baſſora* are either *Aarabs* or *Sabeans*, but beſides theſe, there are ſome *Perſians* and *Indians* that live in the Capital City, and theſe laſt have Pagods there. No *Franks* live there, except the Reverend Fathers *Carmelites* who have a Houſe, on the Terraſs whereof they put out the Banner of the Croſs. They have their Church in that Houſe, which not only ſerves the *Franks*, but alſo the *Armenians* and *Neſtorians*, who come to the Town during the *Mouſon*; they come there to Pray, but ſay not Maſs in it. The *Baſha* hath always ſome Preſent from theſe good *Monks* for that Houſe. The other *Franks*, to wit, the *Portugueſe*, *Engliſh*, or *Dutch*, come not to *Baſſora* but in the *Mouſon*, and depart in their Ships at the end of it.

Carmelites.

Cunning of the *Dutch* in burning their Cinnamon.

But two days before I came to *Baſſora*, the *Dutch* had burnt a great deal of Cinnamon, becauſe the Merchants would not give them the price they demanded for it, which made them in anger ſay publickly that they would burn it, which they did at home in their Houſe; and they conſumed ſo great quantity of it, that it was ſmelt all over the Neighbourhood.

Liberty at *Baſſora*.

During the *Mouſon*, the *Franks* and all other ſtrangers are well received at *Baſſora*, and no body moleſts or wrongs them. Every one may wear a white Turban, and the green colour there, of whatſoever Religion he be; and that not only during the *Mouſon*, but at any other time; not but that I have been told that out of the *Mouſon*, they pretty often ſqueezed the *Franks* who ſtaied behind there.

The *Sabeans* or Chriſtians of St. *John*.

I muſt now ſay ſomewhat of the *Sabeans*. They are otherwiſe called Chriſtians of St. *John*, (but very improperly,) for they are more *Gentiles* than Chriſtians, and one of them (who turned *Roman Catholick*, and was of thoſe who went to *Rome* ſome years ago,) aſſured me that they were partly Chriſtians, partly *Turks*, partly *Jews*, and partly *Gentiles*. The truth is, if becauſe of Baptiſm (which they retain, in memory of St. *Johns* Baptiſing our Saviour,) they ought to be called Chriſtians, the *Turks* may in the ſame manner be ſaid to be of the *Jewiſh* Religion, becauſe of Circumciſion. It is in reality but a name of Baptiſm, for they Baptiſe

The Baptiſm of the *Sabeans*.

not in the name of the Holy Trinity; nor do they perform it but on *Sundays*, and if the Child be born any other day, they ſtay till *Sunday*, though it be even in danger of dying. A man carries the Child to the River-ſide; for they hold that there can be no Baptiſing but in running water, and therefore they always live near the Rivers, and inhabit not thoſe places where there are none. One of their Miniſters goes along with the Man that carries the Child; and when they are come to the River-ſide, the Miniſter ſays theſe words, *In Biſcemon edai rabbi ead mai nocrai men hale me*, (that is to ſay,) *In name of the Ancient Mighty Lord God, who knows all that we do before the light of the world*; then he throws a little water upon the Head of the Infant, and repeating the ſame Prayer, caſts water again upon the Head of it; afterwards he reapeats the ſame words a third time, and throws water a third time upon the Childs Head: this being done, he who holds the Child dips it three times into the River, and that is all the Ceremony of their Baptiſm. It is not enough for them to have been ſo Baptiſed once in their life-time; but they often reiterate theſe Ceremonies; and every year during the ſpace of five days, every perſon, great and ſmall, young and old, Male and Female, is Baptiſed and Re-baptiſed: and when any of them Marry, the Miniſter again Baptiſes the Bride-groom and Bride. They hold only four Sacraments, to wit, Baptiſm, the Euchariſt, Orders and Marriage, they acknowledge neither Confirmation, Extream Unction, nor Penance. As to the Sacrament of the Euchariſt, which is but a nominal Sacrament, no more than their Baptiſm, they pronounce not the words of Conſecration over the Hoſt but only ſome Prayers. They make their Hoſts of Flower kned with Wine and Oil. As for the Wine of their Conſecration, they make uſe of Wine drawn from dryed Grapes ſteeped in water, which they preſs; and they uſe the ſame Wine for moiſtening the Flower whereof they make the Hoſt. In relation to Orders, they have Superiour and Inferiour Miniſters, but they uſe no great Ceremony in Conſecrating them: for Children ſucceed to their Fathers in the Miniſtery, provided they be ſixteen or ſeventeen years of Age, and failing Sons, the next of Kin ſucceed: this is all the Ceremony of their Conſecration; a Miniſter ſays ſome Prayers over him who is to be a Miniſter, and that is ſufficient with them. As to Marriage, the Miniſter who is to Officiate, takes an Oath of the Bride, in preſence of the Women that are called to the Ceremony, that ſhe is a Virgin; and let her ſwear what ſhe pleaſe to him, the Miniſters Wife muſt ſtill ſearch her, and make her report; afterwards the Miniſter Baptiſes the Bridegroom and Bride, and then ſets them Back to Back, ſaying ſome Prayers over them, which compleats the Ceremony of the Marriage. Every man may have two Wives, both Lay-men and Miniſters; but all the Wives that Miniſters take muſt be Virgins when they Marry them. They know not what the Goſpel is. All their Maſs conſiſts in ſome Prayers, and in Communicating with their Hoſt made and Conſecrated after their manner, and their Wine of dry Grapes. They do not ſay Maſs at *Baſſora*, becauſe they have no Church there. They Work not on *Sundays*; and have three Feſtivals in the year, to wit, one at New-year, which laſts three days; and that is in memory of the Creation of *Adam*. The ſecond is at the beginning of the fourth month, it likewiſe laſts three days, and is the Feſtival of St. *John*. The third is at the beginning of the ſeventh month, it laſts five days, and is in memory of our Saviours being Baptized by St. *John*. They are all Baptiſed during theſe five days, once a day, and they call this laſt Feaſt *Pendgia*. They acknowledge no other Saints but St. *John*, St. *Zacharias* his Father, and St. *Elizabeth* his Mother. They acknowledge JESUS CHRIST but only as St. *Johns* ſervant. As for the other World, they admit not of Purgatory, but only a Heaven and a Hell; they ſay that the wicked after their death ſhall paſs through a narrow way, Guarded by Lions, Serpents, and ſuch other Creatures which will devour them; and the good ſhall go the ſame way, but over theſe Beaſts, ſtreight to Paradiſe, which they fancy (as well as the *Turks*) to be Material, having borrowed from them many Fables, which make a great part of their belief.

They eat no meat but what hath been killed by a *Sabean*; and whatſoever it be elſe that hath been touched by any that are not of their Religion, they look upon it as unclean, and will not eat of it. Their Miniſters kill their Pullets, Sheep, and Fiſh, who for performing of that Office, lay aſide their Cloaths, and put on a pair of white Drawers, with a Rope for a Girdle; a white Shirt girt about with a Rope: a white Turban, with the end of it hanging on their Left Shoulder; a white

The Sacraments of the *Sabeans*.

The Hoſts of the *Sabeans*.

The Miniſters of the *Sabeans*.

The Marriage of the *Sabeans*.

The *Sabeans* know not the Goſpel.

Feſtivals of the *Sabeans*.

Pendgia.

Their belief of JESUS CHRIST.

The Opinion of the *Sabeans* concerning the other Life.

The Meat of the *Sabeans*.

The *Sabean* Miniſters are their Butchers.

white Napkin about their Neck in fashion of a stole; and another rag, which is a Fillet like to those that are used to bind up the Arm after bloodletting, these make in all seven pieces, being thus accoutered, they wash, (for instance,) the Feet and Beak of the Pullet they are to kill; because they say it eats, and many times treads upon unclean things: then they kill it, saying in their Language: *In the name of the merciful God, may this be blessed to those that eat it.* They do the same with Sheep, saving that they wash them not, saying that they eat only Grass and no unclean things, and the like also with Fish. The power of performing this Office, extends to the Children of the Minister, so soon as they have attained to the sixteenth or seventeenth year of their Age, provided their Fathers have discharged that duty; otherwise it is not lawful for them: I have been so curious as to see that pleasant Ceremony. These people (who think all that are not of their Religion Profane,) have a special care not to drink in a Vessel wherein one that is not a *Sabean* hath drank; but if it be their own they break it, that so none that belong to them may be polluted by drinking in it. They have another strange whimsey, which is, that they abhor the blew colour, as much as the *Jews* do Hogs Flesh, and that for a very ridiculous reason. They say that the *Jews* knowing by their Books, that Baptism was to destroy their Law, were so malicious, as that when St. *John* was about to Baptise our Lord, they threw into *Jordan* a good deal of *Indico*, thereby to spoil the water; but that God sent an Angel with a Vessel full of pure clean water, taken out of another place of the River of *Jordan*, wherewith St. *John* Baptised our Lord; and that from that time forward God cursed the blew colour. This is the opinion of the Vulgar, but one of them told me, that the reason why they hated that colour is, because there is Dogs Turd used in dying of it, and they look upon a Dog to be an unclean Beast. Most part of the *Sabeans* are Goldsmiths, all very poor, and a great many of them live in *Bassora* upon the Canal; several of them also live in the Villages of *Dgezire*, but the greatest part in *Harvize* and *Souster*, two Towns belonging to the King of *Persia* in *Chusistan*. The first which is four days Journy from *Bassora* is watered by the River *Karrah*, which falls into the *Tygris* a little above the place where it joyns *Euphrates*. The second which is *Souster* the chief Town of *Chusistan*, is eight days Journy from *Bassora*, and is watered by the River *Caron*, as I have said already. The *Sabeans* are extreamly ignorant, and their Doctors have not much to study upon account of their Religion; for they have but two Books, and these not long since made neither, though they give it out that they were in being in the days of *Adam*; but the truth is, their ancient Books were with their Churches burnt by *Mahomet* and his Successours. For an instance of the stupidity of those people, having asked them how many months they had in their year, they made answer that they knew not, and that I must ask that of their *Scheik*; it is so with them in every thing else. Nevertheless the second of *November* of this present year one thousand six hundred sixty five, when I saw the Sacrifice of the Pullet; I put so many questions to them, that at length I learned that their year consists of three hundred threescore and six days; to wit, of twelve months, of thirty days apiece; and besides these twelve months they have six days over. I also knew that they reckoned that same day the second of *November*, to be the twentieth of their first month; so that their year must have begun the thirteenth of *October*. I did what I could to learn something of their *Epoche*, but could not. I was informed besides, that their first Feast begins with their year, the second three months after, and the third after three months more.

The *Sabeans* suffer none of any other Religion to drink in their Glass.

The *Sabeans* abhor the colour Blew.

Harvize.

Karrha.

The *Sabeans* Sacrifice of the Pullet.

The *Sabeans* Year.

The End of the Third Book.

TRAVELS INTO THE LEVANT.

PART II.

BOOK IV.

CHAP. I.

Of the Voyage from Baſſora *to the* Indies.

Friday the ſixth of *November* I Embarked at *Baſſora* in the Ship of an *Armenian* of two hundred and threeſcore Tun burden, called the *Hopewell*. This Ship carried eighteen Guns, and had on Board one and thirty Sea-men, of whom ſix and twenty were *Banians*, and the other five *Mahometans*. We had no *Franks* on Board, but the Captain who was of *Legorn*, the Gunner a Native of *Toulon*, and two Sailers, the one a *Venetian*, and the other a *Greek* of *Candy*. This was an *Engliſh* built Ship, and formerly belonged to the *Engliſh* Preſident at *Surrat*, who had three others beſides, and then ſhe carried twenty eight Guns: but War breaking out betwixt the *Engliſh* and *Dutch*, and the Preſident finding that he was not able to maintain them againſt the *Hollanders*, who at that time had many Ships in the *Indies*, ſold them about a year ago to *Armenians*, and one *Codgiaminas*, whom I mentioned already, bought two of them, of which this was one; he payed for her to the *Engliſh* ſixteen thouſand *Roupies*, which make eight thouſand *Piaſtres*, and put up the *Armenian* Colours upon her. Departure from *Baſſora*. The Ship *Hopewel*.

The Captain had three Paſs-Ports, one from the *Portugueſe*, another from the *Engliſh*, and a third from the *Dutch*. The Ship had been for ſeveral years Commanded by a *Greek Candiot*, called Captain *Uſcolo*, a Man of much experience in thoſe Seas, and skilful in taking Obſervations; but he died at *Baſſora* in the month of *September* this preſent year one thouſand ſix hundred ſixty five, of an Inflammation in the Throat: and the *Armenians* put in his place, a Man of *Legorn* called *Bernardo*, who had formerly been Boatſwain in the ſame Ship. He was a good Sailer, but knew not how to ſet off a Courſe, nor take an Obſervation, and indeed, could neither Read nor Write, he had only learnt a little experience by ſeveral Voyages he had made in thoſe Seas. The *Armenians* would have made an

Engliſh

Engliſh Man Maſter, who was a good Navigator, and had diſcharged the ſame Place in other Ships; but ſince the War was then breaking out betwixt the *Engliſh* and *Dutch*, and that the *Dutch* told him they could not ſecure him from their Men of War, who would certainly make him Priſoner, if they met with him, he refuſed the Employment. Beſides our Captain we had two *Mahometan* Pilots, one who was to carry us as far as the Iſle *Carek*, and the other to *Surrat* where he was born.

The Cargo of the Ship *Hopewell.*

The Ship was loaded with Indigo, Cloaths, and *Indian* Commodities that could not be vended at *Baſſora*, which we were to unload at *Carek*, to be Tranſported into *Perſia*. Beſides, ſhe had on Board a great quantity of Dates, ten Horſes, ſome Cheſts of Glaſs in pieces, ſome great *Venetian* Looking-Glaſſes, and a great many bags of mony.

The price of Paſſage from *Baſſora* to *Surrat.*

A Cabin in the Ship.

We payed for our Paſſage from *Baſſora* to *Surrat* forty *Abaſſis*, which are ten Piaſtres Ryals a Head; but in *Mahometan* Ships this Paſſage coſts no more but fifteen *Abaſſis*. I hired alſo of the Gunner a little Cabin for my ſelf in a corner of the Gun-Room, at the rate of forty *Abaſſis* for the Voyage from *Baſſora* to *Surrat*. It was ſix Foot long, much about the ſame height, and four or five Foot wide; ſo that I was pretty well accommodated, having a Bed of Boards, two Foot raiſed from the Deck: there was room enough in it for my Baggage, and I could Read and Write therein by day, by the light I had from a little ſkuttle; but in the night-time I could only ſleep in it, becauſe I had neither the convenience nor liberty of a Candle. I took care to carry on Board with me a good large Jarr, which I had filled with very good water. Such as underſtand the benefit of this, never fail to do ſo; it is covered with a wooden cover, and ſhut with a Padlock; and is very uſeful, when freſh water begins to be ſcarce on Board; for then every one betakes himſelf to his Jarr; and though the Captain had laid in good ſtore of freſh water, yet we had reaſon to apprehend a ſcarcity, becauſe beſides a great many people, we had ten Horſes, ſeveral Sheep, Goats, and Pullets on Board. I made alſo a proviſion of Bisket, and other neceſſaries for ſubſiſtance; though I ate with the Captain and the other three *Franks* that were on Board.

The Ships departure from *Baſſora. Schat-el-Aarab.*

We ſpent four days betwixt *Baſſora* and the mouth of *Schat-el-Aarab*; becauſe all *Saturday* the ſeventh of *November* we lay ſtill before *Baſſora*, that day being employed in clearing the Ship, and drinking Brandy with the Owners *Vikil*, who ſtayed at *Baſſora*, and ſent another in his place to *Surrat*, where his Maſter was. That day then, was ſpent till night in drinking the *Selomet in ſchallah*, (that is to ſay to the good luck, if it pleaſe God) or the Foy, and that with the noiſe of Guns. At length the Merchant being gone, we weighed Anchor, but for a very ſhort while; for we were obliged to drop it again at midnight, becauſe we could not advance but by the help of the Tide; ſo that it behoved us to ſtay for the Ebb before we weighed, and come to an Anchor again when it made Flood: and this courſe we were forced to take, not only till New Moon, which changed not till *Saturday* the ſeventh of *November*, becauſe of the *South-Eaſt* Wind that blew till that time; but alſo for ſome days after the New Moon, though the Wind was got about to *North-Weſt*, becauſe it was too eaſie to ſerve our turn. Beſides, the diſſenſion that was on Board the Ship was a great hinderance to us, for the Captain was of one mind, and the two Pilots each of another, all the Merchants likewiſe putting in for their ſhare in adviſing, This made the greater confuſion, that one ſpoke *Armenian*, another *Indian*, a third *Perſian*, a fourth *Turkiſh*, and a fifth *Portugueſe*; inſomuch that moſt commonly they underſtood not what one another ſaid, which made a confuſion amongſt them, like that which God ſent amongſt the builders of the Tower of *Babel*.

El-Feyadi. Bochali. Bouarin.

Chader.

All that I thought fit to obſerve in this Voyage till we got out to Sea, is that we paſt betwixt the main Land of *Baſſora*, and the Iſle *El-Feyadi*, having that Iſle to the Larboard, as well as *Bochali* and *Bouarin*. Two men did nothing but heave out the Lead, to know how many Fathom water we had, and moſt commonly they found three, four, or five Fathom: nevertheleſs, *Monday* the ninth of *November*, our Ship ſtruck a ground, at the point of the Iſle of *Chader*, which lyes towards the River that goes to *Bahrem*; having but there eleven Foot water, a Foot leſs than two Fathom, and the Ship drew at leaſt twelve Foot water. This obliged us to wait till next Flood carryed us off; and then we left that Iſland to the Starboard. About ſeven a Clock at night we paſt by the mouth of the Channel

Haffar,

Haſſar, which was to our Larboard; and there begins the Iſle of *Gban*, which reaches from that place to the Sea. Iſle of *Gban*.

Tueſday the tenth of *November*, the Tide of Ebb beginning an hour before day, we weighed Anchor, and continued our courſe betwixt the Iſle *Chader*, and the Iſle *Gban*, and there we found the water brackiſh. At this place the Palm-Trees end; and the Land on both ſides is only level and barren Plains, and ſo low, that at high water they are almoſt all overflown: about two hours after day, the water caſt us ſo much upon the Land on the *South* ſide, that our Poop raked the ſhoar; and that is in a manner unavoidable in this place, where all Ships are forced a ſhoar; nevertheleſs, though we were ſo near, we had two Fathom water a Stern, and three a Head; and the current of the water drove us forward at a great rate: in the mean time our men did what they could to get out again into the Channel, and at length with the help of our Boat that Towed us, they accompliſhed it. We found three *Mahometan* Ships which ſet out the ſame day that we did from *Baſſora*, and all three had had the ſame luck, having been by the force of the ſtream caſt a ſhoar as well as we. The Courſe we ſtood from *Baſſora* till we came to the Sea, was in the beginning, whilſt we had the Wind at *South-Eaſt*, *South*, *South Weſt*, and after we had it at *North-Weſt*, we Steered always *Eaſt*, *South-Eaſt*, or *South*, *South-Eaſt*.

About nine a Clock in the morning we had a pretty brisk Gale from *North-Weſt*, which made us ſpread our Mizan and Mizan-Top-Sail, the Main and Main-Top-Sail, and the Fore-Sail, and Fore-Top-Sail; and then we ſteered away *South*, *South-Weſt*, making the more way as the Wind grew freſher: the water is very broad at this place. About half an hour after three a Clock in the Afternoon, we came to an Anchor near the Mouth of the River, becauſe our Men would not venture out to Sea in the night-time, for fear of being ſtranded; for in the mouth of this River, there is but two Fathom water when the Tide is out; and the other Ships did as we did: the Wind in the mean time ceaſed about midnight.

Next day, we weighed Anchor about half an hour after ſix in the Morning, and having ſpread the Fore-Top-Sail, we Steered away *South*, *South-Eaſt*, but ſeeing it was little better than a calm, we made but very little way: nevertheleſs we began to loſe ſight of Land on all hands, and had betwixt five and ſix Fathom water. About nine a Clock, we came to an Anchor to ſtay for the Tide, becauſe then we had but little water: about eleven a Clock, it being flood, we weighed, and a *North-Weſt* Wind riſing at the ſame time, we clapt on all our Sails, Steering our Courſe ſometimes *South-Eaſt*, ſometimes *South*, and ſometimes *South-Weſt*, according to the water we found, which was ſometimes but three, and ſometimes four Fathom. Half an hour after one of the Clock, we had four Fathom and a half water; and at two a Clock five: but at the ſame time the Wind chopping about to *South*, we were forced to furl our Sails, and come to an Anchor. It is very dangerous putting out of that River after the firſt days of *November*, for commonly the *South* Winds begin to blow at that time, and laſt all *November*, whereby many Ships that put out too late, are caſt away. The ſeaſon of Sailing.

Thurſday the twelfth of *November*, the Sun roſe with a ſtiff Wind from *South*, and at the ſame time the Sky was on all hands over-caſt with ſuch a thick Fog, that we could hardly ſee the other Ships, which yet weighed Anchor and were Towed by their Boats: we did the ſame, though it was againſt the Captains mind, who feared a ſtorm, and would have kept ſtill at Anchor. We got our Boat then to Tow us, the Ships Head ſtanding *Eaſt*, *South-Eaſt*, in five Fathom water. About half an hour after eight we unfurled the Fore-Top-Sail, and ſtood away *Eaſt*, *North-Eaſt*, and a little after, *North*, *North-Eaſt*. About nine a Clock, we ſpread the Mizan-Sail, whilſt our Boat ſtill Towed us. About half an hour after nine, the Wind ſhifting about to *Eaſt*, we preſently furled our Sails, and turning our Ships Head *South-Eaſt*, came to an Anchor a quarter of an hour after, in three Fathom water. That day they began to allow every one but two meaſures of water by day; one to boil the Kettle, and the other to drink; (each meaſure is about three Pints.) About a quarter after ten a Clock, we weighed Anchor, and were Towed by our Boat, ſpreading our Mizan, Main-Top-Sail, and Fore-Top-Sail, though we had no ſettled Wind, but ſometimes one way and ſometimes another, and we turned the Ships Head *North-Eaſt*. A little after, the Wind getting in to *South-Eaſt*, we bore away *Eaſt*, and preſently it ſhifted to *South*; ſo that three quarters after ten, we came to an Anchor.

Friday the thirteenth of *November*, the Pilot of *Carek* and the Merchants prevailed ſo far with the Captain, that he gave way to the weighing of Anchor at three quarters of an hour after ſeven, though he was of a contrary Opinion; and the truth is, there was no reaſon to weigh, becauſe it blew a ſtrong Wind from *South-Eaſt*, and we had but little water on all hands. We had indeed four Fathom at that time, but ſeeing it was a Tide of Ebb, we had reaſon to fear running a ground; and to put out to Sea, which was the thing the Merchants deſired, was to run into the ſtorm. In fine, notwithſtanding all theſe Reaſons, our men Towed us, and we ſpread the Fore-Top-Sail, but we held no certain Courſe: the other Ships did as we did, and perceiving us to caſt Anchor, three quarters of an hour after, they did the like. This is the inconvenience where many Ships are together, that if one weigh or come to an Anchor, the reſt muſt do the ſame; for if they ſhould fail to do it, and any misfortune happened, the blame would be laid at the Maſters door, in that he did not do as the reſt did, who are all ſuppoſed to underſtand their Trade.

Saturday morning the fourteenth of *November*, we made a *Mahometan* Ship coming from *Baſſora*, where we had left her; for all the ſtrong *South-Eaſt* Wind, which had conſtantly blown ſince the day before, we weighed Anchor at nine of the Clock in the morning, and made Sail with our Mizan, Main-Top, and Fore-Top-Sails, Steering our Courſe *Eaſt*, *North-Eaſt*. Half an hour after nine, the Wind getting about to *South-Weſt*, we let fly the Mizan Top-Sail and Fore-Sail, and ſtood away *Eaſt*, *South-Eaſt*. At ten a Clock we tackt about, and bore away *Weſt*, *North-Weſt*, and ſo kept beating to and again every half hour, until three quarters of an hour after eleven, that the Wind chopping in to *South*, we came to an Anchor in three Fathom water; we made ſhort Tacks becauſe of the little water we had in all places, not finding above three or four Fathom at moſt. The Wind continued in that corner all day, blowing freſher and freſher ſtill, and in the evening though the Wind was high, yet the Clouds raked contrary to it from *North-Weſt* to *South-Eaſt*; from eight till ten a Clock at night, we had ſeveral ſmall ſhowers of Rain, at length after midnight, the Wind changed into the ſo much deſired *North-Weſt* Wind, and blew very hard.

Sunday the fifteenth of *November*, the other Ships made Sail about break of day, and we lay ſtill at Anchor, which extremely vexed the Merchants, who thereupon came to words with the Captain; but he told them that the other Ships, were bound for *Congo*, and that his muſt put into the Iſle *Carek* which was near, ſo that it would be time enough to weigh at noon, that we might not run in, too near the Land, in danger to be caſt away by ſo high a Wind; nevertheleſs to pleaſe them he commanded to weigh about ſeven a Clock in the morning, but he made Sail only with Fore-Sail, Fore-Top-Sail, and Sprit-Sail; we Steered our Courſe *South-Eaſt*, and the Ship run about four Miles and a half an hour. About ſix a Clock at night, we ſtood away *Eaſt*, and about ſeven a Clock, *North-Eaſt*, and then furled all our Sails, except the Sprit-Sail, and Fore-Top-Sail; having then fifteen Fathom water. About ten a Clock, we furled all our Sails, but the Sprit-Sail.

Monday the ſixth of *November*, the Wind ceaſed about two a Clock in the morning, and began to blow again about ſix, but not ſo ſtrong as the day before: that we might not loſe it, about half an hour after, we ſpread all our Sails, and Steered away *South-Eaſt*. It was not long before we made the main Land of *Bender-Regh* to the Larboard. About half an hour after nine we made the Iſle *Carek* on Head, and about noon we Sailed near to the Iſle *Cargou*, which was to our Larboard. This Iſle reaches in length from *North* to *South*; it is but ſmall and all of white Sand, which is the reaſon it is not inhabited; it is cloſe by, and almoſt over againſt the Iſle *Carek*; but a little lower, towards *Bender Regh*. Then we furled our Mizan and Main-Sail, and Steered away *South*. At one of the Clock, we found thirteen Fathom water. About half an hour after, we began to have the Iſle *Carek* on our Starboard, and bore away *South*, *South-Eaſt*, having then ſix Fathom water. Half an hour after two, we had eight Fathom water, and turned the Ships Head Head *South-Weſt*. Three quarters after two, we came to an Anchor to the *Eaſt* of the Iſland, towards the point of it that looks to the *South-Eaſt*, in ten Fathom water. There we found one of the three Ships that had left us at Anchor, having ſome Goods to unload, but the other two kept out at Sea.

Cargou.

The

The Isle of *Carek* reaches in length, from *South-East* to *North-West*; it is very narrow, and about three or four Leagues in compass: it is about twelve Leagues from *Bender-Regh*, and fifty from *Bassora*. This Island is partly hilly and partly plain, it produces Wheat, Barley, Dates, and good Grapes; there is very good water upon it also, which comes from a Hill, that has many ancient Wells ten or twelve Fathoms deep, dug in the Rock on the top of it; and (as I was told,) there are steps in them to go down to the bottom, and the people of the Island go thither to take the fresh Air in the Summer-time. The water passes at the bottom of these Wells, and from thence runs under ground into the Plain; near to these Wells, there is a Mosque upon the Hill. There may be at least an hundred and fifty Houses in all the Island, (as I was told,) but they are scattered up and down, and to speak properly, they are no more but pitiful Huts; nevertheless every one of them has a Well of Spring-water. Near to that Isle, they Fish for Pearl, at the same time, they do at *Bahrem*; and I was told that during the season of Fishing, which is in *May*, *June*, *July*, and *August*, there are to be seen about this Island above an hundred *Taranquins* or Fisher-Boats. The King of *Persia* is Lord of it, and has a Governour there, who depends on the Governour of *Bender Regh*. The people of this Island are all Fishermen, and live only on Salt Fish and Dates. The Ships that are bound for *Bassora*, commonly touch at this place to take in a Pilot who conducts them to *Bassora*, and brings them back again at four months end to the same Island, where they leave him. There we left ours, who had been taken in four months before. But it was not only to set him a shoar that we touched at that Island; our chief business was to unload Goods belonging to *Codgi-minas*, which were Indigo, Cloaths, and other *Indian* Commodities, brought in the same Ship, and which not being disposed of at *Bassora*, through the bad Conduct of the *Vikil*, he was necessitated to reimbark, and send them to *Carek* to be conveyed from thence to *Bender-Regh*, and so to *Ispahan*. Besides, they made account to take on Board several *Armenian* Merchants and their mony, who waited on this Island for a passage to the *Indies*: for within these late years, the *Armenians* that they may not pay Custom at *Congo* have taken the Course to go streight from *Schiras* to *Bender-Regh*, where there is no Custom-House, and from thence pass over to *Carek*, where they wait for the opportunity of some Ships coming that way, which may carry them and their mony. However the *Mouson* before, some *Armenians* upon their return from the *Indies*, having put a shoar at *Bender-Regh* to avoid the Customs of *Congo*, the Customer went to Law with them about it at *Ispahan*, pretending that they ought to pay him the Custom, and it was thought that it would cost them at least a good part of the mony, which they must have paid at *Congo*, and that for the future there would be a Custom-House established at *Bender-Regh*. The Ships that touch at *Carek*, keep out at Sea to the *Westward* of it, to shun the danger of being cast away in that narrow streight which is betwixt *Carek* and *Cargou*.

Carek.

Pearl-Fishing.

Arrival at the Isle of *Carek*.

As soon as we were come to an Anchor, five or six small *Taranquins*, (which are those sowed Boats I described before,) came a Board of us to take in all the Goods that were for *Persia*, which lasted from five, till half an hour after seven a Clock at night. Our Company were much deceived as to the *Armenian* Merchants, for contrary to their expectation, they found not one: which was occasioned by a trick of a *Dutchman*, Captain of the Ship called the *Masulipatan*, who had given them a cast of his Trade. This Ship being gone from *Bassora* a day before we put out, was come to *Carek* two days sooner than we did; the Captain making use of the occasion, failed not to tell the Merchants who waited for our Ship, that she would not come this year, which they believed to be true, and went aboard with their mony on his Ship. All this proceeded from the fault of the *Vikil*, that stayed behind at *Bassora*, who detained the Ship in the Harbour a Fortnight longer than he should have done, to get on Board some Goods which payed not above an hundred Piastres Freight; and in the mean while he lost the Freight of a great deal of Goods and Mony, and of many Passengers that were at *Carek*, *Congo*, and *Comoron* who embarked in the Ships which touched at these Ports before us.

The trick of a *Dutch* man.

When we had put a shoar all the Goods, and the Man who was to take care of them; we weighed Anchor three quarters of an hour after seven, making all the Sail we could, and Steering away *South*, *South-East*, with a very easie Wind; about ten a Clock we were becalmed till midnight, when there blew a little Gale at *East*, but as easie as the former, and with it we bore away *South*.

Next day about two or three a Clock in the morning, we Sailed by the Isle of *Riscber*, which was to our Larboard. This Island is very near the main Land, and makes a little Port, which is called *Bender-Riscber*, a days Journy from *Bender-Regh*; and there is a Fort on it, which belonged formerly to the *Portugueſe*. At break of day, we made two Ships on Head of us, one of which had put out from *Carek* five days before us. Half an hour after seven, we were off of the Isle of *Coucher*, that was to our Larboard; and is a pretty big Island. At eight a Clock we got a Head of one of the Ships that had been before us: the other which was at some distance, put us into some apprehension for a few hours time; for by his manner of working, he gave us cause to think that he had a mind to be up with us; and we were affraid he might be a *Corsair*; but at length, he Steered the same Course that we did. About ten a Clock we were becalmed. Three quarters after twelve, the Wind being *Southerly*, we Steered away *East*. A quarter after two, we Steered *South-East*. Three quarters after three a Clock, the Wind chopping about to *South-West*, we stood away *South*, *South-East*. And thus the Wind being but very easie, did nothing but chop and change until the evening that we were becalmed. *Coucher.*

Wednesday the eighteenth of *November* towards day, having an easie Gale from *East*, *South-East*, we Steered our Course *South*, *South-West*: about half an hour after nine, it blowing hard from *South*, we bore away *West*, *South-West*. About three quarters of an hour after ten, the Wind turned *South*, *South-East*, and we Steered *East*. Half an hour after noon, the Wind slackened much, and about five a Clock in the evening we were becalmed. About half an hour after nine, we made a Sail to the Windward of us, and another on Head, but a great way before us; we cast the Lead and found seventeen Fathom water. At ten a Clock at night, the Wind turned *East*, *South-East*, and blew pretty hard, and we Steered away *South*, *South-West*; finding only thirteen Fathom water, when we heaved the Lead.

After midnight, we past Cape *Verdestan*, which was to our Larboard. This is a very dangerous Cape, and one night several *Portugueſe* Ships being Land-lockt there, (when they thought themselves far enough off of it,) were cast away. We Sailed within three or four Leagues of it, and when it was day saw it a Stern of us. About half an hour after nine, the Wind turned *South*, *South-East*, and we Steered *East*. About noon we saw several *Taranquins*. Half an hour after one, the Wind turned *South*, *South-West*, and we bore away *South-East*. We were then off and on Cape *Naban* to our Larboard, and made it but very dimly; but coming up more and more towards it, we made it very plain, and saw along the Sea-side, Rocky Hills, which seemed to be very steep, and at the foot of them, a great many Palm-Trees. We continued our Course off and on with these Rocks, till five a Clock that we saw the end of them; at least in this place they run far up into the Land, and leave a very level Coast: in this low Country is the Village called *Naban*, which gives the name to the Cape. Here we cast the Lead, and found only seven Fathom water: there is but little water all along that Coast, and therefore we presently tackt and stood off to the *West*, about ten a Clock at night the Wind turned *North-East*, and we Steered away *South*, *South-East*. Cape *Naban.*

Friday the twentieth of *November*, by break of day, we made the three Ships, that put out the same day with us from *Bassora*, two of which were at a pretty good distance to the Starboard, and the other very near a Head of us, it was this last which some days before, we had taken for a *Corsair*: we made also to our Larboard the Land of *Persia*, but at a great distance. A quarter after nine a Clock in the morning, having a very easie Gale from *North*, *North-West*, we put out our Main and Fore-Top-Galant-Sail, and kept on our Course *South*, *South-East*: in a short time we left all the other Ships a Stern. About noon the Wind blew much fresher; and about three a Clock, we stood away *East*, *South-East*: about five a Clock, we took in our Top-Galant-Sails, the Mizan, and Mizan-Top-Sails, because it would have been dangerous to have made so much way in the night-time that was now coming on, for we might have run within Land, considering that the Wind freshened more and more, and we bore away *South*, *South-East*, that we might keep without the Isle of *Lara*. If it had been day, we would have Steered our Course betwixt the main Land and that Island, but we durst not venture it in the night time, being safer to leave it to the Larboard: we made account to have

Sailed

Sailed by that Iſland about midnight, but we ſaw it not, though we had all along light enough, to diſcern a little of the main Land near to which it lyes.

We concluded then, that we had paſt that Iſle of *Lara* in the night-time, but next day we found that we were out in our reckoning. Nevertheleſs, ſeeing we did not find out our miſtake till after noon; about ſix a Clock in the morning, we Steered away *Eaſt*, bearing in towards the Land, for fear we might be caſt too far to the Leeward of *Congo*. About half an hour after ſix our Long-Boat that was faſtened to the Stern filled full of water, and ſunk under the ſurface of the Sea: we preſently furled all Sails but the Sprit-Sail, and three Seamen ſwam to the Boat to faſten another Rope to it which they held by the end; then they went into it, and we halled it to the Leeward ſide of the Ship, and took out a little Anchor that was in her; this being done our men attempted to hall her out of the water by one ſide, that ſhe might be emptied by the other; but the weight of the water bulged one of her ſides, and then ſhe overſet; ſo that deſpairing to recover her, unleſs with much labour and the loſs of a great deal of time, and fearing beſides that ſhe might daſh againſt the Hold of the Ship, becauſe it was then a very rough Sea, they cut the Ropes and let her go, though it was near a hundred *Piaſtres* loſs to the Owner of the Ship, This made us loſe a whole hours time, and in the mean while one of the Ships (which the day before was to our Starboard,) got a Head of us. About half an hour after ſeven in the morning, we made Sail with a *North* Wind. About half an hour after nine, we were off of an Iſland to our Larboard, which we took to be *Audarvia*, but we were miſtaken. About ten a Clock the violence of the Wind began to abate, and we Steered away *Eaſt*, *South-Eaſt*. About two a Clock after noon, we made a little Iſland to the Larboard very near the main Land, and knew it be *Audarvia*, and that the other which we paſt about half an hour after nine in the morning, and took for *Audarvia*, was *Lara*. This Iſle of *Lara* is a little Deſart very low place, cloſe by the main Land, which is the reaſon that it is not eaſily diſcovered: it bears nothing unleſs it be ſome wild Trees, and that too only at one end of it, which lyes to the *Weſt*, *North-Weſt*, and was to us the beginning of the Iſle, as our Courſe lay; it may be known by theſe Trees. It lyes in length from *Weſt*, *North-Weſt*, to *Eaſt*, *South-Eaſt*; and is threeſcore and ten Leagues from *Carek*. The Iſle of *Audarvia* is in like manner little, low, and very near the main Land, and lyes in length as *Lara* does from *Weſt*, *North-Weſt*, to *Eaſt*, *South-Eaſt*: there is good water in this Iſland, and in the middle of it ſome wild Trees, and the Cottages of ſome Fiſhermen, who come from the main Land to Fiſh there; it being ſeven or eight Leagues from *Lara*. It is worth the obſerving that though theſe two Iſles be very near the Land, (as I have been ſaying,) yet they leave a paſſage betwixt them and the main Land, which may admit of Ships, becauſe it is very deep water, and Ships ſometimes ſhoot that paſſage. The Wind freſhning in the afternoon, at three quarters of an hour after two a Clock, we were got to the farther end of the Iſland, and an hour after, made the Iſle of *Keis* to the *South-Eaſt*. About half an hour after four, we got on Head of the Ship that was before us in the morning, and at the ſame time we were off and on with the hithermoſt end of the Iſle of *Keis*, which was to our Starboard ſide. This Iſland is about two Leagues and a half from the main Land, or three at moſt, and about five Leagues from *Audarvia*, though they reckon it fifteen Leagues from *Lara* to *Keis*: it reaches in length from *Weſt*, *South-Weſt*, to *Eaſt*, *North-Eaſt*, and is about five Leagues in Circuit; it is very low and flat like the two former, but it is inhabited by ſeveral people, who have Houſes diſperſed here and there upon it.

Lara.

Audarvia.

Keis.

I was told that heretofore the Inhabitants of that Iſland, having killed a *Portugueſe* who had gone a ſhoar there, for ſome inſolence which he had committed; ſometime after, other *Portugueſe* Ships coming thither, the Admiral called *Roui-Fereyra-Andrada*, went a ſhoar upon the Iſland, and taking a Sucking-Child, put it into a Mortar; and by an unparalelled piece of cruelty, made the Father and Mother of the innocent Babe pound it themſelves in the Mortar. This General was a Devil incarnate, and it was his uſual way ſo to revenge himſelf on the Inhabitants of thoſe Coaſts, when they had done him any diſpleaſure: his name is to this day ſo terrible unto them, that they uſe it to ſtill their little Children when they cry, threatning them with *Lowis de Fereyra*. In the mean time that inhumanity made many forſake the Iſland, that they might not be expoſed to ſuch

A horrid piece of cruelty of a *Portugueſe*.

cruel

cruel uſage; nevertheleſs ſome abode ſtill, and have Cattel there. I was told that heretofore there were all ſorts of Fruits on this Iſland, but that ſince the *Portugueſe* have left off to go thither, there are no more to be found: I was likewiſe aſſured that there is excellent water in the *North-Weſt*, and *Eaſt* ends of the Iſle.

About five a Clock in the evening, we furled our Mizan, Mizan-Top, Main-Top, and Fore-Top-Sails, that we might not make ſo much way, becauſe on this Coaſt there are places where the water is very ſhallow. About ſeven a Clock at night, we were got off of the other end of the Iſle of *Keis*, and then the Wind ſlackened much, half an hour after, we came off and on a place of the main Land, where the ſhoar opens towards the *Eaſt*, and forms a Gulf in ſhape of a half Circle, and the outmoſt point of that half Circle is called *Gherd*. All that day we had kept very near the main Land, which to that Gulf bears *Weſt*, *North-Weſt*, and *Eaſt*, *South-Eaſt*. When we were juſt off of the beginning of this Gulf, a gentle Gale blowing from *Eaſt*, *North-Eaſt*, made us to Steer our Courſe *South-Eaſt*, and we made the Land called *Gherd*, to the *Eaſt*, *South Eaſt*. About ten a Clock at night, we ſtood away *South*, *South-Eaſt*, and heaving out the Lead, found ſeventeen Fathom water: within a quarter of an hour after, the Wind turning *North-Weſt*, we bore away *South*, but becauſe it inſtantly blew too hard, we furled the Main-Sail, and Steered *South*, *South-Eaſt*. About three quarters after ten, we Steered *South-Eaſt*, and caſting the Lead, found fifteen Fathom water.

Sunday the two and twentieth of *November*, at two a Clock after midnight, we were got off of the Iſle of *Paloro* to our Starboard; our Courſe was then *Eaſt*, *South-Eaſt*, and having ſounded, we found thirteen Fathom water; whereupon we turned the Ships Head *South*, *South-Eaſt*. A quarter after two, we heaved the Lead ſeveral times, and found betwixt ſix and ſeven Fathom water. Three quarters after two, we bore away *Eaſt*, *South-Eaſt*, and caſting the Lead, found firſt fifteen, then ten, and a little farther only eight Fathom water; we had then to the Larboard a Mountain on the main Land, called *Sannar*. Half an hour after five in the morning, we had but five Fathom water. At ſix a Clock we found twelve, and then we Steered *Eaſt*, *North-Eaſt*, and at eight a Clock in the morning, came before *Congo*, diſtant from *Keis* fifteen Leagues by Land, and thirty by Sea; an hundred from *Carek*, and an hundred and fifty from *Baſſora*: from *Congo* to *Comoron*, it is twenty Leagues by Land, and thirty by Sea. We came to an Anchor in the Road a long half League *South*, *South-Eaſt*, from the Town: There were four Ships at Anchor there already, and the ſame day four more came after us, on their way from *Baſſora* to *Surrat*.

Paloro.

Mount *Sannar.*

CHAP.

CHAP. II.

The Continuation of our Voyage from Baſſora *to the* Indies.

COngo, a little Town in the Kingdom of *Perſia*, lyes twenty ſeven degrees, and fifteen minutes *North* Latitude; it ſtands upon the Sea-ſide, almoſt at the foot of a blackiſh Rock, which is very near the ſhoar, and for ſome thouſands of paces reaches from *Weſt* to *Eaſt*; it ſhelters all the Town from the *North* Wind, and behind it there is a high white Hill, as all the Hills along the Coaſt of *Perſia* are white. This Town lyes in length from *Weſt*, *North-Weſt*, to *Eaſt*, *South-Eaſt*; it is but very ſmall, and has a little Caſtle defended by three pieces of Cannon. It has a ſafe Road for Ships, though they be often toſſed by high Winds, whilſt we were there, it blew ſo ſtrong an *Eaſt* Wind for four days time, that no Boat could come or go a ſhoar, and all the Ships that were at Anchor drove except ours, though they had two Anchors a piece a broad; but they being ſmall Anchors, took no ſtrong hold in the ground, but eaſily came home: we rode it out very well with a great Anchor, and all that we were affraid of, was leaſt the other Ships that drove might run foul of us; as indeed it happened one night, when the Wind having broken the Cables, and forced a *Turkiſh* Ship from two Anchors, if ſhe had not had a third, (which they ſpeedily let fall,) ſhe would have put us in danger; for ſhe was juſt upon our Head; nevertheleſs, I never heard of any Ship caſt away in that Road. The Territory of this Town is of ſmall extent, conſiſting of a little Plain that is to the *Eaſtward*, *Weſtward*, and *Northward* of the Town, betwixt it and the Rock; but this ſpot of ground produces good Fruits, as Figs, Grapes, good Quinces, Pears, Oranges, Limons, very large and good Pomegranats, Melons, Water-Melons, and plenty of good Turneps: it produces alſo Palm-Trees and two kinds of *Indian* Trees, to wit *Mango*-Trees, and thoſe Trees which are by the *Portugueſe* called *Arbor de Reyzes*, (that is to ſay,) the Tree of Roots, becauſe their Branches take Rooting in the ground. They have *Schiras* Wine there, but it is very dear, and good Brandy made of Dates. There are Sulphur-Hills near this Town, and Ships take in great quantities of it in flat Cakes of two or three pound weight a piece, to be Tranſported to the *Indies*. It is very hot in this Town, but the Air is good; the Water is brackiſh, and taken out of Wells, there is ſome pretty good, but that is only for the richer ſort, becauſe it is dear, being brought upon Aſſes a *Paraſangue* from the Town; and after all, it is but Well water, and hath always ſome bad reliſh. This Town depends on the *Chan* of *Lar*, in whoſe abſence the *Schah-Bender*, (that is to ſay,) Cuſtomer, or to render it word for word, King of the Port; for ſo they call the Cuſtomers in *Perſia*, governs all. This Cuſtom-Houſe receives a great deal of mony, both for Goods Imported and unloaded there, and for the Commodities of *Perſia*, that are Exported from that Port to the *Indies*; eſpecially within theſe two laſt years, that Ships go but very ſeldom to *Bender-Abaſſi*, becauſe of the exactions and extorſions of the Governour of that place, exacting ſeven *Tomans* for Anchorage, whereas at *Congo* they pay much leſs: which makes Ships from all quarters come thither, when formerly they never touched there, unleſs they had been obliged to put into it for water. One half of the profit of that Cuſtom-Houſe belongs to the King of *Portugal*, who after the loſs of *Ormus*, ſtill ſo infeſted the King of *Perſia*, by his Ships that continually kept cruiſing along that Coaſt, that the *Perſian* was conſtrained to make peace with him, upon Conditions, of which this was one, that he ſhould have the half of the profits of thoſe Cuſtoms, and five *Perſian* Horſes every year: and therefore the King of *Portugal* keeps an Agent there, who has the *Portugueſe* Colours aloft upon his Houſe. The *Portugueſe Auguſtine Monks* have alſo a Convent and Church there. The *Dutch* were accuſtomed to ſend a Factor thither yearly, to buy the Pearls of *Bahrein*, which are for the moſt part brought thither, it being but fifty Leagues from *Congo*

Congo.

Mango-Trees. *Arbor de Reyzes.*

Leſs to be payed at *Congo* than *Bender-Abaſſi.*

Half of the Cuſtoms of *Congo* belong to the King of *Portugal.*

Congo to *Bahrem*, and the Pearls that go from thence to *Baſſora* being but the ſmaller: but this preſent year one thouſand ſix hundred ſixty five, they have begun to ſettle a permanent Factory there.

Sindy. Being at *Congo*, I had thoughts of leaving the Ship *Hopewel*, and to take the opportunity of a Bark for the *Sindy*, which is the hither part of the *Indies*, and the place where the River of *Indus* diſcharges it ſelf into the Sea. I had two reaſons to incline me to this; the firſt, that I might the more regularly make the Tour of the *Indies*, and beſides I was willing to learn at a diſtance news of ſome *Hollanders* my enemies, who were at *Surrat*, before I came too near them. Since I had the ſame deſign at *Baſſora*, where there were two good Barks, each mounted with ſix Braſs Guns, ready to ſet Sail for the *Sindy*, I was reſolved to have taken paſſage in one of them, and for that end had ſpoken to the *Reis* who was a *Turk* of *Baſſora*: but the War of the *Baſha* ſupervening, he cauſed thoſe Barks to be unloaded of their Goods, and loaded with Corn for the Caſtle of *Corna*, where he deſigned to maintain the brunt of the War; and beſides he made account, (in caſe he ſhould be overcome,) to put on Board thoſe two Barks, the beſt of his Goods, and make his eſcape with them, not into *Perſia*, (where the laſt time he had taken refuge there, they would have Arreſted him,) but to the *Indies*. In the mean time, that unexpected War broke all my Meaſures, and left me none other to take for the ſame deſign; becauſe there was not a Ship at *Baſſora* bound for that Voyage; and that a little before, hoping to have a paſſage in one of theſe two Barks, I had let ſlip the occaſion of a Galliot going to *Congo*, where ſhe expected to take in mony, and then continue her Courſe to *Sindy*; finding my ſelf fruſtrate of my expectation, I was obliged to take Shipping in the *Hopewel*, that being come to *Congo* I might take the occaſion of a Bark for *Sindy*; for every year in the beginning of *December* ſeveral ſmall Barks Sail from *Congo* to *Sindy*; but we found none there but the Galliot which ſet out from *Baſſora*, there being no other to make the Voyage this year. I made enquiry whether or not it was ſafe to go in that Galliot, and was informed that no body would venture any thing on Board of her, for fear of the *Zinganes*, who are *Indians* Neighbouring upon the *Sindy*, that rob moſt part of the Barks that put in or out of it. The King of *Mogul* ſends them Preſents every year, though they be his Subjects, to oblige them to leave off their Piracy; but being Rebel Subjects, they take his Preſents, but ſtill continue their Robberies.

In the beginning of *December* they put out from *Congo* for the *Indies.*

Zinganes, Robbers.

The *Zinganes* way of Robbing. Theſe *Zinganes* have a pretty odd way of taking Prizes; they keep with their Barks upon the Bar of the *Sindy*, and when they ſee any Merchant Bark coming, they get to the Windward of him, and being come up pretty near before they lay him on Board, they throw into the Bark a great many Pots full of Lime reduced into a very ſmall Powder; the Wind driving this duſt againſt the Men that are on Board, blinds them, and renders them unable to make defence. In the mean time, they Board and leap into the Bark, putting every living ſoul to the Sword, (for they have no other Arms but Swords and Arrows:) and if any have a mind to ſave their lives, there is no other way for it, but to jump into the Sea, and ſo avoid their fury until they be wholely Maſters of the Veſſel; for till then, they give no Quarter: but when they find themſelves ſure of their Prize, they ſhed no more blood, and make Priſoners of all that remain alive; to hinder whoſe eſcaping, they cut the great Tendon that is above the Heel in each Leg, which renders them for ever unable to run away; and indeed, it is not poſſible for a Man who has theſe Nerves cut, to go. Then they carry them to their Habitations, and ſet them to keep their Flocks, without any hopes whilſt they live of being delivered from that Bondage which is worſe than death it ſelf. Having informed my ſelf then, of that Galliot, I learnt that ſhe was not only in danger of being taken by the *Zinganes*, but alſo that the Men who were on Board of her, and were all *Banians*, were reſolved to make no Defence, but to let themſelves, (according to their Cuſtom,) be taken like ſo many Calves: beſides ſhould theſe Men have been Friends of the *Zinganes*, I had reaſon to fear that they might ſell me to theſe Pirats, or to the *Arabs* of *Maſcate*: ſo that finding my ſelf every way in danger of loſing my Liberty or Life, and not permitted to defend my ſelf; I reſolved to continue in the *Hopewel*, and to proceed to *Surrat*, laying aſide all thoughts of the Galliot, which ſet out from *Congo*, *Thurſday* the thirteenth of *December*. I have obſerved theſe things, becauſe I think the knowledge of them may be uſeful

to

to thoſe who are bound for the *Sindy*, to the end they may take their Meaſures accordingly.

We lay ſixteen days before *Congo*, and I kept on Board all the while, not thinking it convenient to go a ſhoar, becauſe of the King of *Portugals* Agent, with whom I had had a little claſhing at *Schiras*. This Man was powerful at *Congo*; nevertheleſs he dayly invited me to come a ſhoar, and ſpend ſome days merrily at his Houſe, and complained to all our Men that I would not: to this I made anſwer, that I was reſolved not to ſet a Foot a ſhoar, until I could walk upon *Indian* ground. And (the truth is,) when I reflected upon what befel me at *Comoron*, I lookt upon it as a Treſpaſs againſt human prudence, to run the hazard a ſecond time of being hindered to go into the *Indies*. So that all the *Armenians* being a ſhoar, and our *Franks* going thither a days, and never returning till night, I was many times the only White Man that remained on Board with the Blacks, for ſo they call the *Indians*; and in the *Indies* they put as great a difference betwixt a White and a Black, as betwixt a Maſter and a Slave; the Sons of *Europeans*, born in the *Indies* are called *Metiſſes*; they are not ſo deſpicable as the real *Indians*, (that is to ſay,) thoſe whoſe Father and Mother are both *Indians*; but after all, the *Europeans* look upon them ſtill, as people infinitely below themſelves.

The Blacks and Whites.

Metiſſes.

In the mean time it was very ill ordered that the Ship ſhould be ſo abandoned, for a Captain is, (as it were,) the Maſter of a Family, he ought never to lye out of his Ship, or if he does, he ought at leaſt to leave ſome body in his place, to give Orders when any accident happens, as very often there does; and indeed, we were like to have been ruined on *Monday* morning the thirtieth of *November*, when one of our *Italians* having lighted a Pipe of Tobacco aloft upon the Deck, before the Maſters Cabin, he laid down his Match upon the Binnicle, ſo near the hole of the Whipſtaff, that it fell down through that hole into the Gun-Room, at the foot of the Mizan Maſt, upon which many Horns full of powder hung, and where there were ſeveral Bandaliers, and Cartaradges ready filled with powder for the Guns. By good fortune my man went down at the ſame time; and being in the Gun-Room ſmelt fire, which made him look about on all Hands, until he found the lighted Match, which he ſnatched up, and in great fear brought it above Decks, and in all probability if he had not gone down at the very nick of time, the Ship could not have failed of being very quickly blown up. But God of his infinite mercy delivered us.

Whilſt we lay at Anchor before *Congo*, we put a ſhoar two Horſes for *Perſia*, and took on Board four others belonging to the *Sieur Manuel Mendez Henriquez* Agent of the King of *Portugal*, who left his Reſidence at *Congo*, upon diſcontent, becauſe the Cuſtomer would not pay him all that belonged to the King of *Portugal* of the profits of the Cuſtoms this year and the year before. And for that reaſon he was reſolved to go to *Daman*, and from thence to *Goa*, to complain to the Vice-Roy, deſigning to come back with two Galliots of War, and plunder what he could along the Coaſt of *Perſia*, and chiefly at *Congo*: which would have been eaſie for him to do, even with ſo ſmall a Force as two Galliots. He put on Board, then two Women Slaves, and ſeven or eight Men, Servants and Slaves, with a great deal of Goods, leaving no body at *Congo*, but a Deputy and a Clerk, whom he charged not to ſee the Cuſtom-Houſe, nor Cuſtomer, nor yet to receive any thing from him, until new Orders from the *Indies*. The Cuſtomer employed ſeveral to Mediate an Accommodation with *Manuel Mendez*, but ill Language was all the anſwer he had. Beſides all this Equipage, we took on Board ſeveral Bags of mony belonging to *Armenian* Merchants; ſeveral Bales of *Perſian* Carpets; ſeveral Bags of Gentian, which is Tranſported from *Perſia*, where it grows, into the *Indies*, where it is uſed for dying red, and ſeveral Bags of Tobacco; for neither the *Indian* nor *Perſan* Tobacco is good for any thing, and cannot be taken but with a Bottle full of water, through which the ſmoak paſſes before it come at the Mouth; ſo that they who carry good Tabacco to the *Indies*, make a great profit of it; we took on Board alſo ſeveral Cheſts of *Schiras* Wine; and our *Franks* of the Ships Company, carried ſome Bags of Nuts, of which they hoped to make, at leaſt fifty *per cent*; but you muſt take notice that this is a Commodity proper only for thoſe who have not above twenty *Piaſtres* to lay out in Trading, and pay no Freight, ſuch as the inferiour Officers or Sea-men; for every Officer and Sea-man may put on Board ſo many Bags Freight free, according to the Office he diſcharges in the Ship.

Manuel Mendez.

The Ships Lading at *Congo.*

Baſſora Tobacco.

Bags of Nuts.

Beſides all theſe Goods, there came on Board ſo many people with their Cheſts, Jarrs, and other luggage, and ſuch a quantity of Pullets, Goats and Kids; (for in that Climate it is the beſt and wholeſomeſt meat, the Mutton there being good for nothing,) that the Ship was thwackt full above and below Decks, and ſo peſtered, that one had much a do to ſtir. Many more Goods were offered to be put on Board, but the Captain refuſed them, having no more ſpare room. With all this clutter and confuſion, we had the vexatious humour of the Captain to ſuffer, who was ſo imperious and haughty, that the leaſt triffle offended him, and he was continually quarrelling with one or other of the three *Franks* who were Officers in the Ship, though they never gave him a word again: when the fancy took him in the Head, he would break out into ſuch extravagancies of rage, that he would fall a Curſing and abuſing the firſt Man that ſtood in his way; and ſometimes he would challenge all the Ship to fight him when he came to *Surrat*, adding that he was an *Italian*, yes that he was. He would ſuffer no body to ſay any thing to him, and to hear him vapour, there was no Man greater than he: he had many debates with the *Soubreſcart* at whom he had a great Pique, as with the reſt of the *Armenians* alſo; ſometimes he was ſo enflamed with rage, that no leſs would ſerve his turn, than to go a ſhoar and leave the Ship; but then conſidering on it better, he would burn her or run her againſt a Rock. All the *Armenians* were to have their Heads broken; nay more than that, he was reſolved to come ſome time or other and take all the Ships on thoſe Seas, and a hundred ſuch extravagancies that blew away with the Wind: the Pilot had no eaſie task of it, for he could not endure that he ſhould give his Opinion, thinking it an indignity that any Man ſhould ſeem to know more than himſelf. When he was in all his rage no body made him anſwer, no more than if he had been a Mad-man, and indeed, it was commonly the *Shiras* Wine, or *Congo* Brandy, that raiſed all this huff and din. When he was at a ſtand whom to fall foul on, he turned to the Merchants that came laſt on Board, who had their Goods in ſome place upon the Deck, not knowing where elſe to put them; he would tell them that he muſt have ſo much mony, to ſuffer their Goods to lye in ſuch a place, or elſe threaten to throw them over Board: if they told him that they had payed ſo much to the *Soubreſcart*, and that they knew not where to lye, he ſhewed them little Cabins, but he would have ſo much mony for the hire of them, that no body would take them. The truth is, he was not altogether in the wrong, as to this laſt point, for they ſuffer not commonly Goods to lye upon the Deck, becauſe they hinder the working of the Ship; and as for the Cabins, it is uſual to let them at a very dear rate in *Indian* Ships, becauſe of the many Paſſengers they have commonly on Board.

A great clutter in the Ship.

The Captain a haſty man.

We were in all an hundred and ſixteen on Board, of whom about fourſcore were Paſſengers, all *Armenians*, except the *Sieur Manuel Mendez* and his Company, my Man and I. A Cabin five Foot long, two Foot wide, and three Foot high, was let for a *Toman* and a half, during the Voyage to *Surrat*, and the Boat was let for fourſcore *Abaſſis*. It is the Cuſtom that ſo ſoon as the Ship is out at Sea the Boat is halled in, and laſhed to Midſhips betwixt the Main-Maſt and Fore-Maſt. In ſhort, all know that there are ſome Cabins which belong to the Captain, as alſo all the Deck; and thoſe who would accommodate themſelves there, muſt pay for it, eſpecially when there is a *Soubreſcart* on the Ship, who takes the mony for the paſſage, for which you are allowed no more but Salt, Water, and Wood, and theſe two laſt too are given out every day by Meaſure; but you muſt hire a place to lye and be in from the Captain, or ſome of the Officers of the Ship who have Cabins, and have no ſhare of the mony that you pay for your paſſage. Theſe things are all but triffles, and have but little relation to the Voyage, yet I thought it might not be a miſs to mention them, to ſhew how much Ships are commonly peſtered, in that paſſage; for it is to be concluded that it is the ſame thing on Board all other Ships; nay in Mooriſh Ships the accommodation is worſe, where you have no Cabins, and where Chriſtians are uſed like Dogs; only the noiſe is not ſo great there, becauſe commonly in them the Maſter has abſolute command, and is not ſo great a Fool as ours was.

An hundred and ſixteen ſouls on Board.

Cabins belonging to the Captain.

What a Paſſenger is furniſhed with.

A *Mooriſh* or *Mahomttan* Ship.

The greateſt inconvenience Men endure on Board theſe Ships, is the want of water, for though every one has no more allowed him but two meaſures a day, to drink, boil his Victuals, water his Poultry, *&c.* each of which meaſures containing three Pints or there abouts, and every Horſe eight meaſures; nevertheleſs it is

many

many times wanting, and then happy is he that hath a Jarr. Care was taken to fill our two Ciſterns and all our Casks with the beſt water that is drank at *Congo*, and theſe Ciſterns held ſixteen Hogſheads a piece.

Monday the ſixth of *December*, a *Weſt* Wind coming in with the New-Moon, the Ship *Maſulipatan*, made Sail in the morning, without firing a Gun, and all day long ſuch as were to go with us were coming on Board, until five a Clock in the evening, when we weighed, made Sail, and Steered away *South*. We were then in five Fathom water, and about half an hour after ſix, we found ſix Fathom. About ſeven a Clock the Wind veered about to *North-Weſt*, and we ſtood away *South*, *South-Eaſt*. Half an hour after eight, we had ſeven Fathom water. About ten a Clock, ſeven Fathom a Foot leſs. About half an hour after eleven, ſeven Fathom; and then we ſet the Ships Head *Eaſt*, *South Eaſt*; but at midnight held our Courſe *South*.

Next morning half an hour after five, we had thirteen Fathom water, and were almoſt at an equal diſtance from the Iſle of *Queſchimo*, which was to the *North-Eaſt* of us; the Iſle of *Nabdgion* or *Pitombo*, *South*, *South-Weſt* of us, and the Iſle of *Tonbo*, *South Eaſt* from us, and we bore away *Eaſt*.

Queſchimo is a great Iſle but low Land; though it hath ſeveral Hillocks, yet they are all ſo low, that Sailing along this Iſland, on any ſide, you may ſee the Mountains of the main Land over it. It lyes in length *Eaſt* and *Weſt*, is not very broad, but twenty Leagues long: it is to the *Eaſt* of *Congo*, and *Weſt*, *South-Weſt* from *Comoron*; it is a fruitful and well inhabited Iſland, the *Weſt* end of it not being above a good League and a half from *Congo*, and the *Eaſt* end about a League from *Bender-Abaſſi*. On the *Eaſt* part of this Iſland there is a Fort, before which Ships may come to an Anchor in ſix Fathom water, to take in freſh water, which is very good in this place. The *Portugueſe* formerly held this Fort; and it may be worth the obſerving that though the Iſland be very near the main Land, yet Barks and Galliots paſs betwixt the two. *Queſchimo.*

Nabdgion, or *Pitombo*, is a little low Deſart Iſland lying *South*, *South-Eaſt* from *Queſchimo*. *Nabdgion* or *Pitombo.*

Tonbo is another little low flat Iſland and Deſart affoarding only a great many Antelopes and Conys. It lyes to the *Eaſt* of *Nabdgion* or *Pitombo*, and *South* from *Congo*, from which it is but four Leagues diſtant. *Manuel Mendez* (who had much experience in thoſe Seas, being very young when he came into that Country, where he hath during the ſpace of many years made ſeveral Voyages,) made me obſerve, that if any one ſhould build a Fort on that Iſland, and keep ſome Men of War there, he might eaſily raiſe a Toll upon all the Ships that Trade in thoſe Seas; for they muſt of neceſſity Sail near to that Iſland on the one ſide or other. Towards the *South-Eaſt*, it has fifteen or twenty Wells of good water; but eſpecially one that is excellent, and a good Road before it. When the *Portugueſe* were poſſeſſed of *Maſcate*, they came every year with ſome Galliots to the Iſle of *Tonbo*, to receive the Tribute that was paid them in all the Ports of thoſe Seas, and brought thither by thoſe who were obliged to pay it. The yearly Tribute they had from the Iſle of *Queſchimo* conſiſted of five *Perſian* Horſes, and two Falcons; *Congo* payed four hundred *Tomans*; *Bahrem* ſixteen thouſand *Abaſſis*; and *Catif* the half of the yearly profits of its Cuſtoms: as for *Baſſora*, there was a *Portugueſe* Agent that reſided there, who received a *Chequin* a day of the *Baſha*, and as often as the General came to that Town, the *Baſha* made him a Preſent. This Iſland is encompaſſed all round with Banks under water, nevertheleſs there is almoſt every where, four, ſix, eight, nay in ſome places nine Fathom water. *Tonbo.*

About half an hour after ſeven, the Wind ſlackened much, and we Steered *South*, *South Eaſt*, about eleven a Clock we found nine Fathom water: and ſeeing we were almoſt becalmed, and the Tide caſt us to the *Weſtward*, we were obliged to drop an Anchor half an hour after one a Clock at noon. We were ſome three Leagues off of *Sannas*, which was to the *Weſt*, *North-Weſt* of us, to the *North-Weſt* and by *Weſt*, it makes a Peak, but the Hill is higher than the Peak: we went thither to take in water, for the water is very good there, though it be about two Leagues from the *Weſt* point of *Queſchimo*, which was to the *North-Weſt* of us. About four a Clock we had a Breeze from *South*, *South-Weſt*, which made us Steer our Courſe *South-Eaſt*. About ſix a Clock we had twenty Fathom water. Half an hour after ſeven, the Wind turned *North-Weſt*, and we bore away *Eaſt*; at

eight a Clock we found eighteen Fathom water; half an hour after that, eighteen and a half, and we ſtood away *Eaſt* and by *North*. About nine a Clock the Wind freſhened a little, and we had twenty Fathom water; at ten a Clock we had one and twenty; and about half an hour after ten we Steered our Courſe *Eaſt*.

Julfar. *Wedneſday* the ninth of *December* about day break the Wind ceaſed, and we Steered ſtill *Eaſt*; the Iſle of *Angom* was to the *North-Eaſt* of us, and not far off, and on the other ſide to the *South-Eaſt* we had a Port of *Arabia Fœlix*, called *Julfar*, which is a good Harbour, where many *Indian* Barks carrying mony, come to buy Dates, and Pearls which are Fiſhed all along that Coaſt from *Maſcat* to *Babrem*; there is a good Caſtle at *Julfar*. From that Port to the Cape of *Moſandon*, the Coaſt of *Arabia* the Happy, is all Mountanous, bearing *South-Weſt*, and *North-Eaſt*, and runs ſo near the *Perſian* ſhoar, that there is but five Leagues betwixt the main Land of *Moſandon*, and the Iſle of *Lareca*, which is cloſe by *Comoron*.

Pearl-Fiſhing.

Good Ports in the Gulf which are not ſet down in the Maps.

Betwixt *Julfar* and *Moſandon*, there are a great many good Ports that are not ſet down in the Maps, where notwithſtanding, ſeveral Ships may ſafely Winter, ſecure from all Winds, and there is every where very good water. About half an hour after ſeven in the morning, the Wind turned *North-Eaſt*, and we Steered our Courſe *Eaſt*, *South-Eaſt*. We were then off and on with the Point of *Angom*, which bears *Weſt*, *North-Weſt*.

Angom. *Angom* is a little low Iſland to the *South* of *Queſchimo*, and reaches along *Queſchimo* from *Weſt*, *North-Weſt*, to *Eaſt*, *South-Eaſt*; no body lives in it but two or three Fiſhermen, who keep ſome Goats, which they ſell to Ships that come there to take in freſh water, where it is very good. Though this Iſland be very near to *Queſchimo*, yet Ships may paſs betwixt them, and all that take in water there ſhoot the Streight. About noon we bore away *South-Eaſt*, and at one a Clock having caſt the Lead, we had eight and thirty Fathom water: we were then becalmed, and made no way but by the Tide of Ebb, which caſt us upon *Arabia*; ſo that we were obliged, to ſtand off of it as far as we could, to turn the Ships Head *Eaſt*, *North-Eaſt*: nevertheleſs towards the evening we were got very near the Mountains of *Arabia*; wherefore to keep off of that ſhoar as much we could, we Steered away *North-Eaſt*, and by *Eaſt*, and the Tide of Houd did us ſome ſervice. About ſeven a Clock the Wind ſeemed as if it would get in to *North*, but it blew ſo gentlely, that it hardly curled the water.

Thurſday the tenth of *December* about half an hour after four in the morning, we had an eaſie Gale from *North-Eaſt*; and immediately after, we paſt the point of *Angom* that bears *Eaſt*, *South-Eaſt*. Over againſt this point (which is at the entry of the Streight betwixt *Angom* and *Queſchimo*) there is five Fathom water; and when you are got within that Streight, you will find above twelve. At break of day we had the *Eaſt* point of *Queſchimo* to the *North*, *North-Eaſt* of us, and the *Weſt* point of *Lareca*, to the *North-Eaſt* and by *North*: and the biggeſt of the four Iſles of *Selame*, with a little one near to it, bore *South-Eaſt* and by *Eaſt* of us; as the third, which is a little ſeparated from the reſt, did to *South-Eaſt*; we could not ſee the fourth, becauſe it lay under the biggeſt. Theſe Iſles are four Rocks over againſt and cloſe by Cape *Moſandon*; the *Mahometans* call them *Selame*, the *Engliſh* *Coin*; and (a wedge,) the *Dutch Mahomet Selame*, a very unfit name to be given by Chriſtians. One of theſe Rocks is bigger than the reſt, riſing a little into a point, on which they ſay there are wild Goats, and the other two are leſs and lower, one of them being very near the great one, and the other more remote; theſe two little ones bear *South* and by *Weſt* from the great one; and the fourth bears *South* from it, which made that we could not ſee it from where we were.

Iſles of *Selame* or *Coin*.

Lareca. The Iſle of *Lareca* lyes in length from *North*, *North-Weſt*, to *South*, *South-Eaſt*: it is a low Iſland, having only ſome little Hillocks. On the *North* ſide of it there is a Fort, which the *Dutch* began to build under pretence of ſettling a Factory there, but the *Perſians* ſmelling out their deſign, drove them out and finiſhed it; nevertheleſs there is but a ſmall Gariſon in it. They aſſured me that there is in that Iſland a fair Salt-pit, dug under ground in form of a Hall, but ſo lofty and ſpacious, that a thouſand Men may be there at their eaſe. They ſell the Salt they get there at *Comoron*, and along the Coaſt of *Arabia*.

A Salt-pit.

About eight a Clock we ſtood away *South-Eaſt*, and then we had *Lareca* to the *North* and by *Eaſt* of us, and the great Rock with its neighbour to the *Eaſt*: but the other that is at ſome diſtance from it, to the *Eaſt* and by *South*.

Behind

Behind the fourth Rock, at ſome diſtance there is another ſo big, that it appears to be main Land, but it is an Iſland, and makes a Channel betwixt it and the main Land, which is deep, but very narrow. Some *Engliſh* one day being half drunk, and having a good Wind, would needs in a frolick Sail through that Channel, but ſo ſoon as they were got in, the Wind failed them, and they were in great danger of ſplitting againſt the Rock, however they preſerved themſelves with Fenders and Poles, but not without a great deal of trouble, and were ſufficiently ſcared before they got out again; if it had blown hard, they muſt infallibly have been ſplit; for it is impoſſible to come to Anchor there, there being nothing but Rock at the bottom. A dangerous paſſage.

A quarter after eight, the Wind chopt about to *Eaſt*, and we ſtood away *North* and by *Eaſt*, having then *Lareca* to the *North-Eaſt*, and by *North* of us; and the great Rock with its neighbour to *South-Eaſt*, and by *Eaſt*, and the other that is ſeparated to the *South-Eaſt*. In going to *Comoron* one may Sail betwixt *Queſchimo* and *Lareca*, which are but a League and a half diſtant from one another; though the Map makes this Streight five Leagues over: or elſe betwixt *Lareca* and *Ormus*, according as the Wind ſerves. *Ormus* is to the *North-Eaſt* of *Lareca*, and a League from it. From *Baſſora* to *Ormus*, or to Cape *Moſandon*, which is near to it, it is a hundred and fourſcore Leagues. The Cape of *Moſandon* lyes in twenty ſeven degrees of *North* Latitude, and that is alſo the Latitude of *Ormus* which, (as I juſt now ſaid,) is very near to it. A fault in Geography.

After noon the Wind quite ceaſed, ſo that at five a Clock at night we were becalmed, and turned the Ships Head *South-Eaſt* and by *South*. At ſix a Clock at night we had a breeze from *North*, *North-Eaſt*, but ſo weak that it could hardly move the Sails, and we Steered away *Eaſt*. About half an hour after nine, it ſhifted about to *Eaſt*, and we ſtood away *North*. About half an hour after ten, it blew freſher, and having heaved the Lead, we found two and thirty Fathom water. Towards midnight we tacked, and bore away *South* and by *Eaſt*.

Friday the eleventh of *December*, about four a Clock in the morning, we tacked again, and ſtood *North* and by *Eaſt*. At break of day we were cloſe in with the point of *Queſchimo*, having to the Right Hand alſo the Iſles of *Lareca* and *Ormus* very near us. At ſeven a Clock in the morning, we tacked, and ſtood away *South* and by *Eaſt*. Three quarters after ſeven, the Wind ſhifting to *South-Eaſt*, we Steered *North-Eaſt*. About half an hour after ten, we found twenty eight Fathom water, and only eighteen at noon; but a quarter of an hour after, we had three and twenty. Half an hour after twelve a Clock, it Rained at little, which was followed by Hail-ſtones as big as ſmall Nuts, and exactly round, except in one ſide which was flat and ſmooth; and theſe ſtones were ſo clear and tranſparent, that one might eaſily ſee within them little white Roſes of ſix blunt points, with a little white Circle about their Center, and in the middle a White point, which was exactly the Center, according to the deſcription that *Deſcartes* has given us of theſe Meteors. This Hail was the beginning of a great Storm, and therefore we quickly furled all our Sails, and ſcarcely was that done, when the Storm broke with great fury and noiſe: it began with ſuch loud Thunder-claps, that I never heard the like: on one ſide we ſaw a Rain Bow, and on Head, the Air as black as it could be, half an hour after Sun ſet. An extraordinary Hail. A great Tempeſt.

CHAP.

CHAP. III.

A Continuation of the Voyage to the Indies.

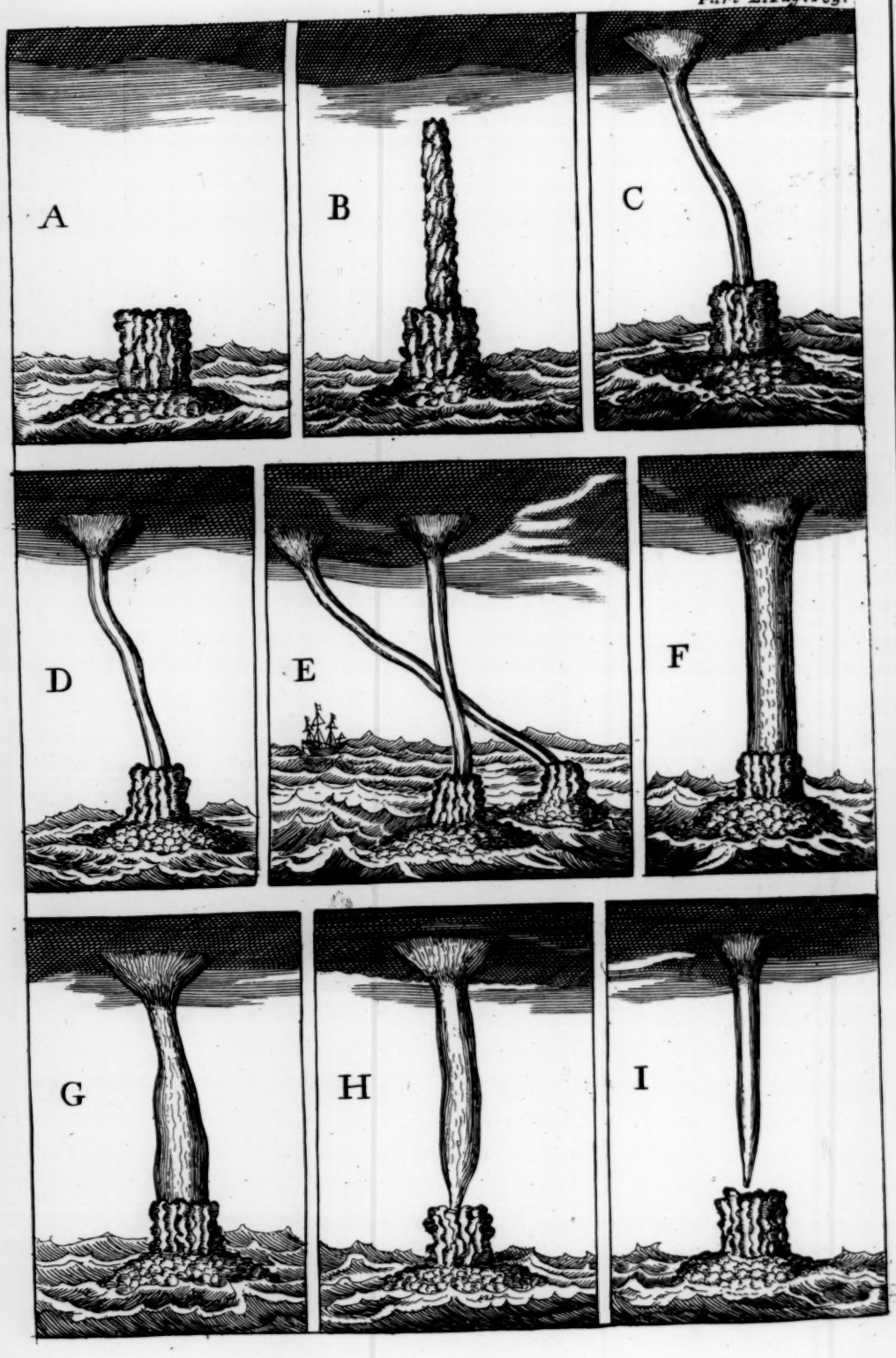
SPOUTS.

Spouts. WHilſt the Tempeſt toſſed our Ship with all imaginable violence, they called me to ſee a Spout, that was to the Larborad, near Land, and a Musket ſhot from the Ship: it was to the Leeward of us, and laſted but a little while. Turning to the other ſide, juſt as it was ſpent, I perceived another beginning not much above the ſame diſtance from us: it was likewiſe to the Leeward, for the Wind turned and changed then into all corners. Whilſt I obſerved it, a ſecond broke out at the ſide of it, and within a trice a third, by the ſide of the ſecond.

The Goſpel of St. *John*. I preſently began to ſay the Goſpel of St. *John*, which is ſaid at the end of Maſs, that God Almighty might, for the ſake of that Goſpel, preſerve us from thoſe Spouts; not that I thought the danger ſo very great, being they were to the Leeward of us, and in reality, they wrought more admiration than fear in me. Nevertheleſs there was a great conſternation amongſt our Company, all Hands were at work, and our *Franks* kept a heavy ſtir, calling and asking, whether any one had the Goſpel of St. *John*; they addreſſed themſelves to me, and I told them that I was a ſaying it; and whilſt they prayed me to continue, one of them brought a Knife with a black handle, asking if any body knew how to cut the Spouts: I made anſwer that I had been informed of the way that ſome uſed to cut them, but that I would not put it in practiſe, becauſe it was a bad and unlawful ſuperſtition; he objected, that the Spouts were ſo near, that they would quickly fall upon the Ship, and infallibly ſink her, and that if he knew the ſecret, he would do it: I endeavoured to reaſſure him and the reſt from the fear which made him ſpeak ſo, telling them that the Spouts being to the Leeward, there was not ſo much danger as they imagined. And in ſhort, to put that thought quite out of their Heads, I plainly told them that I neither would do that ſuperſtitious Art my ſelf, nor teach any body elſe how to do it; and that for the Goſpel of St. *John* I ſhould willingly perſiſt in ſaying it, becauſe it was a good and lawful means to procure protection from God Almighty. And indeed, I forbore not to ſay it, till all the Spouts were diſperſed, which was not before one a Clock after noon or thereabouts.

They had put us all into a very great fright; nay the ſhips Company who had ſpent moſt of their life-time at Sea, confeſſed that they had never ſeen any ſo near them, and the Gunner who was a Native of *Toulon* aſſured us that in the ſpace of eight and thirty years, he had never ſeen any ſo near, nor that had put him into ſo great a fright, and he failed not to ſet down in his Journal, that that day, God had preſerved him when he was in great danger of having been caſt away. Having, (during this hurry and confuſion,) caſt out the Lead, we found one and twenty Fathom water; which made the Captain reſolve to come to an Anchor, and accordingly ordered it to be done: but whilſt afterwards, he went to another place; to give ſome other Orders, the Mate, who was of a contrary Opinion, told the Boatſwain that he ſhould not do it, and he was very willingly obeyed; becauſe then we muſt have lain ſtill and done nothing; for it is the nature of all theſe *Mahometans* and *Indians*, never to think of the danger, but when it is in the extremity, and then to leave all to the mercy of God, without offering to help themſelves, and they will periſh like Beaſts, rather than uſe means to get out of the danger: beſides the Seamen do not love to caſt Anchor, becauſe of the trouble they are at in weighing it again. In the mean time the Captains Orders were very judicious and ſeaſonable, for we were betwixt *Queſchimo*, *Lareca*, and *Ormus*, and very near all thoſe three Iſlands, that in a manner inlockt us. But he was not poſitive enough to ſee his Orders put into execution, on the contrary, finding thoſe

Men


A
B
C
D
E
F
G
H
I

Men inclineable to keep on their Courſe; a quarter after one of the Clock, he ordered the Mizan and Sprit-Sails to be trimmed, and the Ships Head turned *North-Eaſt*, the Wind being then *North*, *North-Weſt*: but immediately after it changed, and for half an hours ſpace did nothing but ſhift and turn, through all the *North* Points of the Compaſs, betwixt *Weſt* and *Eaſt*. Our Men being then put to a ſtand, and not knowing what to do, deſired that we might come to Anchor, but the Captain would not, ſaying that we were in too deep water, and he was in the right, for we had above five and twenty Fathom water. I had preſſed him to it as much as I could, (whilſt it was time,) repreſenting to him the danger to which his condeſcenſion expoſed the Ship, and telling him that a wiſe Pilot ſhould foreſee the danger that he may prevent it, and not run headlong into the ſame; and as he made me anſwer, that when he would have done it he was not obeyed, which ſhewed him to be in a great paſſion; I replyed to him, that on an occaſion, ſuch as this, he ought to make himſelf obeyed; that we had but little day to come, and that in the night-time, we ſhould be in great danger of Shipwrack, being ſo near Land.

At length, ſeeing the Air on all Hands full of tempeſtuous Clouds, he ordered the Ships Head to be turned *North-Weſt*, which was very hard to be done, for the Sea hindered the Ship from coming about, though the Wind was then at *Eaſt*; and we ſtood in to *Queſomo*, near which about a quarter after two, we came to an Anchor in ſeven and twenty Fathom water, to the *South* of that Iſland; ſo that we put back again above a League. Then the Pilot was for bringing the Yards by the Board, and lowering the Main-Top, and Fore-Top-Maſts, fearing they might be damaged by the ſtorm; but the Captain would not give way to it. During the reſt of the day we had many flurries, with continual ſhowers of Rain; but whilſt theſe are blowing over, I will enlarge a little in the deſcription of the Spouts, which I have only occaſionally mentioned.

A deſcription of Spouts.

I am apt to believe that few have conſidered Spouts with ſo much attention, as I did thoſe I have been ſpeaking of, and perhaps no man hath made the Obſervations, which chance gave me the occaſion of making; I ſhall here give an account of them, with that plainneſs I profeſs in the Relation of all my Travels, thereby to render things mere ſenſible and eaſie to be comprehended.

The firſt we ſaw, was to the *Northward*, betwixt us and the Iſle of *Queſomo*, about a Muſket ſhot from the Ship: we were then Steering *North-Eaſt*. The firſt thing we perceived in that place was the water boyling up about a Foot high above the ſurface of the Sea; it looked whitiſh, and over it, there appeared ſomewhat like a blackiſh ſmoak, but not very thick; ſo that the whole looked very like a bundle of ſtraw ſet on fire, but only as yet ſmoaking, (ſee the Figure A:) this made a dull noiſe, like to a Torrent running impetuouſly in a deep Valley; but it was mingled with another ſomewhat more diſtinct noiſe, reſembling the loud hiſſing of Serpents or Geeſe. A little after, we ſaw as it were a dark puff of ſteam, much like to a ſmoak which turning very faſt, tapers up to the Clouds; and this puff ſeemed to be a Pipe as big as ones Finger; (ſee the Figure B;) the ſame noiſe ſtill continuing. Then the light put it out of our ſight; and we knew that that Spout was ſpent, becauſe the water boyled no more up; ſo that it laſted not above half a quarter of an hour. This being ſpent, we ſaw another *Southward* of us, which began in the ſame manner, as the former did; preſently after, there appeared another by the ſide of this *Weſtward*; and then a third by the ſide of the ſecond. The moſt remote of the three, might have been ſomewhat more than a Muſket ſhot diſtant from us, and all the three appeared like ſo many bundles of Straw, a Foot and a half, or two Foot high, that yielded a great deal of ſmoak; (ſee the Figure A) and made the very ſame noiſe that the firſt did. Afterward we ſaw ſo many Pipes reaching down from the Clouds, upon the places where the water bubbled, and every one of theſe Pipes, at the end which joyned to the Cloud, was as large as the wide end of a Trumpet; and reſembled (that I may explain my ſelf intelligibly) the Teat or Dug of a Beaſt, ſtreatched perpendicularly downwards by ſome weight; (ſee the Figure, C.) Theſe Channels or Pipes ſeemed to be of a paleiſh white, and I believe it was the water in theſe tranſparent Pipes, which made them look white; for in all appearance they were already formed before the water was ſuckt up in them, as may be judged by what follows; and when they were empty they appeared not; in the ſame manner as a

Glaſs

Glaſs-Pipe that is very clear, being ſet in the light at ſome diſtance from our Eyes, appears not, unleſs it be full of ſome coloured liquor. Theſe Pipes were not ſtreight, but in ſome places crooked, (ſee the Figure D) neither were they perpendicular; on the contrary, from the Clouds (into which they ſeemed to be inſerted, to the places where they drew up the water,) they ſloaped very Obliquely, as you may ſee by the Figure D: and what is more ſingular, the Cloud to which the ſecond of theſe three was faſtened, having been driven by the Wind, the Pipe followed it without breaking, or leaving the place where it drew up the water, and paſſing behind the Pipe of the firſt, they made for ſometime a *Saltier*, or the Figure of St. *Andrews* Croſs, (ſee the Figure E.) in the beginning they were all three as big as ones Finger, as I have already obſerved; but in the progreſs, the firſt of the three, ſwelled to a conſiderable bigneſs. I can ſay nothing of the other two, for the laſt that was formed was almoſt as ſoon ſpent: that to the *South* continued about a quarter of an hour; but the firſt on the ſame ſide, laſted ſomewhat longer, and was that which put us into the greateſt fear, and whereof I have ſtill ſomewhat more to ſay: at firſt the Pipe of it was as big as ones Finger, then it ſwelled as big as a mans Arm, after that as big as ones Leg, and at length as big as the Trunk of a good Tree, as much as a Man can Fathom about; (ſee the Figure F.) We could plainly ſee through that tranſparent body, the water winding and turning as it mounted up; and now and then the thickneſs of it decreaſed, ſometimes at the top; (ſee the Figure G;) and ſometimes at the Root; (ſee the Figure H.) At that time it exactly reſſembled a Gut filled with ſome fluid matter, and preſſed with ones Fingers, either above, to make the liquor deſcend; or below, to make it mount up; and I was perſuaded that the violence of the Wind made theſe alterations, making the water mount very faſt when it forced upon the lower end of the Pipe, and making it deſcend, when it preſſed the upper part: after that, the bigneſs of it ſo leſſened, that it was leſs than a Mans Arm, like a Gut when it is ſtrained and drawn perpendicularly out in length; then it grew as big as ones Thigh, and afterwards dwindled again very ſmall. At length I perceived that the boyling on the ſurface of the Sea began to ſettle, and the end of the Pipe that touched it, ſeparated from it, and ſhrunk together, as if it had been tied; (ſee the Figure I,) and then the light (which appeared by the blowing away of a Cloud,) made me loſe ſight of it; however I ſtill lookt out for ſome time, if I might ſee it again, becauſe I had obſerved, that the Pipe of the ſecond on that ſide, had appeared to us three or four times, to break ſhort off in the middle, and that immediately after, we had ſeen it whole again, one half of it being only hid from us by the light; but it was to no purpoſe for me to look ſharply out; for this appeared no more; ſo that there was an end of our Spouts, and I gave God thanks, (as all the other *Franks* did,) that he had delivered us from them. They attributed that mercy to the Holy Goſpel, which I had ſaid, wherein I arrogate nothing to my ſelf, being not ſo unreaſonable as to think that my merit contributed any thing; but perhaps God had ſome reſpect to our good intention, and the truſt that all of us repoſed on his Holy Goſpel. In fine, there is nothing more certain, than that notwithſtanding the inconſtancy of the Wind which ſhifted all Points, none of theſe Spouts came nearer us, than the place where firſt they began; and this I may with ſincerity affirm, that in all dangers of Storms, Pirats, and other accidents, wherein I have been often engaged, it was always my practiſe, to rehearſe this Holy Goſpel, and God in his great mercy hath preſerved me from all.

The effects of Spouts.

Theſe Spouts are very dangerous at Sea, for if they come upon a Ship, they entangle the Sails, ſo that ſometimes they will lift it up, and then letting it fall down again, ſink it to the bottom; which chiefly happens when the Veſſel is ſmall; but if they lift not up the Ship, at leaſt they Split all the Sails, or elſe empty all their water into it, which ſinks it to rights; and I make no doubt, but that many Ships that have no more been heard of, have been loſt by ſuch accidents: ſeeing we have but too many inſtances of thoſe which have been known to have periſhed ſo of a certain. Beſides the Devotion of the Holy Goſpel, the human remedies which Sea-men uſe againſt Spouts, is to furle all the Sails, and to fire ſome Guns with ſhot againſt the Pipe of the Spout; and that their ſhot may be ſurer to hit, inſtead of Bullet, they charge the Gun with a croſs-bar-ſhot, wherewith they endeavour to cut the Pipe, if the Spout be within ſhot of them; and when they have the

good

good luck to level their ſhot juſt, they fail not to cut it ſhort off: this is the Courſe they take in the Mediteranean Sea; but if that ſucceed not, they betake themſelves to the Superſtition, which I would not practiſe, though I knew it, having learned it in my former Travels. One of the Ships Company kneels down by the Main-Maſt, and holding in one Hand a Knife with a Black Handle (without which they never go on Board for that reaſon) he Reads the Goſpel of St. *John*, and when he comes to pronounce thoſe Holy words, *Et verbum caro factum eſt, & habitavit in nobis*, he turns towards the Spout, and with his Knife cuts the Air athwart that Spout, as if he would cut it, and they ſay that then it is really cut, and lets all the water it held fall with a great noiſe. This is the account that I have had from ſeveral *French* Men, who, (as they ſaid,) had tried it themſelves; whether that hath ſucceeded ſo or not, I know not; but for the Knife with the black Handle, it is a foul Superſtition, which may be accompanied with ſome implicit compact with the Devil, and I do not think that a Chriſtian can with a good Conſcience make uſe of it: as to the vertue of theſe Holy words, which (as I may ſay,) put God in mind of the Covenant that he hath made with Man, I make no doubt, but that being ſaid with Devotion, without any mixture of Superſtition, they are of great efficacy to draw a bleſſing from God upon us on all occaſions.

And ſo much for the Spouts by which we were more affraid than hurt; but the Storm did our Ship more prejudice in its Courſe; for we were obliged to lye at Anchor all that day and the night following, until next morning, when though it blew very hard from *North-Eaſt*, we weighed at ſeven a Clock, and ſtood away *Eaſt*, *South-Eaſt*. About nine a Clock we Sailed along *Lareca*, which was to the Windward or Larboard of us. About three quarters after nine, we ſaw the Sky on Head over caſt, and the Air black, with ſtormy Clouds and flurries, but they were to the Leeward of us, and therefore at firſt we dreaded them not; but having more attentively conſidered them, we found that they came from *South* to *North*, and ſeeing it blew freſher and freſher, perhaps becauſe of the reſiſtance it met with from thoſe Clouds driven by a contrary Wind, we furled our Mizan Sail, and Steered away *South-Eaſt* and by *Eaſt*, that we might avoid the Storm. About a quarter after ten we took in all our Sails, except the Main Courſe and Sprit-Sail. About half an hour after ten, it cleared up to the *South*, and we made the biggeſt of the four Iſles of Cape *Moſandon*, (called *Selame*) which bore *South* and by *Weſt* of us; and at the ſame time we made the fourth of theſe little Iſles, which we had not ſeen before; to the *South* and by *Eaſt*. This little Iſle lyes to the *Southward* of the biggeſt, and is not far from it; it ſeemed to me to reach *North* and *South*, and is very low Land, except at the end towards the big Iſland, where it riſes a little. About three quarters after ten, we ſet our Mizan and Main-Top-Sail again, and ſtood our Courſe *South-Eaſt*, the Wind being then *North-Eaſt* and by *Eaſt*, and immediately after, we had a ſhower of Rain: For two hours after, the Wind did nothing but chop and change, from *North-Eaſt* to *South-Eaſt*; and all that while we kept on our Courſe, as much as the little Wind that then blew would allow us. At one of the Clock we were got very near *Lareca*, ſtanding *North* and by *Eaſt*, and therefore we tacked about and bore away *South* and by *Eaſt*, the Wind being then *Eaſt* and by *North*. About two a Clock we ſtood *South-Eaſt* and by *South*. About ſeven a Clock it blew hard from *North-Eaſt*, and we Steered our Courſe *Eaſt*, *South-Eaſt*. About eight a Clock it blew a ſtiff Gale from *South*, *South-Eaſt*, and we Steered *Eaſt*.. Three quarters after eight it got into *South*, and we bore away *Eaſt*, *South-Eaſt*; a quarter of an hour after, we had ſome Rain. In this manner every hour, or every half hour the Wind ſhifted about; and with every change we had a ſcud of Wind and Rain; which obliged us to furl all our Sails but the Fore-Sail, but ſo ſoon as the flurry was over, the Wind was but very eaſie. Thus all night long we had flurries, and changes of Wind.

Sunday the thirteenth of *December*, at ſix a Clock in the morning, the Wind turned *Eaſt*, *South-Eaſt*, and we ſtood away *South*. We had to the Starboard the Land of *Arabia*, and the four Iſles of *Selame*, of which the biggeſt bore *Weſt* and by *South* of us: on our Larboard we had the Land of *Perſia*, part whereof called *Marſan*, bore *South-Eaſt* of us, and we made particularly one Hill of that Land, ſhaped like a Sugar-Loaf. About ſeven a Clock the Wind ſhifted into

South-East, but it was an easie Gale, and we Steered *East*, *North-East*. About nine a Clock we had the biggest of the Isles of *Selame* to the *South-West* and by *West* of us, and the Port of *Lima* to the *South-West* and by *South*.

Lima is a very good Port in *Arabia* the happy, where several Ships may Winter secure from all Winds, and there is good water there. At noon the Wind turning *South*, we stood away *East*, *South-East*. At two a Clock it shifted about to *South*, *South-West*, and we Steered *South-East*. Half an hour after three we tacked and bore away *West*. At five a Clock the biggest of the Isles of *Selame* bore *West*, *South-West* from us. About seven a Clock we tacked, and stood away *South-East*. At midnight we tackt again, and Steered *West*. *Monday* morning at six of the Clock, the Wind being at *South-East*, we Steered our Course *South*, *South-West*. Half an hour after eleven we bore away *East*, *South-East*, because the Wind had chopt about to the *South*; and at one a Clock being got *South*, *South-West*, we Steered *South-East*, and at two of the Clock, *South*, *South-East*, the Wind having veered about to *South West*. Thus did we trip to and again in that Streight, the Wind continually shifting and turning, though it held always *Southerly*, and seeming to play with us: for it happened exactly, that when we were towards the Coast of *Arabia*, the *South-West* Wind that was good for us, changed to *South-East*; and when we were on the Coast of *Persia*, the *South-East* that then was fair to bring us forward, changed to *South-West*. In the mean time every body was much surprised that the *South* Wind continued so long; and an *Armenian* told me that in the space of eighteen years that he had yearly made that Voyage, he never knew it blow so long at a time. In *November*, *December* and *January*. The *East* Wind commonly reigns in those quarters; and therefore the proper *Mouson* for going from *Persia* to the *Indies* in a short time, is in *March*, *April*, and the beginning of *May*. However we still advanced forwards a little, because we had the Currents with us; for from the end of *July*, until *January*, the Currents set from the *Indies* towards *Ormus*, and from *January* till the month of *August*, they set from *Ormus* towards the *Indies*. About five a Clock at night being got very near a low point of Land in *Persia*, called *Nataly*; we cast the Lead and found twelve Fathom water and muddy ground; immediately after, having cast it out again, we had but six Fathom water, and a sandy ground: which made us tack about, and the rather because the Wind was *South*, *South-West*: we had then the biggest of the Isles of *Selame* to the *West*, *North-West* of us. Half an hour after six the Wind turnning *South*, we stood away *West*, *South-West*, and in the night-time made two tacks more.

The proper season for Sailing to the *Indies*.

Nataly.

Tuesday the fifteenth of *December*, about seven a Clock in the morning we were close in with the Land of *Arabia*, and the Wind was then at *South*, *South-East*, and therefore we stood away *East*: but about nine a Clock the Wind shifting to *South-East*, we were obliged to tack, and stand away *South*, *South-West*. About eleven a Clock the Wind came to *South*, and we Steered *North* and by *East*, that we might put into *Lareca* and *Ormus*, and wait for a favourable Wind in one of those two Islands, being weary of beating up and down in this manner, and making no progress in our Voyage; which only wore our Sails; and besides, we made account to take in water there; for we were apprehensive it might fall short.

In the mean time this design was not without contradiction on the part of the Mate and Sea-men, as well as of the Merchants, who could not willingly resolve to lose that little way we had made: however the Captain did as he intended, and in the sequel they were all glad of it, when about half an hour after three they perceived the Heavens over-cast with thick Clouds, which shortly after broke out into bitter gusts of Wind and Rain, with three Spouts more, but at a distance from us. Then did all applaud the Captains Orders; every one being of opinion that if we had been surprised with that storm in the Streight where we were in the morning, we should have been hard put to it, and it even appeared visibly to us, to be more violent in that part than any where else.

Other Spouts.

Nevertheless as it is usual with those kind of Men never to fear danger but when it is present; no sooner did it begin to blow from *South-West* about five a Clock, but the Merchants persuaded the Mate to pray the Captain to set Sail again and pursue our Course: he presently condescended out of spight; for he no ways approved the design, nor indeed had he reason; a fierce Wind still blowing with several Gusts and Hurries; however he ordered to Steer away *South*, *South-East*. About six a Clock at night, the so much longed for *North* Wind began to blow, but it was so high

high that we could carry no Sails but the Fore-Sail and Sprit-Sail, and there went a rough Sea on Head, that furiouſly beat againſt the Ship: in the mean time we Steered away *South* and by *Eaſt*, that we might not be Land lockt by the Cape of *Moſandon*, which we had on Head. About ſeven a Clock the Wind ſlackened much, and we let looſe the Main-Sail; though we had ſtill ſeveral guſts of Wind and Rain; we had beſides the Currents to ſtruggle with, which turned the Ships Head towards the Coaſt of *Arabia* with ſo much force, that it was ſometimes above a quarter of an hour before the Ship could be brought about again to our right Courſe of *South* and by *Eaſt*. The Sea became ſmoother in the night-time, though the Wind freſhened a little.

Wedneſday the ſixteenth of *December*, about break of day, we made on Head ſix of the Ships which we left at *Congo*, that were not to ſet out till ſome days after us: during the late ſtorms they had kept at Anchor at the Iſle of *Angom*; and the Wind being good this laſt night, they had ſet Sail, and coaſted along *Arabia*, and when we made them, they were Steering away *South-Eaſt*, to double Cape *Jaſques*. Half an hour after nine, we ſet our Main-Top-Galant-Sail. About a quarter after four a Clock, we were got within a League and a half of the ſhoar of *Perſia*, off and on with a place, where there are high white Hills, a little up on the Land; which with a blackiſh Rock, that ranges all along the Sea-ſide, makes a very pleaſant proſpect: for ſeeing at a diſtance over that black, a great many pieces of white Rock that riſe in various figures; one would take it to be a City; and to the *South* of that imaginary Town, upon the ſame Hill, there is a piece of whiteiſh Rock broken off from the reſt, which looks like a Tower or Pillar upon a high Pedeſtal; from thence it is but a League to *Bombareca*. Half an hour after five we were off of *Bombareca*, which is only a very high ſquare, white Rock; and flat on the top; it ſeems to be very ſteep, and at a diſtance one would take it for a ſquare Fort: this Rock is very near the Land, and it is dangerous to approach it, becauſe it is ſurrounded with a Bank of Sand. A little after, we came up with the Ships that were on Head of us, and after the *Selame* or mutual Hailing, they told us that it was but ſix days ſince they parted from *Congo*; they had all ſigned Indentures to go in Conſort, and not to leave one another till they came to *Surrat*; nevertheleſs one of them Hailed us, and told us that if we would go in Conſort with him, he would leave the reſt; and our Captain and the Mate whoſe Brother was Mate of the other Ship, having made anſwer that they were content, he packt on all the Sail he could and followed us. About ſix a Clock we got a Head of the Headmoſt of all the Ships, and our Men handed the Main-Top-Galant-Sail and would have furled the Main-Sail, to ſtay for our Conſort, who was a Stern of us; but the Captain would firſt have the conſent of the *Soubreſcart*, who was not of the ſame mind, ſaying it was better to make the beſt of our way whilſt the Wind was good: ſo that we only took in our Main-Top-Galant-Sail, and Steered our Courſe *South-Eaſt* and by *South*. The Sea-men in the mean time kept a heavy muttering that we ſhould leave the other Ship, after we had promiſed to ſtay for her, and occaſioned her leaving of the reſt: but the clutter was far greater, when our Mate who had turned in, came out, after an hours ſleep, and not ſeeing our Conſort, would needs ſpare Sail; for when he was told what reſolution had been taken, he made a fearful noiſe, complaining of our breach of promiſe; but after all he was fain to have patience.

Bombareca.

CHAP. IV.

Of the reſt of the Voyage to the Indies.

An Invention for Reckoning the Ships way.

Wednesday about Sun ſet, we began to keep reckoning of our way, which is done in this manner. At the Stern of the Ship they heave out a little piece of board, about half a Foot long, four Inches broad, and very thin and ſmooth, which is faſtened to a Line; at the ſame time they turn a minute Sand-Glaſs, which is the ſixtieth part of an hour; and ſo long as this minute is running, they veer off the Line, but ſtop it ſo ſoon as the the Glaſs is out; and when they have pulled it up, they reckon how many Fathom have run off in that minutes time, allowing for every ſeven Fathom a Miles running in an hour. But it is to be obſerved that before the Glaſs be turned, they let off with the Log fourteen Fathom of the Line, and theſe fourteen Fathom are not accounted in the reckoning, for they reckon none but thoſe that run off whilſt the Glaſs is running; and therefore there is a mark to diſtinguiſh the beginning from the end of the firſt fourteen; and at the inſtant that that mark begins to go off, they turn the minute Glaſs. This reckoning is found by experience to be pretty juſt; and thereupon I told our Captain, that I had ſeen the *Engliſh* do the ſame thing in the *Mediterranean*, ſave that they did not allow thoſe fourteen firſt Fathom, and that they uſed but half a minute Glaſs, or the hundred and twentieth part of an hour, and that nevertheleſs they reckoned ſeven Fathom of the Line that run off during that minute for a Mile an hour of the Ships way; that according to that reckoning, he ought to allow fourteen Fathom for an hour, his being a minute Glaſs, and cut off theſe firſt fourteen. He made me no other anſwer; but that the Currents of the Ocean were ſtronger than thoſe of the *Mediterranean:* nevertheleſs, one would think that ſince they reckon not thoſe fourteen Fathom, and turn not the Glaſs till they be run out, they are altogether uſeleſs; unleſs it be, perhaps, that they let them run off, to the end that when thoſe which they reckon begin to run, the Log may be ſo far off, that the Sea which beats againſt the Ship, may not drive it neither forwards nor backwards: and indeed before the Glaſs be turned, they take notice whether or not the Log runs ſtreight in the Ships wake; and there is a red mark at the place where they begin to reckon, to prevent their being miſtaken: otherwiſe if they ſhould reckon as ſoon as they heaved out the Log, the Ship runs ſome times ſo faſt, that they would not have time to conſider whether or not the Log went ſtreight in the Ships way. Once an hour they heave that Log, and then mark down every time how many knots or Fathoms of the Line has run out; and every day at noon they caſt up the account of their running; ſo that they reckon by this means, how many Miles the Ship has run in four and twenty hours; (that is to ſay,) from noon of the preceeding, to noon of the preſent day; and this they ſet off with a Compaſs upon the Sea-Chart, that they may know where the Ship is. Though this be a very uſeful invention, yet it is not too much to be relyed upon; elſe they would be in danger of committing great errours at Sea, becauſe of the Tides and Currents, that either drive the Log forwards or backwards; and to be aſſured of the exactneſs of that account, the Log muſt be fixed and immoveable. But the *Engliſh* are not miſtaken, for beſides that invention of Miles, they dayly take an obſervation of the Suns height: beſides they heave out the Log, at every change, encreaſe or decreaſe of the Wind. The *Engliſh* reckon their Miles, at five hundred Geometrical paces only, (that is,) five Foot to the pace.

Cape of *Jaſques*, *Carpella*. The diſtance of *Ormus* from Cape *Jaſques*.

About half an hour after ſix we were off of the Cape of *Jaſques*, (anciently called *Carpella*;) it lyes in five and twenty degrees and a half *North* Latitude, and is thirty Leagues from *Ormus*. From that Cape, the Land bears *Eaſt* and by *South*, to the River of *Indus*. At Cape *Jaſques* about half a Mile or a Mile up on Land, there is a kind of a ſorry Fort, with about forty Houſes, inhabited by a ſort of very poor people, who live on Barley, and drink nothing but water,

and

and that very brackiſh too: they have two Barks or *Taranquins*, wherein they carry Wood to ſell at *Maſcat*. That wretched place is called *Jaſques*, and depends on the Governour of *Comron*, who ſends whom he pleaſes to Command in it.

Thurſday the ſeventeenth of *December*, about ſix a Clock in the morning, we clapt on our Main-Top-Galant-Sail, and ſtood away *Eaſt*, keeping in ſight of the Land of *Perſia*, leaſt the Wind might force us too far out to Sea, which about eleven a Clock turned *North-Eaſt*. At noon we found that from Sun ſetting the day before, we had run threeſcore and one Miles, or twenty Leagues, and a third, at the rate of three Miles a League. At one of the Clock, we bore away *Eaſt* and by *South*. About four a Clock, the Wind chopping about to *Weſt*, we bore away *South-Eaſt* and by *Eaſt*. About half an hour after five, we had *Eaſt*, *North-Eaſt* of us, a little low Iſle, cloſe by the *Perſian* ſhoar, which in that place is very low. About ſix a Clock we were off and on with that little Iſle. *Friday* the eighteenth of *December* in the morning, we Steered our Courſe *Eaſt* and by *South*; and at noon we found that from that time the day before, we had made eight and thirty Leagues: then the Wind got into *North-Weſt*, and we bore away *South-Eaſt* and by *Eaſt*, that we might not run within Land, which we obſcurely made on Head, a little to the Larboard.

Next morning the Wind abated, and therefore we ſtood away *Eaſt* and by *South*. At noon we found by our reckoning, that we had in the laſt four and twenty hours, made five and twenty Leagues and a half. Then the Captain, Mate, and Gunner took an Obſervation of the Suns height with a Quadrant, as well as they could; for none of the three had much skill in it, and the Mate leaſt of all: all three agreed that we were in twenty four degrees, thirty minutes Latitude. About evening the Wind ſhifted into *South-Weſt*, but it was ſo eaſie that ſcarcely did it curl the water; yet we Steered away *South-Eaſt* and by *Eaſt*, that we might not be caſt a ſhoar.

Sunday the twentieth of *December* it continued ſtill calm weather, ſo that at noon, we found we had made but five Leagues way; and our Men having taken their Obſervation, found that we were ſtill in the Latitude of twenty four degrees thirty minutes, as we were the day before: and that day every one was ſtinted to a meaſure and a half of water by day. Towards the evening we made the Land of *Perſia*, and were but about five Leagues off of it; which made us Steer away *South-Eaſt* and by *South*, and ſtand out to Sea, contrary to the opinion of the Mate who would have kept in by the Shoar, giving this reaſon for it, that we needed not fear to be caſt too far to the Leeward, as the Captain ſaid, becauſe at that time the *Eaſt* Wind blows along the Coaſt of *Sindy*; and beſides, being near Land, in caſe it proved bad weather, we might come to an Anchor, and take in water, which we were affraid we might come to want. But the chief reaſon why he would have ſtood in to ſhoar, and which he kept to himſelf, was that he might know the place where he was; for theſe are ſuch an ignorant ſort of Men, that ſo ſoon as they loſe ſight of Land, they know no more where they are. The Captain made anſwer to all his reaſons, that it was bad advice, to make us double our way without any neceſſity, and that we had no reaſon to go look for *Eaſt* Winds, having the Wind at *South-Weſt*, which though it was eaſie, ſtill kept us going on in our Courſe, and would, (if it freſhened,) bring us in a ſhort time whither we were bound; and in that caſe, we needed not go look for water, whereof as yet we had no want: beſides that, by ſtanding in to ſhoar, we run a risk of meeting the *Zinganes*, thoſe Pirats I mentioned before, whom no body deſired to ſee; and we put our ſelves alſo in danger of not being able to get out to Sea again for a long time, if the Wind (which we had,) laſted, becauſe we muſt wait for another Wind, which perhaps, might not offer in ſome weeks time. In fine, it behoved the Pilot to acquieſce to this judgment, which was approved by all of us; nay the Gunner was for having us ſteer our Courſe more to the *Southward*, and he was not out in that; for the Coaſt of Cape *Jaſques* bears *Weſt* and by *North*, and *Eaſt* and by *South*, and we Steered *South-Eaſt* and by *Eaſt*, from which ſubſtracting a Point and a half, which is the variation of the Needle,

Needle, and then our Courſe would prove to be *Eaſt*, a Point and a half towards *South*, and ſo we were but half a Point to the Windward of the Land of *Perſia*, and this Courſe carried us ſtreight to the Gulf which is to the *Northward* of the Iſle of *Diu*, but the Captain would not change his Courſe, fearing to meet with an *Eaſt* Wind, which would have driven him too far above the place whither we were bound; and therefore he would not bear away *South*, till he was near the Iſle of *Diu*.

Monday the one and twentieth of *December*, our Obſervers found at noon that we were in twenty four degrees twenty five minutes Latitude, and that we had run ten Leagues.

Next day they found twenty four degrees five minutes Latitude, and that we had run fourteen Leagues the laſt twenty four hours. About four a Clock in the afternoon the Heaven was on all Hands overcaſt with thick black Clouds, and at the ſame time there aroſe a ſmall Gale from *Weſt*, *North-Weſt*, which preſently drove the Clouds upon us; we expected a ſtrong Guſt of Wind, but we were excuſed for a ſhower of Rain, which was indeed violent, but laſted not, without any flurry of Wind, or rough water, for the Sea was not at all moved. At the ſame time theſe Storms began to appear in the Air, others began to work in our Captains Head, which cauſed a real Tempeſt in the Ship. He had drunk ſeveral Cups of Brandy, which began to heat his Brains; however he ordered the Sails to be taken in, as it is uſual when they ſee a Storm a comeing: but preſently after, a fancy taking him in the Head, that they accuſed him of timorouſneſs, and ſaying that he had heard ſome ſay he was affraid, though no body had ſpoken a word; he fell into a ſudden rage, and (to ſhew that he was a Man of Courage,) commanded all the Sails high and low to be ſet again, though the Mate prayed him not to do it, and that the Sea-men ſtayed two or three Orders before they obeyed him; which incenſing him the more, he ſwore that the Sails ſhould ſtand, whatſoever weather blew, that he might make thoſe dy for fear, that had ſaid he was affraid, adding a thouſand more impertinent raveings. Never did Captain on a Stage ſhew ſo many Rodomontadoes, and that for ſeveral hours, during which he tried all the Ships patience, without the leaſt word of anſwer from any Man. At four a Clock the Wind turning *Weſt*, we ſtood away *Eaſt*, *South-Eaſt*. Half an hour after four, we had a great ſhower of Rain, which ſoon was over, and immediately after, the Wind fell a ſhifting into all the Points, till at length it ſettled at *North-Eaſt*, and we bore away *Eaſt*, *South-Eaſt*. In the mean time all our Sails were abroad, except the Main-Top-Galant-Sail, which he had likewiſe cauſed to be put on, but was immediately after taken in. About ſix a Clock the Wind veering about to *Eaſt*, we Steered away *South*, *South-Eaſt*. At ſeven a Clock we were more becalmed than before, and we turned the Ships Head *Eaſt* and by *South*.

Dorado, a Fiſh.

Wedneſday morning the three and twentieth of *December*, one of our Sea-men took with a Hook a Fiſh called a *Dorado*, which was about two Foot long, and four Inches broad from the middle of the Back to the middle of the Belly, but not very thick; the Skin a long the Back, and half way the Sides of it, was of a Violet blue, and the Belly of a yellowiſh white, but full of little round Violet coloured ſpecks; it had along the Back a blue Skin, ſtreatched as it were, upon little bones or prickles, which made it briſtle up about an inch and a half high: the Eyes of it were large and round; under the Gills, it had on each ſide a Fin three Fingers breadth long, which ſtood out very ſtreight; and two others under the Throat, near one another, and another at the Roots, and then widening by degrees to the points, it had two more of the ſame faſhion near the Tail; but it had no Teeth. It was very brisk and lively when it was pulled out of the water; but as the force of it ſpent, that Skin which before was ſtreatched like a piece of Cloath, upright upon the Back of it, flagged and fell flat to the Body as well as its Fins. They told me that there were ſome of thoſe Fiſh a Fathom and a half long, that they call them *Doradoes*, that is to ſay gilt, becauſe the ground of their Skin, is in ſome manner of the colour of Gold; the *Engliſh* call them Dolphins. It is good meat and of eaſie digeſtion; the Fleſh of it is firm and delicate

delicate, and it feeds on a kind of ſmall flying Fiſh, which being purſued, riſe out of the water, and fly above a Ships length, falling ſometimes into Ships, as one did into ours. On *Sunday* the ſeven and twentieth of *December*, I handled and conſidered it at leiſure; it was ſhaped like a Herring, and ſeven inches long; the Back of it was of a very dark blue, and the Belly white; on each ſide it had a Wing almoſt five inches long, and about four inches broad: theſe Wings are only a thin Skin of a very obſcure blue colour, ſtreatched upon little Nerves or Bones, which reach from the ſide of the Fiſh, to the extremity of the Skin. When it is purſued by the *Doradoes* it leaps out of the Water, and flies in the Air ſo long as the Wings of it are moiſt, and when they dry it falls again into the water. When theſe Wings are dry they fold together like a Fan, and that Fiſhes Wings which I Handled were folded in that manner; it is very good to eat.

We could have no Obſervation at noon, becauſe the Sun was over Clouded, and muſt then be ſatisfied with our dead reckoning, according to which we had made but nine Leagues from noon to noon. At eight a Clock at night, a Coal of fire fell out of a Tobacco-Pipe into the Gun-Room, through the hole of the Whip-ſtaff; and by good fortune the two Women ſlaves of *Manuel Mendez*, (who lodged in that place,) ſoon perceived it, and put it out; and then being all in a fright, they cried out for help: they who had done this were enquired after, but in vain, for it was impoſſible to find out the Authors: had not God in his great mercy preſerved us from the danger of that accident, we muſt all have unfortunately periſhed.

Thurſday the four and twentieth of *December*, at four of the Clock in the morning there fell a great deal of Rain, and it continued ſhowring by intervals, with great Thunder-Claps, till half an hour after ſix: when the Rain was quite over, we had a good Wind from *North-Weſt*, which made us run a League and a half an hour; but it was cloſe weather, and the Captain ordered to Steer away *Eaſt*, whereby we altered our Courſe, and ſtood in to Land; when I asked him the reaſon of it, he told me, he was affraid he might find the Wind at *Eaſt*, *North-Eaſt*, which would force us out from the place to which we were bound: but the truth was, he had a mind to make the Land, that he might know where we were; for neither he, the mate, nor Gunner could tell it. At eight a Clock the Wind turned *Eaſterly*, and we ſtood away *South*, *South-Eaſt*. At nine a Clock it ſhifted to *South-Eaſt*, and we Steered *South*, which was a very bad Courſe, for following it we muſt have run far below the place whither we were bound. About ten a Clock the Wind being got into the *South*, *South-Eaſt*; we bore away *Eaſt*; but all of a ſudden the Wind ſlackened. At noon we had the Wind at *South*, and we Steered away *Eaſt*, *South-Eaſt*. We could have no Obſervation this day neither, becauſe of Cloudy weather, and they found by their dead Reckoning that we had made nine Leagues: moſt of this way we had made ſince ſix a Clock in the morning, for the eighteen hours before, we had advanced but little or nothing at all. A quarter after twelve, the Wind turned *South-Weſt*, and we Steered our Courſe *North-Eaſt*, but we were preſently after becalmed. At two a Clock we had a breeze from *North-Weſt*, and we bore away *South-Eaſt* and by *Eaſt*. About ſix a Clock the Wind ſlackened much. About ſeven a Clock our Ships Head ſtood *South-Eaſt*.

Friday the five and twentieth of *December*, at ſix a Clock in the morning, it blew a *Weſt*, *North-Weſt* Wind, and we ſteered on our Courſe ſtill *South-Eaſt*. About ſeven a Clock the Sky was overcaſt with Clouds, which brought Rain with them, and we ſaw ſome more Spouts at a pretty good diſtance, and a Weather-Gall: this Weather-Gall was like a Segment of a Rain-Bow, riſing from the Horizon about three degrees; or, if you will, it ſeemed to be three Foot high. Sometimes they appear over a Ship, and that is commonly a preſage of a Tempeſt; and the *Portugueſe* call this *Phenomenon* an (Oxes Eye.) About eight a Clock it blew a pretty freſh Gale from *North*; but immediately it veered about to *North-Eaſt*, and became very weak. At noon we were by our Obſervations in three and twenty degrees two and fifty minutes Latitude, and had made from noon to noon, thirteen Leagues. Then the Captain and Mate made account that we were eight

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or ten Leagues off of the Land of *Sindy*, and about five and twenty Leagues from *Jaquelte*: for my part, by what I could make out by my Map, we were twenty Leagues off, and to the *Southward* of *Malan*, and forty Leagues from *Sindy*, and near threescore Leagues from *Jaquelte*, and this agreed with the Gunners Observation; but he durst not say any thing, for fear of quarelling with the Captain, who thought every body ignorant in respect of himself; and nevertheless it was found afterwards that he and the Mate were in the mistake. About four a Clock the Wind turned *East*, *South-East*, and we Steered *North-East*. About five a Clock we had a great shower of Rain from a thick Cloud over head, which being past, we had the Wind at *South-East*, and bore away *North-East*. Half an hour after six, we had Rain again with Lightning, but we were becalmed, and turned the Ships Head *North-East*. At seven a Clock the Wind turned *South* and by *East*, and we bore away *East* and by *South*. Half an hour after ten, we were becalmed; but about eleven a Clock had a great flurry, which made much noise at first, and this made us furl all our Sails; but a great shower of Rain soon carried it off, and the Sea being smooth, we Steered away *South-East* and by *South*. At midnight we cast the Lead, but though they veered out sixty Fathom of Rope, yet we had no ground, which was like to have made the Captain mad for shame; for he believed us to be very near Land, and he fell into a Passion with the Mate, saying that he had not left importuning him for two days to heave out the Lead. We were all night becalmed, though at times we had several showers of Rain.

Malan.

Saturday the six and twentieth of *December*, about seven a Clock, there blew a gentle Gale from *East*, *North-East*, which made us Steer away *South-East* and by *South*. About half an hour after nine, the Wind being all *Easterly*, we stood away *South-East*: then master *Manuel Mendez*, (who perceived very well that no body knew where we were;) advised the Captain to stand in to Land and gratifie the Pilot, which highly offended him, saying that since they took him for an ignorant blockhead, for the future he would only sleep and take his rest, and let the Ship go which way she pleased; and that to content us, he would put back and make the Land at *Jasques*; however this went no farther. About ten a Clock the Wind turned *East*, *North-East*, and we stood away *South-East*. At noon the Gunner found by his Observations that we were in twenty three degrees forty five minutes, the Captain, in twenty three degrees five minutes, and the Mate in twenty three fifteen minutes; and in four and twenty hours we had only made about six Leagues. That day we began to see of those Birds which the *Portugueſe* call *Rabo de Junco*, and are a kind of Sea-Mews, only they are bigger, and have the Tail all of a piece, and pointed like a Rush, wherefore they are called *Rush Tails*; and they keep upon the water as the Sea-Mews do. At one a Clock the Wind slackened, and chopped into the *East*, and we Steered *South* and by *East*. About four a Clock we tackt, and stood away *North*. About half an hour after five the Wind having veered about to *East*, *North-East*, we Steered *South-East*. About half an hour after seven, the Wind turned *North-East* and by *East*. About ten a Clock it was full *North-East*, and we bore away *East*, *South-East*.

Rabo de Junco, a Fowl.

Sunday morning the seven and twentieth of *December*, at five of the Clock, the Wind turned *East* and by *North*, and we Steered our Course *South-East* and by *South*. About nine a Clock we bore away *South-East*, because the Wind was at *East*, *North-East*, and blew pretty fresh. Our Officers took an Observation at noon, and were again of different opinions; the Captain had two and twenty degrees fifty two minutes; the Mate twenty three, and the Gunner three and twenty degrees and two minutes; and in twenty four hours, we had made fourteen Leagues. In the Evening a flying Fish leaped into our Ship. The Wind freshened so much in the night-time that we were obliged to furl our Top-Sails.

Monday noon the twenty eighth of *December*, the Captain found out by his Observation, that we were in the Latitude of twenty two degrees eight minutes, and the Gunner, in twenty two degrees eighteen minutes; in four and twenty hours we had made fourteen Leagues. That day we saw a great many Weeds

or

or Herbs floating upon the water, which the *Portugueſe* call *Sargaſo*; and that is one ſign of being near the Land of the *Indies*; many ſuch are alſo to be ſeen towards *Braſil*. The ſtalk of that Herb is ſmall, blackiſh and as ſupple as a hair, the Leaves of it are long and narrow, and a little jagged, beſides the Leaves, it hath a great many ſmall, clear, and tranſparent Berries, as ſoft as little Goosberries, that ſtick to the ſtalk. This Herb grows upon the Rocks in the Sea, and being torn off by ſtorm, it floats upon the water, till it be caſt a ſhoar. About two in the afternoon the Wind ſlackened much, and therefore we ſpread our Main-Top, and Fore-Top-Sails, the Sea (which had been very high before,) growing calm and ſmooth within a few hours. Herb *Sargaſo*.

Tueſday morning the nine and twentieth of *December*, about ſeven a Clock, the Wind was at *North*, *North-Eaſt*, and we Steered our Courſe *Eaſt*. At noon the Gunner found that we were in one and twenty degrees, forty four minutes Latitude, and that in the ſpace of twenty four hours we had made thirteen Leagues and a half: at midnight we Steered *Eaſt* and by *South*, that we might keep off of the Banks that are towards *Diu*, our Company thinking themſelves nearer to it, than indeed they were.

Next morning we ſaw two Snakes upon the water, which occaſioned great joy in the Ship; for when they begin to ſee Snakes, it is an infallible mark that they are not above forty Leagues off the Land of the *Indies*; wherefore one may boldly come to ſounding; and indeed, when at nine a Clock we heaved out the Lead, we found fifty three Fathom water. At noon by the Gunners Obſervation we were in one and twenty degrees, thirty three minutes Latitude, having in the laſt twenty four hours run five and twenty Leagues and a half; we ſounded a ſecond time, and had forty Fathom water; whereupon we ſtood away *South-Eaſt* and by *Eaſt*, that we might not run upon the Land of *Din*, where we had nothing to do, and which is the Rendez-vous of the *Malabar* Corſairs, and the *Zinganes*. Half an hour after five in the evening, we had but thirty five Fathom water, and then we ſaw upon the water a great many little yellow Snakes, a Foot long, and as big as ones little Finger, which made us know that we were near the Coaſt of *Diu*, along which the Snakes are ſmall; for from thence forwards along the Coaſt of the *Indies* they are big. That we might not then run within Land, we ſtood away *South-Eaſt*. About ſix a Clock we began to ſee ſome Excrements of the Sea, which the *Provenſals* call *Carnaſſe*, the Italians, *Potta-Marina*, and the *Portugueſe* call *Alfareca*; I fancy that I have ſeen the figure and deſcription of them, by the name of *Potta-Marina*, in a Treatiſe of *Fabius Columna*, *de Conchis*, which is at the end of the Treatiſe *de Plantis* of the ſame Author. Our Ships Company told me it was like a frothy Fleſh, which the Fiſh eat, and when it touches a Mans Fleſh, it ſticks to it like Glew, and puts him to hot ſtinging pains. This puts me in mind, that heretofore being at *Calais*, a Gentleman of Honour told me, that in the Sea of *Calais*, there were ſome certain Sea-Excrements, which ſtung and occaſioned ſuch burning pains when they touched a Mans Fleſh; that he had ſeen ſome Soldiers of the Gariſon run about the ſtreets roaring and crying out like Mad-men, through the violence of the pain they ſuffered by theſe Excrements, which had touched their Fleſh, when they waſhed themſelves in the Harbour; and that this pain laſted two or three days. In all probability thoſe Excrements he ſpoke to me of, were *Carnaſſes*. (If the Tranſlatour be not miſtaken, the *Engliſh* call that Excrement a *Carvel*.) We ſaw ſo great a quantity of them all the evening, that ſometimes they made the Sea look all white, and they lay as it were in veins; ſo that to judge by the ſight, one would have taken them for great Banks of Sand, but of a very white Sand, or elſe for Rivers of Milk; and certainly a Man that had never ſeen them, nor been told what they were, would think himſelf to be upon a Bank of Sand. No ſooner was one of theſe veins paſt, but we ſaw another a coming, and each of them was above five hundred paces in length, and proportionably broad. Thoſe that floated along the Ships ſide, lookt like ſo many very clear Stars, and at firſt I took them for ſparks that are many times ſeen to flaſh out of the Sea, when the water is very rough, but having obſerved that they loſt not their ſplendour, as commonly that

Snakes upon the water are a ſign of the nearneſs of Land.

Carnaſſe, or *Potta Marina*, or *Alfareca*.

ſort of ſparks does, which diſappear as ſoon as they are ſeen, I took notice of them to the Captain and the reſt that were upon the Quarter Deck, and asked them what they were; they all told me they were *Carnaſſes*; and they knew by that, that we were near Land: for theſe Excrements are not commonly ſeen but very near the ſhoar, and are the fore runners of a Gale of Wind: but when the Captain conſidered them, and ſaw them coming in ſo great a quantity, he acknowledged to me, that he had never ſeen ſo many of them together; and about eight a Clock the Lead being heaved out, we found thirty Fathom water. After eight a Clock we ſaw no more *Carnaſſes*. A little after eight the Wind blew very freſh, which made us take in the Main-Top-Sail. At the ſame time we perceived to the Windward at *Eaſt*, *North-Eaſt*, a great light which all preſently knew to be ſome great fire a ſhoar, and we ſaw many ſuch until midnight, which confirmed us in the opinion that we were very near the Land of *Diu*. Wherefore we Steered on our Courſe *South-Eaſt*, bearing rather to *South* than *Eaſt*. About eleven a Clock the Wind ſlackened much.

Thurſday the laſt day of the year one thouſand ſix hundred ſixty five, about three a Clock in the morning, the Wind turned *North-Eaſt*, and we ſtill Steered our Courſe *South-Eaſt*. About break of day we made to the Leeward, *South* of us, a great Ship, with all Sails abroad, even their Top-Gallant-Sails, though it was no good weather for carrying ſuch Sails; which made us conclude it was the *Maſulipatan*, which put out from *Congo*, the ſame day that we did in the morning, and which we thought had been at *Comoron*. In all appearance he took our Ship for an *Engliſh* man, for the Captain of the *Maſulipatan* was a *Hollander*, and therefore he had put out his Top-Gallant-Sails to run for it; and the truth is, he made ſo good way, that in an hours time he was got almoſt out of ſight. Half an hour after ſix, we caſt out the Lead, and had thirty five Fathom water. According to the Gunners Obſervation at noon, we were in twenty degrees forty minutes Latitude, and in four and twenty hours time we had made ſeven and twenty Leagues and a half. We were then becalmed, and half an hour after five, we had thirty three Fathom water. At eight of the Clock at night we had a ſmall Gale from *North-Eaſt*, which made us Steer away *Eaſt*, *South-Eaſt*. At midnight having ſounded we found ſtill thirty three Fathom water.

Friday New-years-day one thouſand ſix hundred ſixty and ſix, at five a Clock in the morning, we had twenty ſix Fathom water. At break of day we made to the Leeward, *South*, *South-Eaſt* of us, the ſame Ship which we ſaw the day before, but ſomewhat nearer to us. We alſo made Land, which was known to be the Point of main Land, called the Point of *Diu*, and immediately after we made the Iſland, which bears the ſame name, and is near the main Land of the Country of *Cambaya*. This Iſland was anciently called, (I think,) *Alambater*, lyes in the Latitude of twenty degrees forty minutes, or one and twenty degrees: the *Portugueſe* are maſters of it, and have a Town there of the ſame name with the Iſland, and a Fort which is thought to be impregnable, being ſurrounded with two Ditches, filled with the water of the Sea, and the firſt big enough to admit of Ships; being beſides defended by ſeveral ſtone-Baſtions, built very high upon a Rock; which are mounted with many great Guns that play on all Hands; ſo that it will be no eaſie task to take it, unleſs being unprovided of Victuals an Enemy might attempt to ſtarve it: it hath no water but Ciſtern-water, yet every Houſe has its Ciſtern. There is a good Port in *Diu*, and heretofore all the Trade of the *Indies* was managed there, and at *Chaoul*, which is another place belonging to the *Portugueſe*; but the *Dutch* ſo ordered matters, that it was wholly removed to *Surrat*, where it is at preſent.

Point of *Diu*.

The Iſle of *Diu*, belonging to the *Portugueſe*, *Alambater*.

Chaoul belonging to the *Portugueſe*.

About ſeven a Clock we found by obſerving the Land, that we had made eight Leagues ſince the day before at noon; for you muſt know that ſo ſoon as they make Land, they heave the Log no more, to know the Ships running, becauſe it is well enough known by the Land. At eight a Clock the Wind turned *Eaſt*

and

and by *North*, and we ſtood away *South-Eaſt* and by *South*. About eleven a Clock, it turned *Eaſt*, *South-Eaſt*, and we Steered away *South*. That day we took no Obſervation, becauſe the Land interpoſed betwixt us and the Horizon; nevertheleſs we loſt ſight of it immediately after noon, and about ſix a Clock we tackt about, and ſtood *North-Eaſt* and by *Eaſt*. About ſeven a Clock we tackt again. About eight a Clock we were becalmed. Half an hour after nine, we tackt again a third time; and at ten a Clock having caſt the Lead, we had thirty eight Fathom water. About eleven a Clock we had a good Wind at *North*, *North-Eaſt*, which made us bear away *Eaſt*.

Next day the ſecond of *January* about five a Clock in the morning, the Wind having veered about to *North-Eaſt*, we Steered our Courſe *Eaſt*, *South Eaſt*. At break of day having furled our Main-Top-Sail, we put out our Colours, and waited for the *Maſulipatan*, which was cloſe up with us; he preſently alſo ſhewed his Colours, and within a quarter of an hour after, ſheered a long on head of us; we hailed one another, but could have no diſcourſe together, becauſe he had ſtood too much on head; and in a trice fell off from us. This was the *Hollanders* fault, for he was vexed that Maſter *Manuel Mendez* would not Sail with him, though he had invited him; and beſides, he was angry that we ſhould have come up with him; which was the reaſon he would have no Converſation with us; though ever ſince the day before he might many times have born up near enough to have Diſcourſed with us, when we were upon our tacks. Half an hour after ſix we ſounded, and found ſix and twenty Fathom water. About ſeven a Clock the Wind came in to *Eaſt*, *North-Eaſt*; and we Steered *South-Eaſt*. About eight a Clock it blew much freſher from *Eaſt* and by *North*; which convincing us that we were off of the mouth of the Bay of *Cambaya*, we ſteered away *South-Eaſt* and by *South*; and about nine a Clock, the Wind turning due *Eaſt*, we ſtood away *South*, *South-Eaſt*. We could have no Obſervation that day, becauſe of the motion of the Ship, and muſt reſt ſatisfied to know that from noon to noon, we had made fifteen Leagues. About five a Clock the Captain of the *Muſulipatan* being in a better humour, bore up with us, and after the *Selam*, and three or four Cups drunk to our good Voyage, he asked us if we would go in Conſort, and we agreed to it. About ſix a Clock the Wind ceaſed, and left us becalmed. About half an hour after ten we had a ſmall Gale from *North*, *North-Eaſt*, which made us bear away *Eaſt*. At midnight the Wind veering in to *North-Eaſt*, we ſteered away *Eaſt*, *South-Eaſt*. Then we heaved the Lead, and found forty Fathom water.

The mouth of the Bay of *Cambaya*.

Sunday morning the third of *January* we perceived ſeveral peices of Wood floating upon the water, and ſome Snakes bigger than ones Thumb, four or five Foot long, and of a blackiſh colour; and about noon we ſaw the Sea water look whitiſh; theſe were ſo many ſigns that we were near the *Indian* ſhoar. At noon the Gunner took an Obſervation, but how right, I cannot tell, becauſe of the Ships great Travel; and he found that we were in the Latitude of nineteen degrees, fifty four minutes, but we could not tell how much we had run, for in twenty four hours time, we had not heaved the Log, knowing that we were near Land: we only caſt the Lead and found thirty three Fathom water; having caſt it out again at three a Clock in the afternoon, we had no more but thirty Fathom. About five a Clock the Wind turned *Eaſt*, *North Eaſt*, and we ſtood away *South-Eaſt*. Half an hour after five, we had again thirty three Fathom water. About eight a Clock the Wind was got into *Eaſt* and by *North*, and we ſteered *South-Eaſt* and by *South*; and had ſtill thirty three Fathom water. About half an hour after ten, the Wind turned *North* and by *Eaſt*, a brisk Gale, and we bore away *Eaſt* and by *North*. At midnight we had twenty five Fathom water.

Monday the fourth of *January*, half an hour after five in the morning, we had the Wind at *North-Eaſt*, and ſteered away *Eaſt*, *South-Eaſt*; but this hot Wind blew ſo freſh, that we were obliged to furl our Main-Top-Sail; and

then we had twenty five Fathom water. A *North-East* Wind blows commonly on that Coaſt all the Moon of *December*, and the beginning of the Moon of *January*, and after it comes the *North-Weſt* Wind. About eleven a Clock the Wind ſlackning a little, we unfurled our Main-Top-Sail again. At noon the Gunner found that we were in the Latitude of nineteen degrees twenty four minutes, and having caſt the Lead, we had two and twenty Fathom water, and at five a Clock the ſame. Half an hour after five, the Wind turning *North*, *North-Eaſt*, we ſteered away *Eaſt*. At nine a Clock we had only twenty Fathom water; and at midnight but eighteen.

Tueſday the fifth of *January* after midnight, the Wind was at *North-Eaſt* and by *Eaſt*, but a very eaſie Gale, and we bore away *South-Eaſt* and by *Eaſt*. At five a Clock in the morning we had but four Fathom water. At break of day we made the Land of *Baſſaim* on Head, which was very near us, and we had made it the day before, if it had not been hazy upon the Land.

Baſſaim. *Baſſaim* is a Town held by the *Portugueſe*, lying about the nineteenth degree and a half of *North* Latitude. There are very high Mountains at this place. At ſix a Clock we tacked, and ſtood away *North* and by *Eaſt*. At two a Clock in the afternoon, we came to an Anchor in fourteen Fathom water, becauſe it began to Ebb; and it is the cuſtom for Ships that put into the Bay of *Cambaya*, when they are near ſhoar, to Tide it only up, unleſs they have the Wind in Poop, and a freſh Gale from *South*; for thoſe that go upon a Wind againſt Tide, are driven back inſtead of going forward, the Tides running very ſtrong on that Coaſt, and *South* Winds being rare. Half an hour after eight at night, we weighed Anchor, and ſtood away *North* and by *Weſt*, the Wind being then *North-Eaſt* and by *Eaſt*.

Wedneſday the ſixth of *January*, at two a Clock in the morning we came to an Anchor in ſeventeen Fathom water. Having weighed again about nine a Clock, we ſteered *North*, *North-Eaſt*; the Wind was then at *Eaſt*, a little to the *Southward*, but ſo weak, that at ten a Clock it left us becalmed. About three a Clock we had a Gale from *Weſt*, when we leaſt expected it; for it ſeldom blows on that Coaſt: that was the reaſon we came not to an Anchor, though it began to Ebb, and we ſtood away *North* and by *Eaſt*. Half an hour after five, we had twenty Fathom water, and at ſix a Clock we were becalmed. Half an hour after eight, we had the Wind at *Eaſt*, *North-Eaſt*, which made us ſteer away *South-Eaſt*; but at ten a Clock the Tide of Flood beginning to make, it behoved us to tack and ſtand away *North* and by *Eaſt*.

Thurſday the ſeventh of *January*, about four a Clock in the morning, we came to an Anchor in ninteen Fathom water. About nine a Clock a ſmall Gale blowing from *South-Eaſt*, we weighed, though it was above an hour and a half to Flood, and bore away *Eaſt*, *North-Eaſt*; but ſeeing the Wind did not laſt, about half an hour after eleven, we came to an Anchor again in ſeven Fathom water, though it was Flood then, but it did us no kindneſs, becauſe it carried us to *Surrat*, and we were bound for *Daman*, being ſo near it, that ſome of the Ship diſcovered the Steeple of a Church in the Town. Half an hour after one of the Clock, we had a ſmall Gale from *North-Eaſt*, which made us preſently weigh, and bear away *South-Eaſt*, and ſounding every quarter of an hour, we found firſt fifteen Fathom water, then twelve, after that ten, and at leaſt nine. About four a Clock, we ſteered away *Eaſt*, *South-Eaſt*; about five a Clock *South*, *South-Eaſt*: a little after, we were becalmed, and having caſt out the Lead, found eight Fathom water. About ſix a Clock we turned the Ships Head *Eaſt* and by *South*; half an hour after, *North-Eaſt* and by *Eaſt*. About ſeven a Clock we came to an Anchor in eight Fathom water, and about a good League and a half from Land, becauſe there was no Wind, and the Tide of Ebb caſt us toward the *South-Weſt*.

Next

Next morning about nine a Clock, we weighed, though it was ſtill low water, only we had a Gale from *South-Eaſt*; we ſteered *Eaſt*, *North-Eaſt*, that we might ſtand in to ſhoar, and about half an hour after eleven we came to an Anchor, a League off of the Town of *Daman*, and *Weſtward* from it. I did not go a ſhoar, becauſe the Captain told me, that I could not ſtay there above an hour or two, having ordered the Boat that carried a ſhoar Maſter *Manuel Mendez*, to return immediately, and being reſolved ſo ſoon as he had unloaded his Goods to weigh Anchor, and wait for no body: I did not think going a ſhoar to be worth the pains of running the risk of being taken; for there are *Malabar* Barks commonly upon the ſcout, eſpecially in the evening, skulking behind ſome Points of Land, and when they perceive any ſmall Veſſel, make up to it and carry it away.

Daman is a Town belonging to the *Portugueſe*, who have made it very ſtrong, and have a good Fort in it. It lyes in the twentieth degree of *North* Latitude; and is fifteen Leagues diſtant from *Baſſaim*, and forty from *Diu*. They have moſt delicate Bread at *Daman*, and drink only water of a *Tanquier*, but, which they ſay, is very good. From *Daman* to Cape *Comorin*, a range of very high Hills runs along the Coaſt. This Town has no other Harbour but a little Canal or Cut which is full at high water, and remains dry when the Tide is out; ſmall Barks come into it, but Ships ride out in the Road. Ours ſtayed there a little more than four and twenty hours, for the Boats that were to come for the Goods of Maſter *Manuel Mendez*, came not a Board of us till the next day, which was *Saturday*; it was noon before we had loaded them, and it behoved us afterwards to ſtay till two a Clock for our Boat, though we had fired a Gun in the morning as a ſignal for them to put off; but the Sea-men being got drunk, made never the more haſte for that: we did not weigh Anchor then, till three a Clock in the afternoon, and we ſtood away *North*, the Wind being then at *Weſt*, *North-Weſt*. About ſeven a Clock we were forced to come to an Anchor, becauſe the Wind was down, and the Tide of Ebb made us loſe way. About nine a Clock, with a little Gale at *Eaſt*, we weighed again, and bore away *North*; in five Fathom and a half water, and for above an hour, we had no more.

Daman.

Latitude of *Daman.*

Cape *Comorin.*

Next day being *Sunday* the tenth of *January*, by break of day we were got within a Cannon ſhot of Land, which was to our Starboard, and to the Larboard we ſaw two great Ships at Anchor: they were preſently known to be Ships belonging to the King of *Mogul*, which Trade to *Moca*, whither they carry at every Voyage above two Millions. We ſaw many other Ships on Head, ſome at Anchor, and others under Sail; amongſt theſe there were two *Dutch* Ships, who failed not to ſend off their Boats to know who we were, taking us to have been an *Engliſh* Ship. At length, half an hour after ten, we came to an Anchor at the Bar of *Surrat*, in ſix Fathom and a half water; and preſently a Cuſtom-Houſe Waiter came on Board of us, being there accidentally; for commonly they come not, till after the Captain be gone a ſhoar.

Ships of the King of *Mogul.*

The Bar of *Surrat.*

Next day *Monday* the eleventh of *January*, ſeveral of the Cuſtom-Houſe Boats came on Board of us, to take in all the Paſſengers and their Goods: we went down into them, and they put off from the Ship about half an hour after two: at firſt we made towards ſhoar apace, the Wind being good; but it being low water, an hour after we ſtuck a ground, and it behoved us to ſtay for Flood to get off again, which was not till half an hour after three, when we weighed again the Anchor which we had dropped. We went on then, with the Tide, for the Wind was contrary; and within half an hour after, ran a ground again; where we were another half hour before we could get off: having afterwards advanced a little farther, we ſaw a ſmall Iſle to our Right Hand, and from thence the Channel grows narrower and narrower.

About

Arrival at the Cuſtom-Houſe of *Surrat*.

About eight a Clock we paſſed by the Caſtle of *Surrat*, which was to our Right Hand; and a little after, arrived before the Cuſtom-Houſe; where we came to an Anchor, and ſpent the reſt of the night.

Next day being *Tueſday* the twelfth of *January*, about ten a Clock in the morning, we were brought into the Cuſtom Houſe where we were ſearched in a very odd manner, of which I ſhall give an account in another place, by the help of God, who hath ſafely brought us hither, praiſed for ever be his name for it. *Amen.*

Laudate dominum omnes gentes, &c. *Gloria patri, & filio, & ſpiritui ſancto: ſicut erat in principio*, &c.

FINIS.

THE TRAVELS OF Monſieur de Thevenot.

The Third PART.

Containing the Relation of

INDOSTAN,

THE

New Moguls,

And of other

PEOPLE and COUNTRIES OF THE

INDIES.

Now made English.

LONDON:
Printed in the Year, MDCLXXXVII.

THE THIRD PART OF THE TRAVELS OF Mr. de Thevenot,

CONTAINING

The Relation of *Indoſtan*, the *New Moguls*, and of other People and Countries of the *Indies*.

BOOK I.

CHAP. I.

I Set out from *Balſora* in the Ship *Hopewel*, the ſixth of *November*, 1665. ſix Days before the beginning of the *Monſon*, and the tenth of *January* 1666, arrived at the Bar of *Surrat*; ſo that I had above two Months Voyage of it. That place which is about ſix French Leagues from *Surrat*, is called, the Bar, becauſe of the many Sand-banks that hinder great Ships from entring the River, before they be unloaded; and the proper ſeaſon for Sailing on the Indian-Sea, is called *Mouſſon* or *Monſon*, by corruption of *Mouſſem*. I have mention'd in the Second Part of my Travels, that that ſeaſon wherein there is a conſtant Trade-Wind upon that Sea, begins commonly at the end of *October*; that it laſts to the end of *April*, and that that is the time to go from *Perſia* to the *Indies*, if one would avoid the Tempeſts. Bar of *Surrat*. *Monſon*.

Next Day, being the Eleventh, about half an hour after two a Clock in the Morning, I went with the reſt of the Paſſengers into a Boat, and at Eight at Night we arrived before *Surrat*, near to the Cuſtom-houſe, where coming to an Anchor, I paſt the Night in the Boat; and next Day, the twelfth of *January*, about ten of the Clock in the Morning the Cuſtom-houſe being open, our Boat upon the ſignal given, put in to Land as near

as it could: From thence we were carried aſhore upon Mens backs, who came up to the middle in the Water to take us up, and immediately we were led into a large Court; having croſſed it, we entred into a Hall, where the Cuſtomer waited for us, to have us ſearched.

A ſtrict ſearch

Viſited we were; but in ſo ſevere and vexatious a manner, that tho' I did expect it, and had prepared my ſelf for it before hand, yet I had hardly patience enough to ſuffer the Searchers to do whatſoever they had a mind to, tho' I had nothing about me but my Cloaths; and indeed, it is incredible what caution and circumſpection thoſe People uſe to prevent being cheated. And in this manner they proceed.

The Bar is ſix Leagues from the Town.

So ſoon as a Ship comes to an Anchor at the *Bar*, the Maſter is oblig'd to to go aſhore in his Boat, and acquaint the Cuſtom-houſe with his arrival, and preſently he is ſearch'd from Head to Foot, at the ſame time a Waiter is ſent on board the Veſſel, to hinder them from breaking bulk, running any thing aſhore, or on board another Ship that hath been already ſearched; and in the mean time, if they have ſtill time enough, they ſend off ſeveral Barks to bring the Men and Goods aſhore to the Cuſtom-houſe. The Waiter has for his dues from every Paſſenger an *Abaſſy* which is worth about eighteen Pence; and the Bark has half a *Roupie* a Head, that is, about fifteen Pence for the paſſage. If when the Paſſengers come to the Town, the Cuſtom-houſe be not as yet ſhut, they preſently come aſhore; but if it be, they muſt tarry in the Bark: In the mean while it is never open but from ten in the Morning till Noon, and it requires a whole Tide to come from the Bar to the Town, unleſs by good luck one have the Wind and Tide with him.

Abaſſy 18 pennce. Half a *Roupie* 15 pence.

Seeing the reſt of the Day and all the following Night are to be ſpent in the Bark, Waiters are ſet over it, Who keep conſtant Watch to ſee that none enter in or go out. When the Cuſtom-houſe is opened, and the Paſſengers ſuffered to come aſhore, then double diligence is uſed, and the number of Waiters encreaſed. One Bark advances at a time, and ſhe lands juſt againſt the Cuſtom-houſe Gate which is upon the Key.

There is a *Kiochk*, or covered Pavillion, where Sentinels are placed to obſerve and view all that goes in or comes out of the Bark; and the Cuſtom-houſe Porters go into the Water, and bring the Men and Goods aſhore upon their Backs.

Pions.

In the mean time, there are upon the River-ſide, a great number of *Pions*, who are Men ready to be employ'd in any kind of Service, and to be hired by the Day, if one pleaſes, as the *Staffieri* in *Italy* are. Theſe *Pions* of the Cuſtom-houſe have great Canes in their Hands to keep off the People with, that thoſe who come aſhore may not have the leaſt communication with any body; and for the greater ſecurity, they draw up in both ſides, and make a Lane for the Paſſengers. This is no inconſiderable ſervice to new comers, for if any body came near them, they would certainly be accuſed of ſmuggling Goods; and then beſides the Caning they would be expos'd to, they muſt alſo expect to be roundly fined, and ſome have been fined in above Ten thouſand Livres, though, in reality they had not ſaved a bit of Goods. And, indeed, they who have a mind to conceal any thing, and defraud the Cuſtom-houſe, order their Affairs more truly: They ſtay not till they come to *Surrat*, there to beg the aſſiſtance of their Friends. I have known ſome bring in a great many precious Stones, and other rich Jewels, which the Officers of the Cuſtom-houſe never ſaw, nor got one Farthing by, becauſe the Dutch Commander was their Friend, and had aſſiſted them.

From that Court of the Cuſtom-houſe, one is led into the Hall, where the chief Cuſtomer ſits on his *Divan*, after the manner of the Orientals, and his Clerks underneath him. I ſhall ſay nothing of the *Indian Divans* in this place, becauſe they are like to thoſe of *Turky* and *Perſia*. The Paſſengers enter into that place one after another, and but one at a time. Preſently they write down in a Regiſter the name of him that enters, and then he is ſearched. He muſt take off his Cap or Turban, his Girdle, Shoes, Stockins, and all the reſt of his Cloaths, if the Searchers think fit.

They

They feel his Body all over; and handle every the leaſt inch of ſtuff about him with all exactneſs if they perceive any thing hard in it, they immediately rip it up, and all that can be done, is to ſuffer patiently. That ſearch is long, and takes up above a quarter of an Hour for every Perſon ſeverally, though at that time they only examine what they have about them. If they find Gold or Silver, they take two and a half *per cent.* and give back the reſt; then the partie is let go, but muſt leave his Goods and Baggage. He that hath been ſearched marches out by the Wicket of a Gate that opens into the Street, where there is a Guard that ſuffers him not to paſs without Orders from the Cuſtomer.

Next Day, all who have left their Goods or Baggage, fail not to come to the ſame Gate. The Cuſtomer comes alſo about ten of the Clock in the Morning, and having conſidered whether the Seal which the Day before he put upon two great Padlocks that hold the great Gate and Wicket ſhut, be whole or not, he cauſes both to be opened. He and his Men go in; the Gate is ſhut again, and the Wicket only left open. So all wait without till they be called in; and it was my good fortune to be introduc'd with the firſt.

They preſently bid me own what belong'd to me, and my Cloakbags being brought into the middle of the Hall, they were opened and emptied; every thing was examined one after another: Though I had no Merchant-goods, yet all was ſearched; my Quilt was ript up, they undid the Pommel of one of my Piſtols, with Pegs of Iron felt in the Holſters; and the Clerks at length, being ſatisfied with the view of my things, I was let go, and pay'd only Cuſtom for my Money. It was no ſmall fortune for me to be ſo ſoon diſpatched; for Men may wait ſometimes a Month before they can get out their Baggage, and eſpecially they who have Merchants-goods, for which at that Cuſtom-houſe they pay Four in the Hundred, if they be Chriſtians, and Five in the Hundred if they be *Banians*.

What is pay'd at the Cuſtom-houſe.

CHAP. II.

Of the Indies.

BEfore I enter into a particular Deſcription of what I have ſeen in the *Indies*, it is neceſſary for the underſtanding of the Countrey, that I deſcribe the Limits thereof, and ſay ſomewhat of their Extent. If one would comprehend in the *Indies* all the Countries which to the *Weſt* border on the Provinces of *Macran*, or *Sinde*, *Candahar* and *Kaboul*; to the *North*, or *Tartary*; to the Eaſt, on *China* and the Sea; and to the *South*, on the *Ocean*, there is no doubt but that ſo great a number of Kingdoms and Provinces muſt make a very vaſt Countrey: But it may be truly ſaid, that to the *Eaſt* the extent of it, (which is very large) is not as yet well known, ſeeing the Traders of *Indoſtan*, who traffick in *China*, ſpend above a Year in Travelling from their own Countrey into that; and that long Journey is a good Argument that there are ſeveral Kingdoms betwixt the *Great Moguls* Countrey, and that of the Emperour of *China*.

The Limits of *India*.

In the uſual Diviſion of the *Indies*, that Eaſtern part is called *India* beyond the *Ganges*, as the *Weſtern* is named *India* on this ſide of *Ganges*. This latter part is beſt known, and is called *Indoſtan*, having for its natural Limits to the *Weſt* and *Eaſt*, the *Ganges* and *Indus*, which have their Sources in the Mountains of *Zagatay* and *Turqueſtan*. Theſe two laſt Countries border *Indoſtan* on the North-ſide, as the Indian-Sea limits it on the *South*, round the Cape of *Comory*, from the Mouths of *Ganges* to thoſe of *Indus*.

The Diviſion of the Limits of *Indoſtan*.

The Source of *Ganges*.

The Empire of the *Great Mogul* which in particular is called *Moguliſtan* is the largeſt and moſt powerful Kingdom of the *Indies*; and the Forces of the other Kings of *Jndoſtan* ought the leſs to be compared to his, that moſt of them are in ſome dependance on that Prince. I ſhall write what I know of their Kingdoms, when I have treated of his and of himſelf.

CHAP. III.

Of the Great Mogul.

THe *Great Mogul* deſcends in direct line from *Tamerlan*, whoſe Succeſſours that ſetled in the Indies, took to themſelves the Name of *Moguls*, that they might be diſtinguiſhed from thoſe to whom that Prince left *Zagatay*, *Coraſſan*, *Perſia*, and other Countries to be Governed after him. They thought that that Name might contribute much to the Glory of their Family, becauſe by taking it they would more eaſily perſwade Men, that they are of the Race of *Ginguis Can*, the Firſt Emperour of the Ancient Moguls, who had carried it above Twelve Ages before them, and who under that Title began the Greateſt and moſt Powerful Empire in the World.

Ginguis Can.

Mogul was heretofore the Name of a mighty People, who inhabited a vaſt Country at the extremity of Eaſt *Tartary*, towards the North, which ſome have called *Mogul*, others *Mongul* and *Mongal*, and others *Moguliſtan*, where *Ginguis Can* was Born. That Emperour or Great *Chan*, reduced it wholly under his Obedience, before he undertook the Conqueſt of the reſt of *Aſia*; and his Subjects, as well as he, were called *Moguls*. This gave occaſion to thoſe of *India*, to take the ſame Name, thereby to ſignifie that they are deſcended from him.

Mogul.

As for the Genealogy of *Tamerlan*, it muſt be examined ſome where elſe than in the relation of Travels, if one would know the truth of it, becauſe of the diverſity of opinions that are to be found amongſt the Oriental writers upon that ſubject.

Tamerlan.

Tamerlan had already given great jealouſie to the Indians, by Conquering the Province of *Gazna*, which had been ſometimes in their dependance, though lying a great deal on this ſide of the *Indies*, and which in his own lifetime was Poſſeſſed by *Pir Muhemmed*, Son of his Eldeſt Son *Gayeteddin*, but when *Mirza Baber*, who deſcended from the Third Son of that Emperour, retreated thither after the loſs of *Maurenahor* or *Zagatay*, he beſtirred himſelf ſo well in ſetling his Dominion there, as he did in ſome other Countries of the *Indies* that lay next to him, and were, according to the *Lebeltaric*, (he Reigned Fourty three Years,) that his Son *Humayon* had no great difficulty to get Footing in *Jndoſtan* after the death of his Father, which happened in the Year 1530. and who had already made ſome unſucceſsful attempts in that Country.

Gazna.

Pir-Muhemmed.
Gayetedden.
Mirza Baber.

Humayon.

This young Prince made himſelf Maſter of *Candahar*, *Caboul*, and many other Towns, the greateſt part whereof he loſt ſometime after by the Valour of *Chaalem* King of *Bengale* and *Deran*; but he recovered them in proceſs of time by the means of *Tahmas* Kings of *Perſia*, whoſe Siſter he Married, and having carried his Conqueſt farther on, he made *Delhy* the Capital of his Kingdom.

His Son *Ecbar* Succeded him; and having joyned a great many Provinces of *Jndoſtan* to thoſe which his Father left him, died in the Year 1604.

Ecbar.

Selim his Eldeſt Son, was immediately Crowned by the Name of *Gehanguir*; and having Reigned Three and twenty Years, and enlarged the Conqueſt, he died in the Year 1627.

Gehanguir.

After

After his death, his Grandſon *Boulloquoy* Reigned about Three Months, but he was ſtrangled by Order of *Sultan Corom*, a Rebel Son of *Gehanguir*, who having made ſure of the Empire, took to himſelf the Name of *Chagehan* in the Year 1628. *Bulloquoy.* *Corom.* *Chagehan.*

Seeing Blood and Rebellion raiſed him to the Throne, he had experience of the ſame diſorders amongſt his Children, which he had cauſed to his Father; for through their jealouſie his Empire was almoſt always in confuſion, and at length fell into the hands of *Auranzeb* the Third of his Four Sons, who Reigns at preſent. *Auranzeb.*

In mounting to the Throne, this Prince imitated the crimes of his Father; for he put to death *Dara* his Eldeſt Brother, impriſoned *Mourad* his other Brother who confided in him, and clapt up his own Father in Priſon, who died Five or Six Years after, about the end of the Year 1666. The death of *Chagehan.*

The *Great Mogul* is certainly a moſt Powerful Prince, as we may Judge by his Riches, Armies, and the number of People that are within the extent of his Empire. His yearly Revenues, they ſay, mount to above Three hundred and thirty French Millions. The *Canon Name*, which is a Regiſter containing a Liſt of his Forces, makes it appear, that that Prince entertains Three hundred thouſand Horſe, of which betwixt Thirty and Thirty five thouſand, with ten thouſand Foot are for a Guard to his Perſon both in time of Peace and War, and are commonly quartered in thoſe places where he keeps his Court. This Empire extends from Eaſt to Weſt above Four hundred Leagues, and from North to South above Five hundred, and that vaſt ſpace, (excepting ſome Mountains and Deſerts,) is ſo full of Towns, Caſtles, Burroughs and Villages, and by conſequence of Inhabitants who till the Land, or emprove it by manufactures, and the commerce which that Country affords, that it is eaſie to judge of the Power of the King who is Maſter thereof. The Power of the *Mogul.* The Regiſtred Forces of the *Mogul.*

The true bounds of his Empire are to the Weſt, *Macran* or *Sinde* and *Candahar*; to the Eaſt, it reaches beyond the *Ganges*; to the South it is limited by *Decan*, the great Sea and the Gulf of *Bengale*; and to the North by the *Tartars*. The exageration of many Travellers, concerning the extent of the Countries of this great King of the *Indies*, was the cauſe that I made it my buſineſs to conſult the moſt knowing Men, that I might learn what they thought of the greatneſs of it, and what now I write is their Opinion. The bounds of *Moguliſtan.*

They affirm not as ſome do, that when the *Mogul* makes War, he ſends Three hundred thouſand Horſe into the field. They ſay, indeed, that he pays ſo many; but ſeeing the chief Revenues, or to ſay better, the rewards of the Great Men, conſiſt particularly in the pay which they have for more or fewer Troopers, it is certain that they hardly keep on Foot one half of the Men they are appointed to have; ſo that when the Great *Mogul* marches upon any expedition of War, his Army exceeds not an Hundred and fifty thouſand Horſe, with very few Foot, though he have betwixt Three and four hundred thouſand Mouths in the Army. The true Forces of the *Mogul.*

Beſides, I was informed by any Indian who pretends to know the Map of his Country, that they reckon no more but twenty Provinces within the extent of *Moguliſtan* in the Indies, and that they who have reckoned more, have not been well informed of their number, ſince of one Province they have made two or three.

This Indian had a liſt of the Princes Revenues calculated for the twenty Provinces, and I made no doubt of the truth of his Syſtem; but I had rather call them Governments, and ſay that every Government contains ſeveral Provinces. I ſhall obſerve the Revenues of the Governments, in the diſcription I give of them, and ſhall call each Government a Province, that I may not vary from the memoires which I have; and as I entered the Indies by the Province of *Guzerat*, ſo I ſhall deſcribe it before the others. Twenty Provinces or Governments in *Moguliſtan.*

CHAP.

CHAP. IV.

The Province of Guzerat

Guzerat. THe Province of *Guzerat*, which was heretofore a Kingdom, fell into the Poſſeſſion of the *Great Mogul Ecbar*, about the year 1565. He was called into it by a great Lord, to whom the King of *Guzerat*, *Sultan Mamoet* gave the general Government thereof, when being near his death, he truſted him with the tuition and regency of his only Son, in the Year 1545, or 1546. during the Reign of *Humayon* the Father of *Ecbar*.

Government. The ambition of that Governour who was envied by all the great Men of the Kingdom of *Guzerat*, that were his declared Enemies, and againſt whom he reſolved to maintain himſelf at the coſt of his own lawful Prince, made him betake himſelf to the King *Mogul*, under pretext of ſoliciting his protection for his Pupil named *Mudafer*, who was already of Age, but not yet of ſufficient Authority to maintain his Guardian againſt the faction of the great Men whom he had provoked.

Mudafer King of *Guzerat.*

Ecbar ſeizes *Guzerat.* *Ecbar* entered *Guzerat* with an Army, and ſubdued all thoſe who offered to make head againſt him, and whom the Governour accuſed of being Enemies to his King: But inſtead of being ſatisfied with one Town which with its Territories had been promiſed him, he ſeized the whole Kingdom, and made the King and Governour Priſoners. That unfortunate Prince being never after able to recover it again; not but that having made his eſcape, he attempted once again to have reeſtabliſhed himſelf, but his efforts were in vain, for he was overcome, and made Priſoner a ſecond time, ſo that deſpair at length made him deſtroy himſelf.

Mudafer kills himſelf.

Guzerat a pleaſant Province. This is the pleaſanteſt Province of *Indoſtan*, though it be not the largeſt. The *Nardaba*, *Tapty*, and many other Rivers that water it, render it very fertile, and the Fields of *Guzerat* look green in all the ſeaſons of the Year, becauſe of the Corn and Rice that cover them, and the various kinds of Trees, which continually bear Fruit.

The Ports of *Surrat* and *Cambaye.* The moſt conſiderable part of *Guzerat* is towards the Sea, on which the Towns of *Surrat* and *Cambaye* ſtand, whoſe Ports are the beſt of all *Moguliſtan*. But ſeeing *Amedabad* is the Capital Town of the Province, it is but reaſonable we ſhould treat of it before we ſpeak of the reſt.

Departure from *Surrat* to *Amedabad.* *February* the Firſt I parted from *Surrat* to go to that Town, and going out at *Baroche* Gate, I marched ſtreight North. Two hours after I croſſed the River *Tapty*, in a Boat big enough, but very incommodious for taking in of Chariots, becauſe the ſides of it were two foot high. Eight men were forced to carry mine, after they had taken out the Oxen, and I was about half an hour in croſſing that River. I continued my Journey by the Town of *Beriao*, the River of *Kim*, which I croſſed with the ſame trouble that I had done the *Tapty*, by the Town of *Oucliſſer*, the River of *Nerdaba*, and at length I arrived at the Town of *Baroche*, which is diſtant from *Surrat* and the Sea, Twenty *Coſſes* which makes about Ten French Leagues, becauſe a *Coſſe* which is a Meaſure amongſt the Indians for the diſtance of places, is about half a League.

The Boats on the *Tapty* incommodious.

Beriao a Town.
Kim a River.
Oucliſſer a Town.
Nerdaba a River.
Coſſe.

Baroche. *Baroche* lies in 21 degrees 55 minutes North Latitude. The fortreſs of *Baroche* is large and ſquare, ſtanding on a Hill, which makes it to be ſeen at a great diſtance. It is one of the chief ſtrengths of the Kingdom, and had heretofore a very large Juriſdiction. The Town lies upon the ſide, and at the foot of the Hill, looking towards the River of *Nerdaba*. It is environed with Stone-Walls about three Fathom high, which are flanked by large round Towers at Thirty or Thirty five Paces diſtance one from another.

The

The *Bazards* or Market-places are in a great Street at the foot of the Hill; and there it is that thoſe Cotten-Stuffs are made, which are called *Baftas*, and which are ſold in ſo great plenty in the *Indies*. *Baftas.*

The Hill being high and hard to be mounted, it might be a very eaſie matter to put the fortreſs in a condition not to fear any Attack, but at preſent it is ſo much ſlighted, that there are ſeveral great breaches in the Walls to the Land ſide, which no body thinks of repairing. In that Town there are *Moſques* and *Pagodes*, that's to ſay, Temples of the Heathen, as well above as below. The River-water is excellent for whitening of Cloaths, and they are brought from all parts to be whitened there. There is little or no other Trade there, but of Agates; but moſt of thoſe are Sold at *Cambaye*. There is great abundance of Peacocks in the Country about *Baroche*. The Dutch have a Factor there for the quick diſpatch and clearing at the Cuſtom-houſe, the other ſorts of Cloaths that come from *Amedabad* and elſewhere, becauſe ſince all Goods muſt pay duties as they enter and come out of *Baroche*, there would always happen confuſion, if the care of that were referred to the carriers who tranſport them. Peacocks at *Baroche.*

Leaving *Baroche*, I continued my Journey Northwards, to the little Town of *Sourban*, which is ſeven Leagues diſtant from *Baroche*, and then having croſſed the Brook *Dader*, and ſeveral Villages, I arrived at *Debca* which lies on the ſide of a Wood ſeven Leagues from *Sourban*. The Inhabitants of this Town were formerly ſuch as are called *Merdi-Coura* or *Anthropophagi*, Man-eaters, and it is not very many Years ſince Mans fleſh was there publickly ſold in the Markets. That place ſeems to be a neſt of Robbers; the Inhabitants who are for the moſt part Armed with Swords, are a moſt impudent ſort of People: In what poſture ſoever you be, they continually ſtare you in the Face, and with ſo much boldneſs, that let one ſay what he pleaſes to them, there is no making of them to withdraw: Paſſengers that know them, are always upon their Guard, nay, and are obliged to carry a Lance with them, when they go to do their needs. *Sourban.* *Debca.* *Anthropophagi.*

Next day we parted from thence and went to *Petnad*, a little Town ſeven Leagues and a half from *Debca*, and arrived there, having firſt paſt the Gulf or River of *Mai*, where there is a Watch to ſecure the Rode. We found in our way two great *Tanquiez* and a great number of Monkies of an extraordinary bigneſs. Theſe *Tanquiez* are ſtanding Ponds or reſervations of Rain-water; there are many of them in the *Indies*, and commonly there is great care taken in looking after them, becauſe Wells being rare in that Country, there is an extream need of theſe publick reſervatories, by reaſon of the continual thirſt which the heat cauſes in all Animals there, and ſome of them are as big as Lakes or large Ponds. *Petnad.* *Tanquiez.*

Next we came to the Town of *Souſentra*, where we ſay a very lovely Well, which I ſhall not deſcribe in this place, becauſe it is almoſt like to that of *Amedabad*, whereof I ſhall ſpeak in its proper place. From thence we went to *Mader* which is ſix Leagues and a half from *Petnad*. Upon the Road we ſaw an infinite number of Apes of all ſorts, not only upon the Trees in the Fields, but even thoſe alſo by the way ſide, which were not in the leaſt afraid of any body. I ſeverall times endeavoured to make them flie with my Arms, but they ſtirr'd not, and cried their *pou pou* like mad, which is, as I think, the *houp houp* of which *Monſieur de la Boulaye* ſpeaks. An account of the Road from *Surrat* to *Amedabad*. One muſt go out by *Baroche* gate and croſs the River of *Tapty* a league and a half from *Surrat*. There is a great Wartree four leagues from *Surrat* where one may repoſe. *Kim* a River. *Oucliſſer* a Town. *Nerdaba* a River are to be paſt, and then one comes to *Baroche*, 10 leagues from *Surrat*. *Sourban* a Town 7 leagues from *Baroche*. *Dader* a River or Brook. *Debca* 7 leagues from *Sourban*. *Maï* a River. *Petnad* 7 leagues and a half from *Debca*. *Souſentra* a Town. *Mader* 6 leagues and a half from *Petnad*. *Matrous* a River.

We went next to *Gitbag*, five Leagues from *Mader*, we met a great many *Colies*, which are a People of a *Caſte* or tribe of Gentiles, who have no fixed Habitation, but wander from Village to Village, and carry all they have about with them. Their chief buſineſs is to pick and *Gitbag* 5 leagues from *Mader*.

and clean the Cotten, and when they have no more to do in one Village, they go to another. In this Village of *Gitbag*, there is a pretty handſome Garden of the Kings: I walked in it; it lies along the ſide of a reſervatory, and I ſaw a great many Monkies and Peacocks therein. The dwelling which remains appears to have been handſome, but it is let run to ruin; and a Royal-houſe, not far off, is in very bad repair alſo. It is but two Leagues and a half from *Gitbag* to *Amedabad*.

Amedabad two Leagues from *Gitbag*.

CHAP. V.

Of Amedabad.

Amedabad the Capital of *Guzerat*.

Amedabad is diſtant from *Surrat* fourſcore and ſix Coſſes, which make about fourty three French Leagues. It is not improbable but that this Capital of *Guzerat* is the *Amadaviſtus* of *Arian*, though modern Writers ſay, That it hath its name from a King called *Ahmed* or *Amed*, who cauſed it to be rebuilt, and that it was called *Guzerat* as well as the Province, before that King reigned. King *Chagehan* named it *Guerdabad*, the Habitation of Duſt, becauſe there is always a great deal there. This Governour of the Province has his reſidence in it, and he is commonly a Son of the *Great Mogul*; but at preſent a great *Omra* called *Muhabbat-Can* is the Governour; and the Kings of *Guzerat* reſided there alſo, before King *Ecbar* ſeized it.

Guerdabad.

The Situation of *Amedabad*.

This Town lies in twenty three Degrees and ſome Minutes North-Latitude. It is built in a lovely Plain, and Watered by a little River called *Sabremetty*, not very deep, but which in the time of the Rains prodigiouſly overflows the Plains. There you may ſee many large Gardens, encloſed with Brick-walls, and which have all a kind of Pavillion at the entry.

Sabremetty a River.

A Reſervatory of Water, with a Garden in the middle.

After that I ſaw a very ſpacious Reſervatory, that hath in the middle a lovely Garden fourſcore Paces ſquare, into which one enters by a Bridge four hundred Paces long, and at the end of the Garden there are pretty convenient Lodgings.

Then you ſee ſeveral Houſes here and there, which makes, as it were, a great Village, and a great many Tombs indifferently well built. This might be called an Out Suburbs, becauſe, from thence one enters by a Poſtern into a Street with Houſes on each ſide, which leads ſtreight into the Town, and is on that ſide the true Suburbs of *Amedabad*.

The Walls and Towers of *Amedabad*.

The Town is encloſed with Stone and Brick-walls, which at certain diſtances are flanked with great round Towers and Battlements all over. It hath twelve Gates, and about a League and a half in its greateſt length, if you take in the Suburbs. It is one of the places of *Guzerat* that is moſt carefully kept in order, both as to its Walls and Garriſon, becauſe it lies moſt conveniently for reſiſting the incurſions of ſome neighbouring *Rajas*.

Raja of *Badur*.

They are afraid particularly of the Inrodes of the *Raja* of *Badur*, who is powerful by reaſon of the Towns and Caſtles which he hath in the Mountains, and which are not acceſſible but by narrow paſſes that can be moſt eaſily defended. King *Ecbar* uſed all endeavours during the ſpace of ſeven Years to ruin that *Raja*; but he could not accompliſh it, and was forc'd to make Peace with him. However his People are always making Incurſions, and he comes off by diſowning them. His uſual Reſidence is in the Province of *Candich*.

So ſoon as I arrived at *Amedabad*, I went to lodge in *Quervanſeray*, where I found the Monument of the Wife of a King of *Guzerat*: After I had taken a little repoſe there, I went to ſee the Dutch Factors, for whom I had Letters from the Commander of *Surrat*. They detain'd me, and no excuſe would ſerve, but that I muſt needs lodge with them; nay, they were ſo

Dutch in *Amedabad*.

ſo kind, as to accompany me by turns to all the places of *Amedabad*, whither my Curioſity led me: They are lodged in the faireſt and longeſt Street of the Town. All the Streets of *Amedabad* are wide, but this is at leaſt thirty Paces over, and at the *Weſt* end of it there are three large Arches that take up its whole breadth.

Going from their Lodgings, one enters by theſe high Arches into the *Meidan-Chah*, which ſignifies the Kings Square. It is a long Square having four hundred Paces in breadth, and ſeven hundred in length, with Trees planted on all ſides. The Gate of the Caſtle is on the *Weſt* ſide, oppoſite to the three Arches, and the Gate of the *Quervanſeray* on the *South*. On the ſame ſide there are ſix or ſeven pieces of Canon mounted, and on the other, ſome more great Gates which are at the Head of pretty fair Streets. In this *Meidan* there are ſeveral little ſquare Buildings about three Fathom high, which are Tribunals for the *Cotoual*, who is the Criminal Judge. In the middle of the place there is a very high Tree, purpoſely planted for the exerciſe of thoſe who learn to ſhoot with the Bow, and who with their Arrows ſtrive to hit a Ball which for that end is placed on the top of the Tree.

The *Meidan* of *Amedabad*.

Having viewed the *Meidan*, we entered the Caſtle by a very high Gate, which is betwixt two large round Towers about eight fathom high. All the Appartments of it ſignifie but little, though the Caſtle be walled about with good Walls of Freeſtone, and is as ſpacious as a little Town.

The Caſtle of *Amedabad*.

The *Quervanſeray* in the *Meidan*, contributes much to the beautifying of that place. Its Front is adorned with ſeveral Lodges and Balcony's ſupported by Pillars, and all theſe Balcony's which are of Stone, are delicately cut to let in the Light. The entry is a large eight-ſquare Porch arched over like a Dome, where you may find four Gates, and ſee a great many Balcony's: Theſe Gates open into the body of the Building, which is a Square of Freeſtone two Stories high, and varniſhed over like Marble, with Chambers on all ſides, where Strangers may lodge.

The fair *Quervanſeray* of the *Meidan* of *Amedabad*.

Near the *Meidan*, is a Palace belonging to the King, which hath over the Gate a large Balcony for the Muſicians, who with their Pipes, Trumpets, and Hoboys, come and play there, in the Morning, at Noon, in the Evening, and at Midnight. In the Appartments thereof there are ſeveral Ornaments of Folliages, where Gold is not ſpared. The Engliſh Factory is in the middle of the Town. They are very well lodged, and have fair Courts. Their Ware-houſes commonly are full of the Cloaths of *Lahors* and *Debly*, with which they drive a great trade.

The Kings Palace in *Amedabad*.

There are many Moſques great and ſmall in *Amedabad*, but that which is called *Juma-meſgid*, *Fridays* Moſque, becauſe the devout People of all the Town flock thither on that Day, is the chief and faireſt of all. It hath its entry from the ſame Street where the Dutch-houſe is built, and they go up to it by ſeveral large Steps. The firſt thing that appears is a ſquare Cloyſter of about an hundred and forty Paces in length, and an hundred and twenty in breadth, the Roof whereof is ſupported by four and thirty Pillaſters. The Circuit of it is adorn'd with twelve Domes, and the Square in the middle paved with great ſquare Bricks. In the middle of the Front of the Temple, there are three great Arches, and at the ſides two large ſquare Gates that open into it, and each Gate is beautified with Pilaſters, but without any order of Architecture. On the outſide of each Gate there is a very high Steeple, which hath four lovely Balcony's, from whence the *Muezins* or Beadles of the Moſque, call the People to Prayers. Its chief Dome is pretty enough, and being accompanied with ſeveral little ones, and two *Minarets*, the whole together looks very pleaſant; all that pile is ſupported by forty four Pillars placed two and two, and the Pavement is of Marble. The Chair of the *Imam* is there as in other Moſques, but beſides that, in a corner to the Right hand there is a large *Jube* reſting upon two and fourty Pillars eight Foot high apiece, which muſt only have been built to hide the Women that go to the Moſque, for that *Jube* is cloſed up as high as the Sealing with a kind of Pannels of Plaſter with holes through; and there I ſaw above two hundred *Faquirs*, who held their Arms croſs ways behind their Head, without the leaſt ſtirring.

Juma-meſgid *Fridays* Moſque.

Amedabad being inhabited alſo by a great number of Heathens, there are *Pagods*, or Idol-Temples in it. That which was called the *Pagod* of *Santidas* was the chief, before *Auranzeb* converted it into a Moſque. When he performed that Ceremonie, he cauſed a Cow to be killed in the place, knowing very well, that after ſuch an Action, the Gentiles according to their Law, could worſhip no more therein. All round the Temple there is a Cloyſter furniſhed with lovely Cells, beautified with Figures of Marble in relief, repreſenting naked Women ſitting after the Oriental faſhion. The inſide Roof of the Moſque is pretty enough, and the Walls are full of the Figures of Men and Beaſts; but *Auranzeb*, who hath always made a ſhew of an affected Devotion, which at length raiſed him to the Throne, cauſed the Noſes of all theſe Figures which added a great deal of Magnificence to that Moſque, to be beat off.

Santidas, Pagod.

The Ceremonie of King *Auranzeb*, for converting a Pagod into a Moſque.

The *Chaalem* is ſtill to be ſeen in *Amedabad*; it is the Sepulchre of a vaſtly rich Man whom the Indians report to have been a Magician, and the Mahometans believe to be a great Saint; ſo that it is daily viſited by a great many out of Devotion: It is a ſquare pile of Building, having on each ſide ſeven little Domes which ſet off a great one in the middle, and the entry into that place is by ſeven Ports which take up the whole front. Within this Building there is another in form of a Chappel, which is alſo ſquare, when one is within the firſt which is paved with Marble, one may walk round the Chappel that hath two Doors of Marble, adorned with Mother of Pearl, and little pieces of Chryſtal: The Windows are ſhut with Copper Lattices cut into various Figures. The Tomb of the Mock-Saint which is in the middle of the Chappel, is a kind of a Bed covered with Cloath of Gold, the Poſts whereof are of the ſame materials as the Doors of the Chappel are, and have the ſame Ornament of Mother of Pearls; and over all there are ſix or ſeven Silken Canopy's, one over another, and all of different colours. The place is very much frequented, and is continually full of white Flowers brought thither by the Devout Mahometans, when they come to ſay their Prayers: A great many Eſtrige-Eggs and hanging Lamps are always to be ſeen there alſo.

Chaalem a Burying place.

On the other ſide of the Court there is a like Building, where ſome other Saints of theirs are Interred, and not many ſteps farther, a Moſque with a large Porch ſupported by Pillars, with many Chambers and other Lodgings for the Poor; and to compleat all, there is a ſpacious Garden at the backſide of the Moſque.

There are many Gardens in *Amedabad*; and are ſo full of Trees, that when one looks upon that Town from a high place, it ſeems to be a Forreſt of green Trees, moſt of the Houſes being hid by them; and the Kings Garden which is without the Town and by the River-ſide, contains all the kinds that grow in the *Indies*. There are long Walks of Trees planted in a ſtreight line, which reſemble the *Cours de la Reine* at *Paris*. It is very ſpacious, or rather, it is made up of a great many Gardens raiſed Amphitheatre-wiſe; and in the uppermoſt there is a Terraſs-Walk, from whence one may ſee Villages at ſeveral Leagues diſtance. This Garden being of a very great extent, its long Walks yielded a very agreeable Proſpect. They have in the middle Beds of Flowers, which are not above a Fathom and a half in breadth, but which reaches from one end of the Garden to the other. In the Centre of four Walks which makes a Croſs, there is a Pavillion covered with green Tiles. Thither go all the young People of the Town to take the freſh Air upon the Banks of a Baſon full of Water underneath.

A ſpacious Garden.

Going thither, we ſaw a pile of Building, where a King of *Guzerat* lies Interred. It is a ſquare Fabrick, and in the Opinion of the Indians, the Magicians and Sorcerers entertain the Devil there. It is covered with a great Dome, having five ſmaller ones on each ſide; and on each front of the Building, there are Pillars which ſupport theſe Domes. Some Streets from thence there is to be ſeen a Sepulchre, where a Cow is interred under a Dome ſtanding upon ſix Pillars.

The Sepulchre of a King of *Guzerat* at *Amedabad*.

The Sepulchre of a Cow.

They

They would have me go next to *Serquech*, which is a ſmall Town about a League and a half from the City. The Indians ſay, that in ancient times that place was the Capital of *Guzerat*, becauſe of the vaſt number of Tombs of Kings and Princes that are there; but it is far more probable, that that place was only deſtin'd for their Burying, and that *Amedabad* hath always been the Capital. I obſerv'd there a Building much of the ſame ſtructure as that of *Chaalem*. It hath the ſame Ornaments, and is dedicated alſo to one of their Saints; and all the difference is, that this has thirteen Domes on each ſide, and the Dome which covers the Chappel, is painted and guilt in the inſide. Oppoſite to this Fabrick, there is another like to it, and dedicated alſo to a Saint. *Serquech.*

Near to theſe Sepulchres, I ſaw a Moſque like to that which I viewed at *Amedabad*, and the only difference is, that it is leſs. It hath adjoyning to it a great *Tanquies* or Reſervatory; in the Chappels on the ſides whereof, are the Tombs of the Kings, Queens, Princes and Princeſſes of *Guzerat*, to which they deſcend by ſeveral Steps of very lovely Stones. They are all of good ſolid work, whereby it ſufficiently appears, that they have been made for Kings and Princes; but they are framed according to the ſame Model. They conſiſt commonly of a large ſquare Building that hath three great Arches on each Front, and over them a great many little ones. There is a large Dome in the middle, and a great many little ones in the ſides, and in every corner a Tower with a little pair of Stairs in the thickneſs of the Wall, to go up to Terras-Walks which are at certain diſtances upon the Building; the Tomb being exactly under the great Dome. Moſt of theſe places are full of the marks of the Peoples Devotion, both Mahometans and Indians, who on certain days flock thither, of whom the latter bewail the loſs of their Princes. There are a great many *Pagods* in thoſe quarters, and from *Serquech* comes all the Indigo which is ſold at *Amedabad*. Sepulchres of the Kings and Princes of *Guzerat*. Indigo at *Serquech*.

Without the City of *Amedabad* there is a lovely Well, the Figure of it is an oblong ſquare; it is covered with ſeven Arches of Freeſtone, that much adorn it: There are ſix ſpaces betwixt the Arches to let light in, and they are called, the Mouths of the Well. It is four Fathom broad, and about four and twenty long. At each end there is a Stair-caſe two Foot broad to go down to it, with ſix Stories or Landings ſupported by Pilaſters eight Foot high: Each Storie hath a Gallerie, or place of four Fathom extent, and theſe Galleries and Pilaſters are of Freeſtone: Sixteen Pilaſters ſupport each Gallerie, and the Mouths of the Well are about the ſame length and breadth that the Galleries are: The Figure of the third Mouth differs from the reſt, becauſe it is an Octogone, and has near it a little turning Stair-caſe that leads down to the Well; the Water of it riſes from a Spring, and it was up to the middle of the fourth Story when I went down, ſeveral little Boys at that time ſwiming in it from one end to the other amongſt the Pillars. The Indians ſay, that this Well was made at the charges of a Nurſe of a King of *Guzerat*, and that it coſt thirty Millions; but I could diſcover no work about it that required ſo great expences. An extraordinary Well.

In this Town there is an Hoſpital for Birds. The *Gentils* lodge therein all the ſick Birds they find, and feed them as long as they live if they be indiſpoſed. Four-footed Beaſts have theirs alſo: I ſaw in it ſeveral Oxen, Camels, Horſes, and other wounded Beaſts, who were look'd after, and well fed, and which theſe Idolaters buy from Chriſtians and Moors, that they may deliver them, (as they ſay,) from the cruelty of Infidels; and there they continue if they be incurable, but if they recover, they ſell them to *Gentils* and to none elſe. An Hoſpital for Birds.

There are a great many Forreſts about *Amedabad*, where they take Panthers for Hunting, and the Governour of the Town cauſes them to be taught, that he may ſend them to the King. The Governour ſuffers none to buy them but himſelf, and they whoſe care it is to tame them, keep them by them in the *Meidan*, where from time to time they ſtroak and make much of them, that they may accuſtom them to the ſight of Men. Panthers for Hunting.

A rare Beaſt.

The Dutch ſhewed me a Beaſt they had, which is much eſteem'd in that Countrey. It hath the Head of a Conie, and the Ears, Eyes and Teeth of a Hare; its Muzle is round and of a Fleſh-colour, and hath a Tail like a Squirrel; but it is a Foot and a half long: In the Fore-feet it hath four Fingers, and a Claw in place of the fifth: Its hind Feet have five Toes compleat, which are very long as well as the Claws: The Sole of its Feet is flat like an Apes, and of a Fleſh-colour: Its Hair is long and courſe, and of a dark Red; but that on its Belly and Fore-feet is greyiſh like the Wooll of a Hare; it will eat any thing but Fleſh, and eaſily cracks the hardeſt Nuts: It is neither wild nor hurtful; will play with a Cat, and ſhew tricks like a Squirril: It rubs its Snout with the Feet and Tail as they do, and has the ſame cry, but much ſtronger. The Dutch bought it of an *Abyſſin*, who had it at *Moca*, though no body could tell the name of it, nor what kind of Beaſt it was. For my part, I make no doubt but that it is a particular kind of Squirril, though it be three times as big as thoſe we have in *Europe*.

The Commodities of *Amedabad*.

The Commodities that are moſt traded in at *Amedabad*, are Satins, Velvets, Taffeta's, and Tapiſtries with Gold, Silk and Woollen Grounds: Cotten-Cloaths are ſold there alſo; but they come from *Lahors* and *Dehly*: They export from thence great quantities of Indigo, dried and preſerved Ginger, Sugar, Cumin, Lac, Mirabolans, Tamarins, Opium, Saltpetre and Honey. The chief trade of the Dutch at *Amedabad* conſiſts in *Schites*, which are painted Cloaths; but they are nothing near ſo fine as thoſe of *Maſulipatan* and St. *Thomas*.

CHAP. VI.

Departure from Amedabad *to go to* Cambaye.

Departure from *Amedabad* to *Cambaye*.

HAving ſeen what was curious and worth the ſeeing in *Amedabad*, and having thanked my Landlords for their Civilities, who at parting procured me an Officer of the *Catoual* to ſee me ſafe out at the Gates. I departed the ſixteenth of *February* for *Cambaye* which is but two days eaſie Journey, that is, about fifteen or ſixteen French Leagues from *Amedabad*.

Baredgia a Town.

I followed the ſame way I came after I had viſited the little Town of *Baredgia*, which I left on the Left hand in coming. It is is four Leagues from *Amedabad*; but I ſaw nothing in it remarkable.

The Way of *Cambaye*.

When I was got as far as *Souzentra* I took to the Right hand, the way of *Cambaye*, and came to lodge all Night in the Village of *Canara*, a League and a half from *Cambaye*.

Cambaye.

Cambaye which ſome call *Cambage* is a Town of *Guzerat*, lying at the bottom of a Gulf of the ſame name which is to the *South* of it. It is as big again as *Surrat*; but not near ſo populous; it hath very fair Brick-walls about four Fathom high, with Towers at certain diſtances. The Streets of it are large, and have all Gates at the ends, which are ſhut in the Night-time: The Houſes are very high, and built of Bricks dried in the Sun, and the Shops are full of Aromatick Perfumes, Spices, Silken and other Stuffs. There are vaſt numbers of Ivory Bracelets, Agat-Cups, Chaplets and Rings made in this Town; and theſe Agats are got out of Quarries of a Village called *Nimodra*, which are about four Leagues from *Cambaye*, upon the Road to *Baroche*; but the pieces that are got there are no bigger than ones fiſt.

Agats.

Moſt part of the Inhabitants are *Banions* and *Raſpoutes*, whom we ſhall deſcribe in the ſequel. The Caſtle where the Governour Lodges is large, but not at all beautiful. There are ſo many Monkies in this Town, that ſometimes

The Caſtle of *Cambaye*

ſometimes the Houſes are covered over with them, ſo that they never fail to hurt ſome body in the Streets when they can find any thing on the Roofs to throw at them. The out skirts of the Town are beautified with a great many fair publick Gardens. There is a Sepulchre built of Marble, which a King of *Guzerat* raiſed in Honour of his Governour, whom he loved exceedingly, but it is kept in bad repair. It contains three Courts, in one of which are ſeveral Pillars of Porphyrie, that ſtill remain of a greater number. There are many Sepulchres of Princes there alſo. Heretofore there was in *Combaye* an Hoſpital for Sick Beaſts, but it hath been neglected, and is now fallen to ruin. The Suburbs are almoſt as big as the Town, and they make Indigo there. The Sea is half a League diſtant from it, though heretofore it came up to the Town; and that has leſſened the trade of the place, becauſe great Ships can come no nearer than three or four Leagues. The Tides are ſo ſwift to the North of the Gulph, that a Man on Horſe-back at full ſpeed, cannot keep pace with the firſt Waves; and this violence of the Sea is one reaſon alſo why great Ships go but ſeldom thither. The Dutch come not there but about the end of *September*, becauſe along the Coaſt of *India* that looks to *Arabia*, and eſpecially in this Gulf of *Cambaye*, it is ſo bad for Ships in the beginning of this Month, by reaſon of a violent Weſt-wind that blows then, and which is always accompanied with thick Clouds which they call Elephants, becauſe of their ſhape, that it is almoſt impoſſible to avoid being caſt away.

The Sepulchre of the Governour of the King of *Guzerat*.

An Hoſpital for ſick Beaſts.

Indigo at *Cambaye*.

Having ſatisfied my curioſity as to what is remarkable in *Cambaye*, I took leave of my Friends; and there being ſeveral ways to go from thence to *Surrat*, I adviſed which I had beſt to take. One may go by Sea in four and twenty hours, in an *Almadie* which is a kind of Brigantine uſed by the Portugueſe for Trading along that Coaſt: But theſe Veſſels go not commonly but in the night-time, that they might not be diſcovered by the *Malabars*. In the day-time they keep in Harbours, and in the evening the Maſter goes up to ſome height to diſcover if there be any *Malabar* Barks at Sea. The *Almadies* Sail ſo faſt that the *Malabars* cannot come up with them, but they endeavour to ſurpriſe them, and when they diſcover any one in a Harbour, they skulk behind ſome Rock, and fall upon it in its paſſage. Many of theſe *Almadies* are loſt in the Gulf of *Cambaye*, where the Tides are troubleſome, and the Banks numerous; and that's one reaſon why Men venture not to go to *Surrat* this way by Sea, unleſs extraordinary buſineſs preſs them.

Ways to return to *Surrat*.

Almedie.

The Gulf of *Cambaye* dangerous.

Malabar Corſars.

There is another way ſtill by Sea, which is to paſs through the bottom of the Gulf in a Chariot, over againſt *Cambaye*, at low Water; and one muſt go three Leagues and a half in Water, which then is betwixt two and three foot deep: But I was told that the Waves beat ſo rudely ſometimes againſt the Chariot, that it required a great many hands to keep it from falling, and that ſome miſchance always happened; which hindred me from undertaking that courſe, though I knew very well that when I was paſt it, I had no more but eight and twenty Leagues to *Surrat*. And therefore I choſe rather to go by Land, what danger ſoever there might be of Robbers, as I was aſſured there was.

When my Friends found I was reſolved to go that way, they adviſed me for my ſecurity to take a *Tcheron* with a Woman of his *Caſte* or tribe, to wait upon me till I were out of danger; but I refuſed to do it, and found by the ſucceſs that I had reaſon to do as I did. Theſe *Tcherons* are a *Caſte* of Gentiles, who are highly eſteemed amongſt the Idolaters: They live, for moſt part at *Baroche*, *Cambaye*, and *Amedabad*: If one have any of theſe with him he thinks himſelf ſafe, becauſe the Man acquaints the Robbers they meet, that the Traveller is under his guard, and that if they come near him, he will cut his own Throat, and the Woman threatens them that ſhe'l cut off one of her Breaſts with a Razor which ſhe ſhews them; and all the Heathen of thoſe places look upon it to be a great misfortune, to be the cauſe of the death of a *Tcheran*, becauſe ever after the guilty perſon is an eye-ſore to the whole tribe; he is turned out of it, and for his whole life-time after upbraided with the death of that Gentil. Heretofore

Tcheron.

ſome

ſome *Tcherons* both Men and Women have killed themſelves upon ſuch occaſions; but that has not been ſeen of a long time, and at preſent, they ſay, they compound with the Robbers for a certain Sum which the Traveller gives them, and that many times they divide it with them. The *Banians* make uſe of theſe People; and I was told that if I would employ them, I might be ſerved for two *Roupies* a day: Nevertheleſs I would not do it, as looking upon it to be too low a kind of Protection.

So then I ordered my Coach-man to drive me the ſame way I came, and to return to *Souzentra* that I might go to *Surrat* by the ordinary way, though the compaſs he fetched made my Journey longer by ſeven Leagues and a half. For all the caution I could uſe, my men loſt their way beyond *Petnad*, and we found our ſelves at the Village of *Bilpar*, the inhabitants wherof who are called *Gratiates*, are for the moſt part all Robbers. I met with one of them towards a little Town named *Selly*; he was a fellow in very bad cloaths, carrying a Sword upon his Shoulder; he called to the Coach-man to ſtop, and a Boy about Nine or Ten years old that was with him, ran before the Oxen: My Men preſently offered them a *Pecha* which is worth about ten French Deniers, and prayed the little Boy to be gone; but he would not, till the Coach-man growing more obſtinate, obliged the Man to accept of the *Pecha*. Theſe Blades go ſometimes in whole troops, and one of them being ſatisfied, others come after upon the ſame Road, who muſt alſo be contented, though they ſeldom uſe violence for fear of offending their *Raja*. I wondered how that *Gratiate* being alone, durſt venture to ſet upon ſo many; but the Coach-man told me, that if the leaſt injury had been offered to him, he would have given the alarm by knocking with his Fingers upon his Mouth, and that preſently he would have been aſſiſted by his Neighbours: In the mean time this ſmall rancounter convinced me that there was not ſo great danger upon the Roads, as ſome would have made me believe.

Gratiates.

We found our way again ſhortly after: We then croſſed the River of *Mahy*, and coming out of it I gave half a Roupie to the ſame *Gratiates* whom I payed as I went to *Amedabad*. The tole belongs to the *Raja* of the Country, who is to anſwer for the Robberies committed within his Territories. And the truth is, he is as exact as poſſibly he can be to hinder them, and to cauſe reſtitution to be made of what is taken, eſpecially if it be Merchants Goods, or other things of conſequence: And my Coach-man told me, that one day having loſt an Ox, he went to the *Raja* to demand his Ox; The *Raja* ſent for thoſe who he thought had ſtoln it, and cauſing them to be cudgelled, till one of them confeſſing he had it, he obliged him to bring it out, and reſtore it to the Coach-man, who was to give him only a *Roupie* for the blows he had received. But the *Raja* of the *Gratiates* do's much more; for if he that comes to complain, have not time to ſtay till what he hath loſt be found, it is enough if he tell the place of his abode, and he fails not to ſend it him back by one of his People, though it be eight days Journey off. He is ſo much a Gentleman, that moſt commonly he ſends Preſents to People of faſhion who paſs by *Bilpar*, and do's them all the good Offices they deſire of him.

Mahy a River.

The *Raja* of the *Gratiates* makes good Robberies.

Seeing the Caravans that paſs by that place on their way to *Agra*, pay him ten *Roupies* a Man, he treats the whole Caravan *gratis*, and ſends Proviſions and Victuals into the Camp; which he orders his Cooks to dreſs. Theſe do what they can to pleaſe the Caravan, and earn ſome *Pechas* from them, and they are reckoned the beſt Cooks in the Countrey; but in truth, their Ragoes are not at all good: Nor do's their Maſter forget to ſend Dancing Girls to divert the Company; and when they are ready to go, he furniſhes the Caravan with ſeveral Horſe-men for their ſecurity, until they be out of his Juriſdiction. His Territories comprehend all the Villages from *Cambaye* to *Baroche*, and all his Subjects are called *Gratiates*.

The *Raja* treats the Caravan *gratis*.

Next Day I came to the Town of *Baroche*, and ſtay'd only a few Hours to refreſh my Men and Oxen. The Officers of the Cuſtom-houſe asked me at parting, If I had any Merchants-goods, and having anſwered them that I had none; they took my word, and uſed me civily: So I croſſed the River at *Oucliſſer*, from whence next day I went to *Surrat*. CHAP.

CHAP. VII.

Of Surrat.

THe Town of *Surrat* lies in one and twenty Degrees and ſome Minutes of North Latitude, and is watered by the River *Tapty*. When I came there, the Walls of it were only of Earth, and almoſt all ruinous; but they were beginning to build them of Brick, a Fathom and a half thick; they gave them but the ſame height; and nevertheleſs they deſign'd to fortifie the place as ſtrong as it could be made; becauſe of the Irruption that a *Raja*, (of whom I ſhall ſpeak hereafter) had made into it ſome time before. However the Ingeneer hath committed a conſiderable fault in the ſetting out of his Walls: He hath built them ſo near the Fort, that the Town will be ſafe from the Canon of the Caſtle, and thoſe who defend it may eaſily be galled by Muſquet-ſhot from the Town.

Surrat.

The Fortification of *Surrat*

Theſe new Walls render the Town much leſs than it was before; for a great many Houſes made of Canes that formerly were within its Precinct are now left out, for which, thoſe who are concerned pretend Reparation. *Surrat* is but of an indifferent bigneſs, and it is hard to tell exactly the number of its Inhabitants, becauſe the ſeaſons render it unequal: There are a great many all the Year round; but in the time of the *Monſſon*, that is to ſay, in the time when Ships can go and come to the *Indies* without danger, in the Months of *January*, *February*, *March*, and even in *April*, the Town is ſo full of People, that Lodgings can hardly be had, and the three Suburbs are all full.

The bigneſs of *Surrat.*

It is inhabited by Indians, Perſians, Arabians, Turks, Franks, Armenians, and other Chriſtians: In the mean time its uſual Inhabitants are reduc'd to three Orders, amongſt whom, indeed, neither the Franks nor other Chriſtians are comprehended, becauſe they are but in a ſmall number in compariſon of thoſe who profeſs another Religion. Theſe three ſorts of Inhabitants are either Moors, Heathens, or Parſis; by the word *Moors* are underſtood all the Mahometans, Moguls, Perſians, Arabians or Turks that are in the *Indies*, though they be not uniform in their Religion, the one being *Sunnis* and the others *Chias*: I have obſerved the difference betwixt them in my Second Part. The Inhabitants of the Second Order are called Gentils or Heathens, and theſe adore Idols, of whom alſo there are ſeveral ſorts. Thoſe of the third rank are the *Parſis*, who are likewiſe called *Gaures* or *Atechpereſt*, Adorers of the Fire: Theſe profeſs the Religion of the Ancient Perſians, and they retreated into the *Indies*, when *Calyfe Omar* reduced the Kingdom of *Perſia* under the power of the Mahometans. There are People vaſtly rich in *Surrat*, and a *Banian* a Friend of mine, called *Vargivora*, is reckoned to be worth at leaſt eight Millions. The Engliſh and Dutch have their Houſes there, which are called Lodges and Factories: They have very pretty Appartments, and the Engliſh have ſettled the general Staple of their trade there. There may be very well an hundred Catholick Families in *Surrat*.

The Inhabitants of *Surrat.*

Moors at *Surrat.*

Gentils at *Surrat.*

Parſis at *Surrat.*

Rich Merchants in *Surrat.*

Engliſh and Dutch Factories at *Surrat.*

The Caſtle of *Surrat.*

The Caſtle is built upon the ſide of the River at the South end of the Town, to defend the entry againſt thoſe that would attack it, by the *Tapty*. It is a Fort of a reaſonable bigneſs, ſquare and flanked at each corner by a large Tower. The Ditches on three ſides are filled with Sea-water, and the fourth ſide which is to the Weſt is waſhed by the River. Several pieces of Canon appear on it mounted; and the Revenues of the King that are collected in the Province are kept there, which are never ſent to Court but by expreſs Orders. The entry to it is on the Weſt ſide by a lovely

lovely Gate which is in the *Bazar* or *Meidan*: The Custom-house is hard by, and that Castle has a particular Governour, as the Town has another.

The Houses of *Surrat.*

The Houses of this Town on which the Inhabitants have been willing to lay out Money, are flat as in *Persia*, and pretty well built; but they cost dear, because there is no Stone in the Countrey; seeing they are forc'd to make use of Brick and Lime, a great deal of Timber is employ'd, which must be brought from *Daman* by Sea, the Wood of the Countrey which is brought a great way off, being much dearer because of the Land-Carriage. Brick and Lime are very dear also; and one cannot build an ordinary House at less charge than five or six hundred Livres for Brick, and twice as much for Lime. The Houses are covered with Tiles made half round, and half an Inch thick, but ill burnt; so that they look still white when they are used, and do not last; and it is for that reason that the Bricklayers lay them double, and make them to keep whole. Canes which they call *Bambous* serve for Laths to fasten the Tiles to; and the Carpenters work which supports all this, is only made of pieces of round Timber: Such Houses as these are for the Rich; but those the meaner sort of People live in, are made of Canes, and covered with the branches of Palm-trees.

Bambous.

The time to Build in.

Now, it is better building in the *Indies* in the time of Rain, than in fair weather, because the heat is so great, and the force of the Sun so violent, when the Heavens are clear, that every thing dries before it be consolidate, and cracks and chinks in a trice; whereas Rain tempers that heat, and hindering the Operation of the Sun, the Mason-work has time to dry. When it rains the Work-men have no more to do, but to cover their Work with Wax-cloath, but in dry weather there is no remedy; all that can be done is to lay wet Tiles upon the Work as fast as they have made an end of it; but they dry so soon, that they give but little help. The Streets of *Surrat* are large and even, but they are not paved, and there is no considerable publick Building within the Precinct of the Town.

The Streets of *Surrat.*

The Meat at *Surrat.*

The Christians and Mahometans there eat commonly Cow-beef, not only because it is better than the Flesh of Oxen, but also because the Oxen are employed in Plowing the Land, and carrying all Loads. The Mutton that is eaten there, is pretty good; but besides that, they have Pullets, Chickens, Pidgeons, Pigs, and all sorts of wild Fowl. They make use of the Oyl of *Cnicus silvestris*, or wild Saffron with their Food; it is the best in the *Indies*, and that of *Sesamum* which is common also, is not so good.

Oyles at *Surrat.*

Grapes at *Surrat.*

They eat Graps in *Surrat* from the beginning of *February*, to the end of *April*, but they have no very good taste. Some think that the reason of that is, because they suffer them not to ripen enough: Nevertheless the Dutch who let them hang on the Vine as long as they can, make a Wine of them which is so eager, that it cannot be drunk without Sugar. The white Grapes are big and fair to the Eye, and they are brought to *Surrat*, from a little Town called *Naapoura*, in the Province of *Balagate*, and four days Journey from *Surrat*.

Naapoura a Town.

The Strong-water of this Country is no better than the Wine, that which is commonly drunk, is made of *Jagre* or black Sugar put into Water with the bark of the tree *Baboul*, to give it some force; and then all are Distilled together. They make a Strong-water also of *Tary* which they Distil; But these Strong-waters are nothing so good as our Brandy, no more than those they draw from Rice, Sugar and Dates. The Vinegar they use is also made of *Jagre* infused in Water. There are some that put Spoilt-raisins in it when they have any; but to make it better, they mingle *Tary* with it, and set it for several days in the Sun.

Vinegar at *Surrat.*

CHAP.

CHAP. VIII.

Of Tary.

Tary is a liquor that they drink with pleasure in the *Indies*. It is drawn from two sorts of Palm-trees, to wit, from that which they call *Cadgiour*, and from that which bears the *Coco*; the best is got from the *Cadgiour*. They who draw it gird their Loyns with a thick Leather-girdle, wherewith they embrace the trunk of the Tree, that they may climb up without a Ladder; and when they are come to that part of the Tree from which they would draw the *Tary*, they make an incision one Inch deep and three Inches wide, with a pretty heavy Iron-Chizel, so that the hole enters in to the pith of the *Cadgiour*, which is white: At the same time they fasten an earthen Pitcher half a Foot below the hole, and this Pot having the back part a little raised, receives the Liquor which continually drops into it; whilst they cover it with Briars or Palm branches, least the birds should come and drink it. Then they come down, and climb not up the Tree again till they perceive that the Pitcher is full, and then they empty the *Tary* into another Pot fastened to their girdle. That kind of Palm-tree bears no Dates, when they draw *Tary* from it; but when they draw none, it yields wild Dates. *Tary.* *Cadgiour.*

They take another course in drawing that Liquor from the *Coco*-tree. They make no hole, but only cut the lower branches to a Foot length. They fasten Pots to the end of them, and the *Tary* Distils into the Vessels. Seeing the Operation I have been speaking of is but once a year performed on these Palm-trees, they whose Trade it is to sell *Tary*, have a prodigious number of these Trees, and there are a great many Merchants that Farm them. The best *Tary* is drawn in the Night-time; and they who would use it with pleasure, ought to drink of that, because not being heated by the Sun, it is of an acide sweetness, which leaves in the Mouth the flavour of a Chestnut, which is very agreable. That which is drawn in the day-time is eager, and most commonly made Vinegar of, because it easily corrupts and decays. That kind of Palm, or *Coco*-tree, is fit for many other uses, for of its trunk they make Masts and Anchors, nay, and the hulks of Ships also; and of its bark Sails and Cables. The Fruit that springs from its feathered branches, is as big as an ordinary Melon, and contains a very wholesome Juice, which hath the colour and taste of Whitewine. The Dutch have a great many of these *Coco*-trees in *Batavia*, which turn to great profit to them. The Revenue alone of those which belong to the Company near the Town, with the imposition on every Stand of those who sell any thing in the Market-place, is sufficient to pay their Garison: But they are so rigorous in exacting it, that if any one leave his Stand, to take a minutes refreshment in the Rain, or for any other necessary occasion, though he immediately come back, yet must he pay a second time if he will challenge the same Stand. The *Coco*-tree. *Coco.*

At *Surrat*, are sold all sorts of Stuffs and Cotton-cloaths that are made in the *Indies*, all the Commodities of *Europe*, nay and of *China* also, as Purceline, Cabinets and Coffers adorned with Torqueises, Agats, Cornelians, Ivory, and other sorts of embellishments. There are Diamonds, Rubies, Pearls, and all the other pretious Stones which are found in the East to be sold there also: Musk, Amber, Myrrh, Incense, Manna, Sal-Armoniac, Quick-Silver, Lac, Indigo, the Root Rœnas for dying Red, and all sorts of Spices and Fruits which are got in the *Indies* and other Countries of the *Levant*, go off here in great plenty; and in general all the Drogues that Foreign Merchants buy up to transport into all parts of the World. Commodities of *Surrat*.

CHAP. IX.

Of the Weights and Money of Surrat.

The weights of *Surrat.*

AT *Surrat* as elſewhere, there are diverſe kinds of Weights and Meaſures. That which is called *Candy*, is of twenty *Mans*, but the moſt common Weight uſed in Trade is the *Man*, which contains foury *Serres* or Pounds, and the Pound of *Surrat* contains fourteen Ounces, or five and thirty *Toles*. All Gold and Silver is weighed by the *Tole*, and the *Tole* contains fourty *Mangelis*, which makes fifty ſix of our *Caracts*, or thirty two *Vales*, or otherwiſe fourſcore and ſixteen *Gongys*. The *Vale* contains three *Gongys*, and two *Toles* a third and a half, anſwers to an Ounce of *Paris* weight, and a *Tole* weighs as much as a *Roupie*. The *Man* weighs fourty Pound weight all the *Indies* over, but theſe Pounds or *Serres* vary according to different Countries: For inſtance, the Pounds of *Surrat* are greater than thoſe of *Golconda*, and by conſequence the *Man* is bigger alſo: The *Serre* or Pound of *Surrat* weighs no more but fourteen Ounces; and that of *Agra* weighs twenty eight.

Candy a meaſure.

The *Man* a weight at *Surrat.*

The Pound of *Surrat.*

Tole. Mangelis. Caracts. Vales. Gongy.

The Ounce of *Paris.*

The Money of *Surrat.*

Great ſums of Money are reckoned by *Leks*, *Crouls* or *Courous*, *Padans*, and *Nils*. An hundred thouſand *Roupies* make a *Lek*, an hundred thouſand *Leks* a *Courou*, an hundred thouſand *Courous* a *Padan*, and an hundred thouſand *Padans* a *Nil*. The great Lords have *Roupies* of Gold, which are worth about one and twenty French *Livres*; but ſince they paſs not commonly in Trade, and that they are only Coined for the moſt part, to be made preſents of, I ſhall only ſpeak of thoſe of Silver. The Silver *Roupie* is as big as an *Abaſſy* of *Perſia*, but much thicker, it weighs a *Tole*; It paſſes commonly for thirty French Sols, but it is not worth above nine and twenty. They yearly Coin *Roupies*; and the new ones during the year they are Coined in, are valued a *Pecha* more than thoſe of the foregoing year, becauſe the Coiners pretend that the Silver daily wears: The truth is, when I came to *Surrat*, the *Roupies* were worth thirty three *Pechas* and a half, and when I left it, the ſame were worth but thirty two and a half. They have *Roupies* and quarter pieces alſo.

Roupies of Gold.

Roupies of Silver.

Abaſſis.

The *Abaſſis* that are brought from *Perſia*, paſs only for ninteen *Pechas*, which are about ſixteen French *Sols* and a half. There is alſo a *Mogole* Silver-Coin, called *Mahmoudy*, which is worth about eleven *Sols* and a half.

Pecha.

The *Pecha* is a piece of Copper-Money as big and thick as a *Roupie*, it is worth ſomewhat more than ten French *Deniers*, and weighs ſix of our *Drachms.*

Baden.

They give threeſcore and eight *Baden* or bitter Almonds for a *Pecha.* Theſe Almonds that paſs for Money at *Surrat*, come from *Perſia*, and are the Fruit of a ſhrub that grows on the Rocks. There are alſo half *Pechas.*

The *Moguls* Money very fine.

It is to be obſerved that the Silver Money of the *Great Mogul* is finer than any other, for whenever a Stranger enters the Empire, he is made to change the Silver he hath, whether *Piaſtres* or *Abaſſis*, into the Money of the Country, and at the ſame time they are melted down, and the Silver refined for the Coyning of *Roupies.*

CHAP. X.

Of the Officers of Surrat.

THere is a *Mufty* at *Surrat*, who has the inſpection over all that concerns the Mahometan Religion, and a *Cady* eſtabliſhed for the Laws, to whom recourſe is had in caſe of conteſt. The *Great Mogul* entertains another great Officer there, whom the Franks call Secretary of State, and whoſe duty much reſembles that of the Intendant of a Province in *France*. He is called *Vaca-Nevis*, that is, who writes and keeps a Regiſter of all that happens within the extent of the Country where he is placed. The King keeps one in every Government, to give him notice of all that occurs, and he depends on no Miniſter of State, but only on his Majeſty. Officers of *Surrat*. *Mufty*. *Cady*. *Vaca-Nevis*.

There are two Governours or *Nabad* at *Surrat*, who have no dependance one on another, and give an account of their actions only to the King. The one Commands the Caſtle, and the other the Town; and they encroach not upon one anothers rights and duties. The Governour of the Town Judges in Civil matters, and commonly renders ſpeedy Juſtice: If a Man ſue another for a Debt, he muſt either ſhew an obligation, produce two witneſſes, or take an Oath: If he be a Chriſtian, he ſwears upon the Goſpel; if a Moor, upon the Alcoran, and a Heathen ſwears upon the Cow: The Gentils Oath conſiſts only in laying his hand upon the Cow, and ſaying, that he wiſhes he may eat of the Fleſh of that Beaſt, if what he ſays be not true; but moſt of them chuſe rather to loſe their cauſe than to ſwear, becauſe they who ſwear are reckoned infamous among the Idolaters. Two Governours at *Surrat*. *Nabad*. The way of ſuing for a Debt in the *Indies*.

The firſt time one goes to wait upon the Governour, as ſoon as they come they lay before him, five, ſix, or ten *Roupies*, every one according to his Quality; and in the *Indies* the ſame thing is done to all for whom they would ſhew great reſpect. This Governour meddles not at all in Criminal Affaires; an Officer named *Cotoual* takes cogniſance of them. In *Turky* he is called *Sousbaſſa*, and in *Perſia Deroga*. He orders the Criminals to be puniſhed in his preſence, either by Whipping or Cudgelling, and that correction is inflicted many times in his Houſe, and ſometimes in the Street at the ſame place where they have commited the fault. When he goes abroad through the Town, he is on Horſe-back, attended by ſeveral Officers on Foot, ſome carrying Batons and great Whips, others Lances, Swords, Targets, and Maces of Iron like the great Peſtles of a Morter; but all have a dagger at their ſides. Nevertheleſs neither the Civil nor Criminal Judge can put any one to death. The King reſerves that Power to himſelf; and therefore when any Man deſerves death, a Courier is diſpatched to know his pleaſure, and they fail not to put his Orders in execution, ſo ſoon as the Courier is come back. The Criminal Judge *Cotoual*.

The *Cotoual* is obliged to go about the Street in the Night-time, to prevent diſorders; and ſets guards in ſeveral places. If he find any Man abroad in the Streets, he commits him to Priſon, and very rarely does he let him go out again, without being Baſtonadoed or Whipt. Two of the Officers that wait on him, about nine of the Clock beat two little Drums, whil'ſt a third ſounds two or three times a long Copper-Trumpet, which I have deſcribed in my Voyage into *Perſia*. Then the Officers or Serjeants cry as loud as they can, *Caberdar*, that's to ſay, *take heed*; and they who are in the Neighbouring Streets, anſwer with another cry, to ſhew that they are not aſleep. After that they continue their round, and begin to cry again afreſh until they have finiſhed it. This round is performed thrice a Night, to wit, at nine of the Clock, Midnight, and three in the Morning. The cry of *Caberdar*.

The *Cotoual* anſwers for Robberies.

The *Cotoual* is to Anſwer for all the Robberies committed in the Town; but as generally all that are put into that Office, are very cunning, ſo they find always evaſions to come off without paying. Whil'ſt I was at *Surrat*, an *Armenian* Merchant was Robbed of two thouſand four hundred *Chequins*, his name was *Cogea Minas*: Two of his Slaves abſconding about the time of the Robbery, he failed not to accuſe them of it; all imaginary enquiry was made after them, but ſeeing there was no news to be had neither of them nor of the Money, the report run that theſe Slaves had committed the Theft; and that they were concealed by ſome *Moor* that was in intelligence with them, who perhaps, to get all the Money had killed and buryed them, as it had already happened at *Surrat*.

In the mean time the Governour told the *Cotoual*, that he muſt forthwith pay the Money, becauſe if the Emperour came to know of the matter, all the fault would be laid at their door, that perhaps they might be ſerved worſe than to be made pay the Money that had been ſtollen from *Cogea Minas*, and that therefore they had beſt ſend for the *Armenian*, and learn from him how much he had really loſt. The *Cotoual* ſaid nothing to the contrary, but at the ſame time asked leave to commit him to Priſon, and to put him and his ſervants to the Rack, that ſo by torture he might diſcover whether or not he had really loſt the Money, and if ſo, whether or not one of his own Men had Robbed him. The Governour granted what he demanded; but no ſooner was the news brought to the *Armenian*, but he deſiſted from purſuing the *Cotoual*, and choſe rather to loſe all than to ſuffer the torments that were deſigned for him. In this manner commonly the *Cotoual* comes off.

The puniſhment of thoſe who are ſuſpected of Robbery.

When any one is Robbed, this Officer apprehends all the People of the Houſe both Young and Old where the Robbery hath been committed, and cauſes them to be beaten ſeverely. They are ſtretched out upon the Belly, and four Men hold him that is to be puniſhed by the Legs and Arms, and two others have each a long Whip of twiſted thongs of Leather made thick and round, wherewith they laſh the Patient one after another, like Smiths ſtriking on an Anvil, till he have received two or three hundred laſhes, and be in a gore of Blood. If at firſt he confeſs not the Theft, they whip him again next day, and ſo for ſeveral days more, until he hath confeſſed all, or the thing ſtolen be recovered again; and what is ſtrange, the *Cotoual* neither ſearches his Houſe or Goods, but after five or ſix days, if he do not confeſs he is diſmiſſed.

Prevoſt Fourſdar.

Doa-Padecha.

At *Surrat* there is a *Prevoſt* who is called *Fourſdar*, and he is obliged to ſecure the Country about, and to Anſwer for all the Robberies that are committed there; but I cannot tell if he be ſo crafty as the *Cotoual*. When they would ſtop any Perſon, they only cry *Doa-padecha*, which hath greater force than a *Hue-and-cry*; and if they forbid a Man to ſtir out of the place where he is, by ſaying *Doa-padecha*, he cannot go, without rendering himſelf Criminal, and is obliged to appear before the Juſtice. This cry is uſed all over the *Indies*: After all, there are but Fines impoſed at *Surrat*, the People live there with freedome enough.

CHAP. XI.

Bad Offices done to the French Company at Surrat.

Bad Offices done to the French Company at *Surrat*.

THe Governour of *Surrat* was making ſtrict enquiry into the French Company, when I came to the *Indies*. Seeing at firſt he applyed himſelf to the other Franks, and particularly to thoſe whoſe intereſt it was not to have it eſtabliſhed at *Surrat*, they told him a great deal of evil of the French;

French; ſo that by the Artifice of their Enemies he had conceiv'd a bad Opinion of them. He was thinking to ſollicite their excluſion at Court, when Father *Ambroſe*, Superiour of the *Capucins*, being enform'd of it, went to undeceive him, telling him that he ought not to give credit to the Enemies of that Company, for that they were combin'd to ruin it if they could. He loved that Father becauſe of his Probity, and therefore did not reject him; only adjur'd him to tell him the truth without diſſimulation concerning the matter, and whether the French, who were to come, were not Pirates, as it was reported all over the Countrey, and as many Franks had aſſured him they were.

This thought was ſuggeſted in *Surrat*, ſo ſoon as it was known that there was a Deſign in *France* of ſending Ships to trade in the *Eaſt-Indies*; and the Calumny was eaſily believ'd, becauſe one *Lambert Hugo*, a Dutch-man, who had had French on Board of him, and whom they brought freſh into the Peoples Minds, had been two Years before at *Moca* with French Colours, and a Commiſſion from the Duke of *Vendoſme* then Admiral of *France*, and had taken ſome Veſſels: But that which offended moſt, was the ſtory of the Ship that carried the Goods of the Queen of *Viſiapour*, and was ſtranded about *Socotra*, an Iſle lying in eleven Degrees forty Minutes Latitude, at the entry of the Red-Sea. That Queen who was going to *Mecha*, was out of the reach of the Corſar, for luckily ſhe had gone on Board of a Dutch Ship; but being ſatisfied with a Ship belonging to her ſelf for tranſporting her Equipage; *Hugo* met that Ship, and perſued her ſo briskly, that the Maſter was forced to run aground. It being difficult for the Corſar to approach the Ship in the place where ſhe lay, he loſt no courage, but patiently expected what might be the iſſue of her ſtranding: His expectation was not in vain; for the Indians wanting Water for a long time, and finding none where they were, ſuffered great extremity; and therefore having hid in the Sea what Gold, Silver, and pretious Stones they could, they reſolved to have recourſe to the Corſar himſelf to ſave their lives, hopeing that he would be ſatisfied with what remained in the Ship.

Lambert Hugo a Corſar.

The Queen of *Viſiapour*. *Socotra*.

Hugo being come up with them, cunningly found out that they had ſunk ſomewhat in the Sea; and a falſe Brother told him, that none but the Carpenter and his Son knew where the Queens Treaſure was, (for ſhe had carried with her a great deal of Money, Jewels and rich Stuffs to make Preſents at *Mecha*, *Medina*, *Grand Cheik*, and other places, reſolving to be very magnificent.) In fine, *Hugo* having ſufficiently tortured the Maſter, Carpenter, and the Carpenters Son, whom he threatned to kill in his Fathers preſence, made them bring out what was in the Sea, and ſeized it, as he did the reſt of the Cargoe. This Action had made ſo much noiſe in the Indies, that *Hugo*, who was there taken for a French-man, was abominated, and by conſequenee all French-men for his ſake.

The Cunning of *Hugo*.

The Governour talked high of that Corſar to Father *Ambroſe*, who had much adoe to perſwade him, that he was not a French-man, becauſe he came with French Colours, and for certain had a great many French-men on Board. However, after much Diſcourſe he believed him; but for all that excuſed not the French from the Action wherein they had aſſiſted him, and ſtill maintained, that nothing but a deſign of Robbing had brought them into that Countrey: The Father denied that it was their deſign, but that they only came with *Lambert Hugo* to revenge an affront done to ſome French in *Aden* a Town of *Arabia the Happy*, lying in the eleventh Degree of Latitude; and thereupon he told him what was done in that Town to the French, ſome years before; How that a Pinnace of *Monſieur de la Meilleraye*, being obliged in a ſtorm to ſeparate from her Man of War, and to put into *Aden*. The *Sunnis* by force and unparalell'd impietie, had cauſed all thoſe that came aſhore to be Circumciſed, though at firſt they received them well, and promiſed to treat them as Friends. That notwithſtanding that, the King of *France* as well as the *Indians* had diſapproved the Action of the Corſar and French who were on Board of him

Aden.

him, becauſe they had put his Subjects into bad Reputation, by the Artifice of the Enemies of *France*; but that he was reſolved to diſpell that bad Reputation, by ſettling a Company to trade to the *Indies*, with expreſs Orders to exerciſe no Acts of Hoſtility there.

The French juſtified by Father *Ambroſe*.

The Governour being ſatisfied with the Anſwer of Father *Ambroſe*, prayed him to write down in the Perſian Language all that he had told him; and ſo ſoon as he had done ſo, he ſent it to Court. The *Great Mogul* having had it read to him in the Divan, was fully ſatisfied therewith, as well as his Miniſters of State, and then all deſired the coming of the French Ships. The truth is, that Governour ſhewed extrordinary kindneſs to the *Sieurs de la Boullaye* and *Beber*, the Companies Envoys, and told them, that on the Teſtimony of Father *Ambroſe*, he would do them all the ſervice he could. The Engliſh Preſident, an old Friend of that Fathers, ſhewed them alſo all the Honour he could, having ſent his Coach and Servants to receive them, and he aſſured the Father, that they might command any thing he had. Thus the Capucin by the Credit that he had acquired in the *Indies*, diſperſed the bad reports which the Enemies of *France*, had raiſed againſt the French.

Envoys from the French Company.

CHAP. XII.

Of the Marriage of the Governour of the Town's Daughter.

The marriage of a great Lord at *Surrat*.

WHil'ſt I was at *Surrat*, the Governour of the Town married his Daughter to the Son of an *Omra*, who came thither for that end. That young Lord made his Trumpets, Tymbals and Drums play publickly during the ſpace of twelve or fourteen days, to entertain the People, and publiſh his Marriage upon a *Wedneſday* which was appointed for the Ceremony of the Wedding; he made the uſual Cavalcade about eight of the Clock at Night, firſt marched his Standards which were followed by ſeveral hundreds of Men carrying Torches, and theſe Torches were made of Bambous or Canes, at the end whereof there was an Iron Candleſtick, containing Rolls of oyled Cloath made like Sauſages. Amongſt theſe Torch-lights there were two hundred Men and Women, little Boys, and little Girls, who had each of them upon their Head a little Hurdle of Ozier-Twigs, on which were five little Earthen Cruces that ſerved for Candleſticks to ſo many Wax-Candles, and all theſe People were accompanied with a great many others, ſome carrying in Baskets, Rolls of Cloath and Oyl to ſupply the Flamboys, and others Candles.

The Ceremonies of the Wedding.

The Cavalcade of the Wedding.

The Trumpets came after the Flamboy-carriers, and theſe were followed by publick Dancing-women, ſitting in two Machins made like Bedſtids without Poſts, in the manner of *Palanquins*, which ſeveral Men carried on their Shoulders. They ſung and play'd on their Cymbals, intermingled with Plates and flat thin pieces of Copper, which they ſtruck one againſt another, and made a very clear ſound, but unpleaſant, if compared with the ſound of our Inſtruments. Next came ſix pretty handſome led Horſes, with Cloath-Saddles wrought with Gold-thread.

The Bridegroom having his Face covered with a Gold-Fringe, which hung down from a kind of Mitre that he wore on his Head followed on Horſe-back, and after came twelve Horſe-men, who had behind them two great Elephants, and two Camels which carried each two Men playing on Tymbals; and beſides theſe Men each Elephant had his Guide ſitting upon his Neck. This Cavalcade having for the ſpace of two hours marched

through

through the Town, paſſed at length before the Governours Houſe, where they continued, as they had done all along the Streets where the Cavalcade went, to throw Fire-works for ſome time, and then the Bridegroom retired.

Sometime after, Bonefires prepared on the River-ſide before the Governours Houſe were kindled; and on the Water, before the Caſtle there were ſix Barks full of Lamps burning in tires; about half an hour after ten theſe Barks drew near the Houſe, the better to light the River: And at the ſame time, on the ſide of *Renelle*, there were Men that put Candles upon the Water, which floating gently without going out, were by an Ebbing-Tide carried towards the Sea. *Renelle* is an old Town about a quarter of a League diſtant from *Surrat*: It ſtands on the other ſide of the *Tapty*, and though it daily fall into ruin, yet the Dutch have a very good Magazin there. Bonefires. *Renelle*, a Town.

There were five little artificial Towers upon the Water-ſide full of Fire-lances and Squibs, which were ſet on fire one after another; but ſeeing the Indian Squibs make no noiſe no more than their Fire-lances, all they did, was to turn violently about, and dart a great many ſtreaks of Fire into the Air, ſome ſtreight up like Water-works, and others obliquely, repreſenting the branches of a Tree of Fire: They put fire next to a Machine which ſeemed to be a blew Tree when it was on fire, becauſe there was a great deal of Brimſtone in the Fire-work: After that, upon a long Bar of Iron fixed in the ground they placed a great many artificial Wheels, which play'd one after another and ſpread abundance of Fire: They alſo burnt divers Pots full of Powder, from which large flakes of Artificial Lightning glanced up in the Air; and all this while, Squibs and Serpents flew about in vaſt numbers; and with them many Fire-lances, in which was a great deal of Camphire, that yielded a whitiſh dazling flame.

Theſe Fire-works play'd almoſt an hour, and when they were over, the main buſineſs was performed. The Maid was married in her Fathers Houſe by a *Moula*, aud about two of the Clock in the Morning was conducted upon an Elephant to her Husbands Lodgings. The Wedding.

There were a great many Dancers, Tumblers, and players at ſleight of Hand in the open places; but they acted nothing, as I could ſee, but what was dull, and yet I was advantageouſly placed in Windows to examin their play, being deſirous to ſee, if what was told of their dexterity was true; but I found nothing extraordinary in it, and I ſhould have had a bad Opinion of the Indian Dances, if I had not met with nimbler afterwards in my Travels there. Dancers, Jugglers.

The firſt time I ſaw Hermaphrodites was there. It was eaſie to diſtinguiſh them; for ſeeing there is a great number in that Town, and all over the *Indies*, I was enform'd before hand, that for a mark to know them by, they were oblig'd under pain of Correction, to wear upon their Heads a Turban like Men, though they go in the habit of Women. Hermaphrodites.

CHAP. XIII.

Of Burying-places, and the Burning of Dead Bodies.

THe Burying-places of *Surrat* are without the Town, about three or four hundred Paces from *Baroche-Gate*. The Catholicks have their own apart; and ſo have the Engliſh and Dutch, as well as ſome Religious Indians. The Engliſh and Dutch adorn their Graves with Pyramids of Brick Burying-places. The Sepulchres of the Engliſh and Dutch.

Brick whitened over with Lime; and whilſt I was there, there was one a building for a Dutch Commander, which was to coſt eight thouſand Livres. Amongſt the reſt, there is one of a great drinker, who had been baniſhed to the *Indies* by the *States General*, and who is ſaid to have been a Kinſman of the Prince of *Orange*: They have raiſed a Monument for him, as for other Perſons of note; but to let the World ſee that he could drink ſtoutly, on the top of his Pyramid there is a large Stone-cup, and one below at each corner of his Tomb; and hard by each Cup there is the Figure of a Suger-loaf. When the Dutch have a mind to divert themſelves at that Monument, they make, God knows, how many Ragoes in theſe Cups, and with other leſs Cups drink or eat what they have prepared in the great ones.

The Sepulchre of a Dutch drinker.

The Religious Gentils have their Tombs about two thouſand Paces beyond the Dutch Burying-place. They are ſquare, and made of Plaiſter; they are about two or three Foot high, and two Foot broad, covered ſome with a Dome, and others with a Pyramid of Plaiſter ſomewhat more than three Foot high; on the one ſide there is a little Window, through which one may ſee the top of the Grave; and becauſe there are two Soles of Feet cut upon them, ſome have believ'd that the *Vartias* were interred with the Head down and the Feet upwards, but having enform'd my ſelf as to that, I learnt, that there was no ſuch thing, and that the Bodies are laid in their Graves after the ordinary manner.

The Tombs of the Religious Gentils.

The place where the *Banians* burn their dead Bodies, is by the River-ſide, beyond the Burying-places; and when they are conſumed, the Aſhes are left there, on deſign, that they may be carried away by the *Tapty*, becauſe they look upon it as a Sacred River. They believe that it contributes much to the Salvation of the Soul of the deceaſed, to burn his Body immediately after his Death, becauſe, (as they ſay,) his Soul ſuffers after the ſeparation from the Body till it be burnt. It is true, that if they are in a place where there is no Wood, they tye a Stone to the dead Body, and throw it into the Water, and their Religion allows them to bury it if there be neither Water nor Wood; but they are ſtill perſwaded that the Soul is much happier when the Body hath been burnt.

The place where Bodies are burnt.

They burn not the Bodies of Children that die before they are two Years old, becauſe they are as yet innocent; nor do they burn the Bodies of the *Vartias* nor *Jogues*, who are a kind of Derviſhes, becauſe they follow the rite of *Madeo*, who is one of their great Saints, and who ordered the Bodies to be interred.

Madeo.

CHAP. XIV.

Of diverſe Curioſities at Surrat.

A fair Well.

TOwards the Engliſh Burying-place there is a great Well; a *Banian* made it for the convenience of Travellers, and it is of an oblong-ſquare Figure, like the Well of *Amedabad*, which I have deſcribed, There are over it diverſe thin Brick-Arches, at ſome Feet diſtance one from another: Several Stairs go down to it, and the Light enters by the ſpaces that are between the Arches; ſo that one may ſee very clearly from the top to the bottom. On the outſide there is the Figure of a Red-face, but the Features are not to be diſtinguiſhed. The Indians ſay, that it is the Pagod of *Madeo*, and the Gentils pay a great Dovotion to it.

Daman-gate.

Towards *Daman-gate*, where the loveliеſt Walk in all the Countrey begins, there is a Reſervatory much eſteemed. That Gate is covered and encompaſſed

encompaſſed with the branches of a lovely *War*, which the Portugueſe call the Tree of Roots, that furniſhes the pleaſanteſt Reſting-place imaginable to all that go to the *Tanquie*. This great Reſervatory of Water hath ſix Angles; the ſide of every Angle is an hundred Paces long, and the whole at leaſt a Musket-ſhot in diametre. The bottom is paved with large Free-ſtone, and there are Steps almoſt all round in form of an Amphitheatre, reaching from the brim to the bottom of the Baſon; they are each of them half a Foot high, and are of lovely Free-ſtone that hath been brought from about *Cambaye*; where there are no Steps there is a ſloaping deſcent to the Baſon; and there are three places made for Beaſts to water at. A lovely *Tanquie*.

In the middle of this Reſervatory there is a Stone-Building about three Fathom every way, to which they go up by two little Stair-caſes. In this place they go to divert themſelves, and take the freſh Air; but they muſt go to it in Boat. The great Baſon is filled with Rain-water in the ſeaſon when the Rains fall, for after it hath run through the Fields, where it makes a kind of a great Chanal, over which they have been obliged to make Bridges, it ſtops in a place encloſed within Walls, from whence it paſſes into the *Tanquie* through three round holes, which are above four Foot Diametre, and hard by there is a kind of Mahometan Chappel. A Building in the middle of the *Tanquie*.

This *Tanquie* was made at the charges of a rich *Banian* named *Gopy*, who built it for the publick; and heretofore all the Water that was drank in *Surrat* came from this Reſervatory, for the five Wells which at preſent ſupply the whole Town, were not found out till long after it was built. It was begun at the ſame time the Caſtle was, and they ſay, that the one coſt as much as the other. It is certainly a Work worthy of a King, and it may be compared to the faireſt that the Romans ever made for publick benefit. But ſeeing the Levantines let all things go to ruine for want of repair, it was above ſix Foot filled with Earth when I ſaw it, and in danger ſometime or other to be wholly choaked up, if ſome Charitable Banian be not at the charge of having it cleanſed. *Gopy*.

Having viewed that lovely Reſervatory, we went a quarter of a League farther to ſee the Princeſſes Garden, ſo called, becauſe it belongs to the *Great Moguls* Siſter. It is a great Plot of Trees of ſeveral kinds; as *Manguiers*, *Palms*, *Mirabolans*, *Wars*, *Maiſa-trees*, and many other planted in a ſtreight line. Amongſt the Shrubs I ſaw the *Querzebere* or *Aacla*, of which I have treated at large in my Second Part, and alſo the *Accaria* of *Egypt*. There are in it a great many very fair ſtreight Walks, and eſpecially the four wich make a Croſs over the Garden, and have in the middle a ſmall Canal of Water that is drawn by Oxen out of a Well. In the middle of the Garden there is a Building with four Fronts, each whereof hath its Divan, with a Cloſet at each corner; and before every one of theſe Divans there is a ſquare Baſon full of Water, from whence flow the little Brooks which run through the chief Walks. After all, though that Garden be well contriv'd, it is nothing to the gallantry of ours. There is nothing to be ſeen of our Arbours, Borders of Flowers, nor of the exactneſs of their Compartments, and far leſs of their Water-works. The Princeſſes Garden.

About an hundred, or an hundred and fifty Paces from that Garden, we ſaw the War-tree in its full extent. It is likewiſe called *Ber*, and the Tree of *Banians*, as alſo the Tree of Roots, becauſe of the facility wherewith the branches that bear large Filaments, take Rooting, and by conſequence produce other branches; inſomuch that one ſingle Tree is ſufficient to fill a great ſpot of Ground; and this I ſpeak of, is very large and high, affording a moſt ſpacious ſhade. Its circuit is round, and is fourſcore Paces in Diametre, which make above thirthy Fathom. The Branches that had irregularly taken Root, have been ſo skilfully cut, that at preſent one may without any trouble walk about every where under it. The War-tree.

The Gentils of *India* look upon that Tree as Sacred; and we might eaſily perceive that at a diſtance, by the Banners which the *Banians* had A Sacred Tree.

planted on the top and higheſt Branches of it. It hath by it a Pagod dedicated to an Idol which they call *Mameva*; and they who are not of their Religion, believe it to be a repreſentation of *Eve*. We found a *Bramen* ſitting there, who put ſome Red Colour upon the Foreheads of thoſe who come to pay their Devotions, and received the Preſents of Rice or Cocos that they offered him. That Pagod is built under the Tree in form of a Grot; the outſide is painted with diverſe Figures repreſenting the Fables of their falſe Gods, and in the Grot there is a Head all over Red.

Charity towards Ants.

In that place I ſaw a Man very charitable towards the Ants: He carried Flower in a Sack to be diſtributed amongſt them, and left a handful every where where he met with any number.

Whilſt we were abroad in the Fields, we conſidered the Soyl of *Surrat*, it is of a very brown Earth; and they aſſured us, that it was ſo very rich, that they never dunged it. After the Rains they ſow their Corn, that is, after the Month of *September*, and they cut it down after *February*. They

Sugar Canes.

plant Sugar-Canes there alſo; and the way of planting them, is to make great Furrows, wherein, before they lay the Canes, they put a great many of the little Fiſh called Gudgeons: Whether theſe Fiſh ſerve to fatten the Earth, or that they add ſome qualitie to the Cane, the Indians pretend, that without that Manure the Canes would produce nothing that's good. They lay their pieces of Canes over theſe Fiſh, end to end, and from every joint of Cane ſo interred, their Springs a Sugar-cane, which they reap in their ſeaſon.

The Soyl about *Surrat* is good for Rice alſo, and there is a great deal ſown. *Manguiers* and Palm-trees of all kinds, and other ſorts of Trees thrive well there, and yield great profit. The Dutch water their Ground with Well-Water, which is drawn by Oxen after the manner deſcribed in my Second Part; but the Corn-land is never watered, becauſe the Dew that falls plentifully in the Mornings, is ſufficient for it.

The River of *Tapty*.

The River of *Tapty* is always brackiſh at *Surrat*, and therefore the Inhabitants make no uſe of it, neither for Drink nor Watering of their Grounds, but only for waſhing their Bodies, which they do every Morning as all the other Indians do. They make uſe of Well-water to drink, and it is brought in Borrachoes upon Oxen. This River of it ſelf is but little, for at High-water it is no broader than half of the River of *Seine* at *Paris*: Nevertheleſs it ſwells ſo in the Winter-time by the Rain-water, that it furiouſly overflows, and makes great havock: It has its ſource in a place called *Gebar-Conde*, in the Mountains of *Decan*, ten Leagues from *Brampour*. It paſſes by that Town, and before it diſcharge it ſelf into the Sea, it Waters ſeveral Countries, and waſhes many Towns, as laſt of all it does *Surrat*. At low Water, it runs to the Bar; but when it flows the Sea commonly advances two Leagues over that Bar, and ſo receives the Water of the *Tapty*.

CHAP. XV.

The Port of Surrat.

The Port of *Surrat*.

THe Bar of *Surrat*, where Ships come at preſent, is not its true Port; at beſt it can be called but a Road; and I had reaſon to ſay in the beginning of this Book, that it is called the Bar becauſe of the Banks of Sand which hinder Ships from coming farther in. The truth is, there is ſo little Water there, that though the Veſſels be unloaded, the ordinary Tides are not ſufficient to bring them up, and they are obliged to wait for

a Spring-tide; but then they come up to *Surrat*, eſpecially when they want to be careen'd. Small Barks come eaſily up to the Town with the leaſt Tides.

The true Port of *Surrat* is *Soualy*, two Leagues from the Bar. It is diſtant from the Town four Leagues and a half; and to go to it by Land, they croſs the River at the Town. All Veſſels heretofore came to an Anchor in this Port, where the Ground is good; but becauſe the Cuſtoms were often ſtolen there, it is prohibited, and no Ship hath gone thither ſince the Year One thouſand ſix hundred and ſixty, but the Engliſh and Dutch who are ſuffered to Anchor there ſtill, and have their ſeveral Magazins in that place. That Port affords them a fair opportunity of getting aſhore what they pleaſe Cuſtom-free; and the Coaches of the Governours, Commanders, or Preſidents of theſe two Nations, who often take the Air thereabouts, might eaſily carry off any thing of ſmall bulk from on board their Ships. They have even Gardens at *Soualy* by the Sea-ſide, and each a ſmall Harbour, where they put their Boats or Barks; ſo that it is their own fault if they ſave not a great many things without paying Cuſtom. *Soualy*

Since the Prohibition made to other Nations of coming to Anchor at *Soualy*, there are always a great many Veſſels at the Bar, though it be an incommodious Road for them; for Ships come from *Perſia*, *Arabia Fælix*, and generally from all Countries of the *Indies* as formerly; ſo that the Prohibition of putting in to *Soualy* hath nothing leſſened the Cuſtoms which yield the King yearly, twelve *Lecks* of *Roupies*, each *Leck* being worth about an hundred thouſand French Livres. The Maſter of the Cuſtom-Houſe is a *Moor*, and has his Commiſſion from the Governour of *Surrat*. The Clerks are *Banians*, and the reſt of the Officers of the Cuſtom-Houſe, as Waiters, Porters, and others, are alſo Moors, and they are called the *Pions* of the Cuſtom-Houſe.

CHAP. XVI.

Of the Irruption of Sivagy.

IN *January* 1664. *Raja Sivagy* put the Cuſtomers and their Governour to a ſtrange plunge; and ſeeing he is become famous by his Actions, it will not be amiſs, I think, to give a ſhort Hiſtory of him. This *Sivagy* is the Son of a Captain of the King of *Viſiapours*, and born at *Baſſaim* being of a reſtleſs and turbulent Spirit, he rebelled in his Fathers life-time, and putting himſelf at the Head of ſeveral *Banditi*, and a great many debauched Young-Men, he made his part good in the Mountains of *Viſiapour* againſt thoſe that came to attack him, and could not be reduced. The King thinking that his Father kept intelligence with him, cauſed him to be arreſted; and he dying in Priſon, *Sivagy* conceived ſo great a hatred againſt the King, that he uſed all endeavours to be revenged on him. In a very ſhort time he plundered part of *Viſiapour*, and with the Booty he took made himſelf ſo ſtrong in Men, Arms and Horſes, that he found himſelf able enough to ſeize ſome Towns, and to form a little State in ſpight of the King, who died at that time. The Queen, who was Regent having other Affairs in hand, did all ſhe could to reduce *Sivagy* to duty; but her endeavours being unſucceſsful, ſhe accepted of the Peace he propoſed to her, after which ſhe lived in quiet. *Sivagy*. The Hiſtory of *Raja Sivagy*. The Queen Regent of *Viſiapour*.

In the mean while, the Raja, who could not reſt, plundered ſome places belonging to the *Great Mogul*; which obliged that Emperour to ſend Forces againſt him, under the conduct of *Chaſta-Can* his Uncle, Governour *Chaſta-Can* Uncle to the *Mogul*.

of *Aurangeabad*. *Chaſta-Can* having far more Forces than *Sivagy* had, vigorouſly purſued him, but the *Raja* having his retreat always in the Mountains, and being extreamly cunning, the *Mogul* could make nothing of him.

However that old Captain, at length, thinking that the turbulent Spirit of *Sivagy* might make him make ſome falſe ſtep, judged it beſt to temporize, and lay a long while upon the Lands of the *Raja*. This Patience of *Chaſta-Can* being very troubleſome to *Sivagy*, he had his recourſe to a Stratagem. He ordered one of his Captains to write to that *Mogul*, and to perſwade him that he would come over to the ſervice of the *Great Mogul*, and bring with him five hundred Men whom he had under his Command. *Chaſta-Can* having receiv'd the Letters, durſt not truſt them at firſt; but receiving continually more and more, and the Captain giving him ſuch reaſons for his diſcontent as looked very probable, he ſent him word that he might come and bring his Men with him. No ſooner was he come into the Camp of the *Moguls*, but he deſired a Paſs-port to go to the King that he might put himſelf into his Service: But *Chaſta-Can* thought it enough to put him in hopes of it, and kept him with him.

A Stratagem of War.

Sivagy had ordered him to do what he could to inſinuate himſelf into the favour of *Chaſta-Can*, and to ſpare no means that could bring that about, to ſhew upon all occaſions the greateſt rancour and animoſity imaginable; and in a particular manner to be the firſt in Action againſt him or his Subjects. He fail'd not to obey him: He put all to Fire and Sword in the *Raja*'s Lands, and did much more miſchief than all the reſt beſides; which gained him full credit in the Mind of *Chaſta-Can*, who at length made him Captain of his Guards. But he guarded him very ill, for having one Day ſent word to *Sivagy*, that on a certain Night he ſhould be upon Guard at the General's Tent; the *Raja* came there with his Men, and being introduced by his Captain, came to *Chaſta-Can*, who awaking flew to his Arms, and was wounded in the Hand; however he made a ſhift to eſcape, but a Son of his was killed, and *Sivagy* thinking that he had killed the General himſelf, gave the ſignal to retreat: He marched off with his Captain and all his Horſe in good order. He carried off the Generals Treaſure, and took his Daughter, to whom he rendered all the Honour he could. He commanded his Men under rigorous pains, not to do her the leaſt hurt, but on the contrary, to ſerve her with all reſpect; and being inform'd that her Father was alive, he ſent him word, That if he would ſend the Summ which he demanded for her Ranſom, he would ſend him back his Daughter ſafe and ſound; which was punctually performed.

Sivagy ſurprizes *Chaſta-Can*.

He wrote afterwards to *Chaſta-Can* praying him to withdraw, and owned that the ſtratagem that had been practiſed was of his own contrivance; that he hatched a great many others for his ruine, and that if he drew not off out of his Lands, he ſhould certainly loſe his Life. *Chaſta-Can* ſlighted not the Advice: He informed the King, that it was impoſſible to force *Sivagy* in the Mountains; that he could not undertake it, unleſs he reſolved to ruine his Troops; and he received Orders from Court to draw off under pretext of a new Enterprize. *Sivagy*, in the mean time, was reſolved to be revenged on the *Mogul* by any means whatſoever, provided it might be to his advantage; and knowing very well that the Town of *Surrat* was full of Riches, he took meaſures how he might plunder it: But that no body might ſuſpect his Deſign, he divided the Forces he had into two Camps; and ſeeing his Territories lie chiefly in the Mountains, upon the Road betwixt *Baſſaim* and *Chaoul*, he pitched one Camp towards *Chaoul*, where he planted one of his Pavillions, and poſted another at the ſame time towards *Baſſaim*; and having ordered his Commanders not to plunder, but on the contrary, to pay for all they had, he ſecretly diſguiſed himſelf in the habit of a *Faquir*. Thus he went to diſcover the moſt commodious ways that might lead him ſpeedily to *Surrat*: He entred the Town to examine the places of it, and by that means had as much time as he pleaſed to view it all over.

Chaſta-Can retires for fear of *Sivagy*.

Sivagy's firſt Camp towards *Chaoul*. The other towards *Baſſaim*.

Sivagy at *Surrat* in the habit of a *Faquir*.

Being

Being come back to his chief Camp, he ordered four thouſand of his Men to follow him without noiſe, and the reſt to remain encamped, and to make during his abſence as much noiſe as if all were there, to the end none might ſuſpect the enterpriſe he was about, but think he was ſtill in one of his Camps. Every thing was put in execution according to his orders. His march was ſecret enough, though he haſtened it to ſurpriſe *Surrat*; and he came and Encamped near *Brampour-gate*. To amuſe the Governour who ſent to him, he demanded guides under pretence of marching to another place; but the Governour without ſending him any Anſwer, retired into the Fort with what he had of the greateſt value, and ſent for aſſiſtance on all hands. Moſt of the Inhabitants in conſternation forſook their Houſes and fled into the Country. *Sivagy's* Men entered the Town and plundered it for the ſpace of four days burning ſeveral Houſes. None but the *Engliſh* and *Dutch* ſaved their quarters from the pillage, by the vigorous defence they made, and by means of the Cannon they planted, which *Sivagy* would not venture upon, having none of his own.

Savagy returns to his Camp.

And comes back to *Surrat* with four thouſand men.

The Plundering of *Surrat*.

Nor durſt he venture to attack the Caſtle neither, though he knew very well that the richeſt things they had were conveighed thither, and eſpecially a great deal of ready Money. He was affraid that attack might coſt him too much time, and that aſſiſtance coming in might make him leave the Plunder he had got in the Town; beſides, the Caſtle being in a condition to make defence, he would not have come off ſo eaſily as he had done elſewhere. So that he marched off with the Wealth he got: And it is believed at *Surrat* that this *Raja* carried away in Jewels, Gold and Silver, to the value of above thirty French Millions; for in the Houſe of one *Banian* he found twenty two Pound weight of ſtrung Pearls, beſides a great quantity of others that were not as yet pierced.

22 *l.* of Pearls in the houſe of one *Banian*.

One may indeed wonder that ſo populous a Town ſhould ſo patiently ſuffer it ſelf to be Plundered by a handful of Men; but the *Indians* for the moſt part are cowards. No ſooner did *Sivagy* appear with his ſmall body of Men, but all fled, ſome to the Country to ſave themſelves at *Baroche*, and others to the Caſtle, whither the Governour retreated with the firſt. And none but the Chriſtians of *Europe* made good their Poſt and preſerved themſelves. All the reſt of the Town was Plundered, except the Monaſtery of the *Capucins*. When the Plunderers came to their Convent, they paſt it by; and had Orders from their General to do ſo, becauſe the firſt day in the Evening, Father *Ambroſe*, who was Superiour of it, being moved with compaſſion for the poor Chriſtians living in *Surrat*, went to the *Raja* and ſpake in their favour, praying him at leaſt not to ſuffer any violence to be done to their Perſons. *Sivagy* had a reſpect for him, took him into his protection, and granted what he had deſired in favour of the Chriſtians.

The Chriſtians of *Europe* defended themſelves againſt *Sivagy*. The *Capucins* eſcaped.

The *Great Mogul* was ſenſibly affected with the Pillage of that Town, and the boldneſs of *Sivagy*; but his Affairs not ſuffering him to purſue his revenge at that time, he diſſembled his reſentment and delayed it till another opportunity.

In the Year One thouſand ſix hundred ſixty ſix, *Auran-Zeb* reſolved to diſpatch him, and that he might accompiſh his deſign, made as if he approved what he had done, and praiſed it as the action of a brave Man, rejecting the blame upon the Governour of *Surrat*, who had not the courage to oppoſe him. He expreſſed himſelf thus to the other *Rajas* of Court, amongſt whom he knew *Sivagy* had a great many Friends; and told them that he eſteemed that *Raja* for his Valour, and wiſhed he might come to Court; ſaying openly that he would take it as a pleaſure if any would let him know ſo much. Nay he bid one of them write to him, and gave his Royal word that he ſhould receive no hurt; that he might come with all ſecurity, that he forgot what was paſt, and that his Troops ſhould be ſo well treated, that he ſhould have no cauſe to complain. Several *Rajas* wrote what the King had ſaid, and made themſelves in a manner ſureties for the performance of his word; So that he made no difficulty to come to Court, and to bring his Son with him, having firſt ordered his Forces to be always upon

Auran-Zeb praiſes *Sivagy* that he may allure him to his Court.

Sivagy's coming to Court.

on their Guard, under the command of an able Officer whom he left to head them.

At first he met with all imaginable caresses, but some Months after, perceiving a dryness in the King, he openly complained of it, and boldly told him, that he believed he had a mind to put him to death, though he was come on his Royal word to wait upon him, without any constraint or necessity that obliged him to it; but that his Majesty might know what Man he was, from *Chasta-Can* and the Governour of *Surrat*: That after all if he Perished, there were those who would revenge his death; and that hopeing they would do so, he was resolved to die with his own hands, and drawing his Dagger, made an attempt to kill himself, but was hindered and had Guards set upon him.

The boldness of *Sivagy* in speaking to the King.

The King would have willingly put him to death, but he feared an insurrection of the *Rajas*. They already murmured at this usage notwithstanding the promise made to him; And all of them were so much the more concerned for him, that most part came only to Court upon the Kings word. That consideration obliged *Auran-Zeb* to treat him well, and to make much of his Son. He told him that it was never in his thoughts to have him put to death, and flattered him with the hopes of a good Government which he promised him, if he would go with him to *Candahar*, which then he designed to Besiege. *Sivagy* pretended to consent, provided he might Command his own Forces. The King having granted him that, he desired a Pass-port for their coming, and having got it, resolved to make use of it for withdrawing from Court. He therefore gave Orders to those whom he entrusted with that Pass-port, and whom he sent before under pretence of calling his Forces, to provide him Horses in certain places which he named to them, and they failed not to do it. When he thought it time to go meet them, he got himself and his Son both to be carried privately in Panniers to the River-side. So soon as they were over, they mounted Horses that were ready for them, and then he told the Water-man, that he might go and acquaint the King, that he had carried over *Raja Sivagy*. They Posted it day and night, finding always fresh Horses in the places he had appointed them to be brought to; and they passed every where by vertue of the Kings Pass-port: But the Son unable to bear the fatigue of so hard Riding, died upon the Road. The *Raja* left Money to have his body honourably Burnt, and arrived afterwards in good health in his own territories.

Sivagy's pretence.

His escape.

Auran-Zeb was extreamly vext at that escape. Many believed that it was but a false report, and that he was put to death; but the truth soon was known. This *Raja* is short and tawny, with quick eyes that shew a great deal of wit. He eats but once a day commonly, and is in good health; and when he Plundered *Surrat* in the Year One thousand six hundred and sixty four, he was but thirty five years of Age.

Sivagy's shape and way of living.

CHAP. XVII.

Of Father Ambrose *a* Capucin.

Father *Ambrose* a *Capucin*.

Father Ambrose of whom I have spoken hath by his vertue and good services acquired a great Reputation in the Countries of the *Mogul*, and is equally esteemed of Christians and Gentils: And indeed, he hath a great deal of Charity for all. He commonly takes up the difference that happen amongst Christians, and especially the Catholicks; and he is so much Authorized by the *Mogul* Officers, that if one of the parties be so headstrong as not to be willing to come to an accommodation, by his own Authority he can

can make him consent to what is just. He makes no difficulty to cause a scandalous Christian to be put in Prison, and if complaint be made of it to the Governour or *Cotoual*, desiring that the Prisoner may be set at liberty, they both send the Petitioner to the Father, telling him that it is a matter they are not to meddle with. If the Supplicant find favour with them, they only offer their Intercession with the *Capucin*; and one day I saw a Man whom he had let out of Prison at the entreaty of the *Cotoual* severely chid by that Officer, because he had incurred the indignation of Father *Ambrose*. Those whose lives are too irregular he banishes the Town, and the *Cotoual* himself gives him *Pions* to force them out, with Orders to conduct them to the place the *Capucin* shall appoint. The Authority of Father *Ambrose*.

He employs his interest pretty often for the Heathen; and I saw a Pagan whom they carried to Prison for a slight fault, delivered at his request. He disputes boldly concerning the Faith in the Governours presence; and one day he reclaimed a Christian Woman debauched by one of the Queens Secretaries, who that she might live licentiously, had renounced her Religion and embraced the *Mahometan*; and one Morning he himself went and rescued her out of the hands of that Gentil. Indeed, his life hath been always without reproach, which is no small praise for a Man who lives in a Country where there are so many different Nations that live in so great disorders, and with whom his charge obliges him to keep company.

A Mahometan *Festival.*

I thought I had observed in my Book of *Persia* all the Festivals which the *Moors* or *Mahometans* celebrate, but they had one in this Town which I had never seen before. They call it the Feast of *Choubret*, and believe that on that day the good Angels examine the Souls of the departed, and write down all the good that they have done in their life-times, and that the bad Angels sum up all their evil actions the same day. So that every one employs that day wherein they believe that God takes an account of the Actions of Men, in Praying to him, doing Alms-deeds, and sending one another Presents. They end the Festival with Lights and Bon-fires kindled in the Streets and publick places, and a great many Fire-works which flie about on all hands, whil'st the Rich mutually treat one another with Collations and Feasts which they make in the very Streets or Shops. The Feast of *Choubret*.

CHAP. XVIII.

Of the other Towns of Guzerat, *and the Siege of* Diu *by the* Turks, *which was defended by the* Portugueſe.

BEsides the Towns of the Province of *Guzerat* whereof I have spoken, there are above thirty others, on which depend a great many Bourgs and Villages; but those which lie near the Sea, are the most considerable. *Broudra* is one of the best, lying betwixt *Baroche* and *Cambaye*, but more towards the East, in a most fertile though sandy Country: It is a large modern Town, and retains the Name of another ruined Town, which is but three quarters of a League from it, and has been called *Broudra* and *Ragea-pour*: It hath pretty good Walls and Towers, is inhabited by a great many *Banians*; and seeing the finest Stuffs in *Guzerat* are made in this Town, it is full of Artizans who are continually employed in making of them. It hath *Broudra* a Town. *Ragea-pour* a Town.

hath above two hundred Bourgs and Villages within its Juriſdiction, and there is ſtore of *Lacca* to be found therein, becauſe it is gathered in abundance in the territory of one of its Bourgs called *Sindiguera*.

Goga a Town. The little Town of *Goga* is on the other ſide of the Gulf, about eight and twenty or thirty Leagues from *Cambaye*. It abounds with *Banians* and Sea-men.

Patan a Town. *Patan* lies more to the South, towards the great Sea; it is a great Town, heretofore of much Trade, and affords ſtill abundance of Silk-ſtuffs that are made there: It hath a Fort and very beautiful Temple wherein are many Marble-pillars. Idoles were Worſhipped there, but at preſent it ſerves for a *Moſque*.

The Town of *Diu* belongs to the *Portugueſe*, and lies alſo in the Province of *Guzerat*, fortified with three Caſtles. It ſtands at the entry of the Gulf of *Cambaye* to the right hand, in twenty two degrees eighteen minutes Latitude, and two hundred Leagues from Cape *Comorin*. Before *Surrat* and *Cambaye* came into reputation, it had the advantage of moſt of the commerce that at preſent is made in thoſe two Towns. Its firſt Caſtle was built in the Year fifteen hundred and fifteen, by *Albaquerque* a *Portugueſe*.

Campſon Sultan of *Egypt*. *Mammelukes*. *Campſon* the laſt but one of the *Mammelukes* of *Egypt*, ſet on by the King of *Guzerat* ſent an Army againſt the *Portugueſe*, which periſhed there. They were not then Maſters of the Town, and had no more but the Caſtle.

Sultan *Soliman*. Sultan *Soliman* Emperour of the *Turks*, ſent and beſieged it in the year One thouſand five hundred and thirty eight, at the deſire of the ſame King of *Guzerat*, named *Badur* (for that Country belonged not then to the *Moguls*) and his ſucceſs was no better than that of the Sultan of *Egypt*.

King of *Guzerat*. *Solimans* Fleet and Army. *Solimans* Fleet conſiſted of threeſcore and two Gallies, ſix Gallions, and a great many other ſmaller Veſſels fitted out at *Suez* in the Red Sea, which had on board four thouſand *Janiſaries*, and ſixteen thouſand other Soldiers, not to reckon Gunners, Sea-men, and Pilotes. It parted from *Suez* in *June*, and a Baſha called *Soliman* who cammanded it, in his paſſage Seized the Town of *Aden*, by horrible treachery, and hanged the King of it.

Aden.

When this Fleet came before *Diu*, it was joyned by fourſcore Sail of Ships of the Country, and ſo ſoon as the Forces were put a-ſhore, they landed fifty pieces of Cannon, wherewith they battered the Citadel, which on the other ſide was beſieged by a Land-army of the King of *Guzerat*. Many brave Actions happened during that Siege. The Governour of the Citadel called *Silveira* a *Portugueſe*, ſhew'd ſo much Valour and Prudence, in reſiſting the ſeveral aſſaults and attacks of the *Turks* and *Indians*, that he forced them to raiſe the Siege ſhamefully, and to forſake their Pavillions, Ammunition and Artillery, to leave above a thouſand wounded Men in their Camp, above a thouſand more that were out a forraging, and fifty pieces of Cannon beſides, which were Seized by the *Portugueſe*.

Silveira a *Portugueſe*.

Stones of *Cobra*. In this Town of *Diu* the ſo much famed Stones of *Cobra* are made, they are compoſed of the Aſhes of burnt roots, mingled with a kind of Earth they have, and once again burnt with that Earth, which afterwards is made up into a Paſte, of which theſe Stones are formed. They are uſed againſt the ſtingings of Serpents and other venemous Creatures, or when one is wounded with a Poyſonous Weapon. A little Blood is to be let out of the Wound with the prick of a Needle, and the Stone applied thereto which muſt be left till it drop off of it ſelf. Then it muſt be put into Womans milk; or if none can be had, into that of a Cow, and there it leaves all the Venom it hath imbibed; for if it be not ſo uſed, it will burſt.

Stingings of Serpents.

The Remedy.

Nariad and *Mamadebad* Towns. Betwixt *Broudra* and *Amedabad*, there are two Towns more, of indifferent bigneſs, the one called *Nariad*, and the other *Mamadebad*, where many Stuffs are made, and the latter furniſhes the greateſt part of *Guzerat*, and other Neighbouring Countries with Cotton-thtead. I ſhall treat no more here of the other Towns of this Kingdom, becauſe there being but little worth remarking in them, the diſcription would be tedious. It pays commonly to the Great *Mogul* Twenty Millions five hundred thouſand French *Livres* a Year.

The Revenue of the Province of *Guzerat*.

CHAP.

CHAP. XIX.

Of the Province and Town of Agra.

Agra. AGra is one of the largeſt Provinces of *Moguliſtan*, and its Capital Town which bears the ſame Name, is the greateſt Town of the *Indies*. It is diſtant from *Surrat* about two hundred and ten Leagues, which they make commonly in five and thirty or ſix and thirty days Journey of Caravan, and it lies in the Latitude of twenty eight degrees and half on the River *Gemna*, which ſome call *Geminy*, and Pliny *Jomanes*. This River hath its ſource in the Mountains to the North of *Debly*, from whence deſcending towards this Town, and receiving ſeveral rivulets in its courſe, it makes a very conſiderable River. It runs by *Agra*, and having traverſed ſeveral Countries, falls into the *Ganges* at the great Town of *Halbas*.

Gemna a River. *Jomanes* River. The courſe of the *Gemna*.

There is no need of taking the pains that ſome have done, to have recourſe to *Bacchus* for illuſtrating *Agra* by an ancient Name. Before King *Ecbar*, it was no more but a Bourg which had a little Caſtle of Earth, and pretended to no privilege over its Neighbours upon account of Antiquity; and indeed, there were never any marks of that to be found.

Bacchus.

That Prince being pleaſed with the ſeat of it, joyned ſeveral Villages thereunto: He gave them the form of a Town by other buildings which he raiſed, and called it after his own Name *Ecbar-Abad*, the habitation of *Ecbar*, where he eſtabliſhed the ſeat of his Empire, in the year One thouſand five hundred threeſcore and ſix. His declaration of that was enough to People it; for when the Merchants came to underſtand that the Court was there, they came from all parts, and not only the *Banian* Traders flocked thither, but Chriſtians alſo of all Perſwaſions, as well as Mahometans, who ſtrove in emulation who ſhould furniſh it with greateſt variety of Goods; and ſeeing that Prince called the Jeſuits thither, and gave them a Penſion to ſubſiſt on, Catholick Merchants made no ſcruple to come and live there, and to this day theſe Fathers take the care of Spirituals, and teach their Children.

Agra called *Ecbar-Abad.* Merchants Flock to *Agra.* Jeſuits at *Agra.*

Though this Prince pretended to make *Agra* a place of conſequence, yet he Fortified it not neither with ramparts, Walls, nor Baſtions, but only with a Ditch, hopeing to make it ſo ſtrong in Soldiers and Inhabitants, that it ſhould not need to fear the attempts of any Enemy. The Caſtle was the firſt thing that was built, which he reſolved to make the biggeſt at that time in the *Indies*: and the ſituation of the old one appearing good and commodious, he cauſed it to be demoliſhed, and the foundations of the preſent to be laid. It was begirt with a Wall of Stone and Brick terraſſed in ſeveral places, which is twenty Cubits high, and betwixt the Caſtle and River a large place was left for the exerciſes the King ſhould think fit to divert himſelf with.

Caſtle of *Agra.*

The Kings Palace is in the Caſtle. It contains three Courts adorned all round with Porches and Galleries that are Painted and Gilt; nay there are ſome peeces covered with plates of Gold. Under the Galleries of the firſt Court, there are Lodgings made for the Kings Guards: The Officers Lodgings are in the ſecond; and in the third, the ſtately appartments of the King and his Ladies; from whence he goes commonly to a lovely Divan which looks to the River, there to pleaſe himſelf with ſeeing Elephants fight, his Troops exerciſe, and Plays which he orders to be made upon the Water, or in the open place.

The Kings Palace at *Agra.*

Palaces of the great men at *Agra*.

This Palace is accompanied with five and twenty or thirty other very large ones, all in a line, which belong to the Princes and other great Lords of Court; and all together afford a moſt delightful proſpect to thoſe who are on the other ſide of the River, which would be a great deal more agreeable, were it not for the long Garden-walls, which contribute much to the rendering the Town ſo long as it is. There are upon the ſame line ſeveral leſs Palaces and other Buildings. All being deſirous to enjoy the lovely proſpect and convenience of the Water of the *Gemna*, endeavoured to purchaſe ground on that ſide, which is the cauſe that the Town is very long but narrow, and excepting ſome fair Streets that are in it, all the reſt are very narrow, and without Symmetry.

Square places at *Agra*.

Before the Kings Palace, there is a very large Square, and twelve other beſides of leſs extent within the Town. But that which makes the Beauty of *Agra* beſides the Palaces I have mentioned, are the *Quervanſeras* which are above threeſcore in number; and ſome of them have ſix large Courts with their Portico's, that give entry to very commodious Appartments, where ſtranger Merchants have their Lodgings: There are above eight hundred Baths in the Town, and a great number of *Moſques*, of which ſome ſerve for Sanctuary. There are many magnificent Sepulchres in it alſo, ſeveral great Men having had the ambition to build their own in their own life-time, or to erect Monuments to the memory of their Fore-fathers.

Quervenſeras of *Agra*.

Baths of *Agra*.

Sepulchres of *Agra*.

The Sepulchre of King *Ecbar*.

King *Gehanguir* cauſed one to be built for King *Ecbar* his Father, upon an eminence of the Town. It ſurpaſſes in magnificnce all thoſe of the *Grand Signiors*, but the faireſt of all, is that which *Cha-Gehan* Erected in honour of one of his Wives called *Tadge-Mehal*, whom he tenderly loved, and whoſe death had almoſt coſt him his life. I know that the Learned and curious Mr. *Bernier* hath taken memoires of it, and therefore I did not take the pains to be exactly informed of that work. Only ſo much I'll ſay that this King having ſent for all the able Architects of the *Indies* to *Agra*, he appointed a Council of them for contriving and perfecting the Tomb which he intended to Erect, and having ſetled Salaries upon them, he ordered them to ſpare no coſt in making the fineſt *Mauſoleum* in the World, if they could. They compleated it after their manner, and ſucceeded to his ſatisfaction.

The beautiful *Mauſoleum* of *Tadge-Mehal*.

The ſtately Garden into which all the parts of that *Mauſoleum* are diſtributed, the great Pavillions with their Fronts, the beautiful Porches, the lofty dome that covers the Tomb, the lovely diſpoſition of its Pillars, the raiſing of Arches which ſupport a great many Galleries, Quiochques and Terraſſes, make it apparent enough that the Indians are not ignorant in Architecture. It is true, the manner of it ſeems odd to *Europeans*; yet it hath its excellency, and though it be not like that of the Greeks and other Ancients, yet the Fabrick may be ſaid to be very lovely. The Indians ſay that it was twenty years in building, that as many Men as could labour in that great work were employed, and that it was never interrupted during that long ſpace of time.

The Tomb of King *Gehanguir*.

This King hath not had the ſame tenderneſs for the memory of his Father *Gehanguir*, as for that of his Wife *Tadge-Mehal*; for he hath raiſed no magnificent Monument for him: And that Great *Mogul* is Interred in a Garden, where his Tomb is only Painted upon the portal.

The Air of *Agra*.

Now after all the Air of *Agra* is very incommodious in the Summer-time, and it is very likely that the exceſſive heat which ſcorches the Sands that environ this Town, was one of the chief cauſes which made King *Cha-Gehan* change the Climate, and chuſe to live at *Dehly*. Little thought this Prince that one day he would be forced to live at *Agra*, what averſion ſoever he had to it, and far leſs ſtill, that he ſhould be Priſoner there in his own Palace, and ſo end his days in affliction and trouble. That misfortune though, befel him, and *Auran-Zeb* his third Son, was the cauſe of it, who having got the better of his Brothers, both by cunning and force, made ſure of the Kings Perſon and Treaſures, by means of Soldiers whom he craftily ſlipt into the Palace, and under whoſe Cuſtody the King was kept till he died.

King *Cha-Gehan* priſoner in his Palace.

Auran-Zeb impriſoned the King his Father.

So

So ſoon as *Auran-Zeb* knew that his Father was in his Power, he made himſelf be proclaimed King: He held his Court at *Debly*, and no party was made for the unfortunate King, though many had been raiſed by his bounty and liberalities. From that time forward *Auran-Zeb* Reigned without trouble; and the King his Father dying in Priſon about the end of the year One thouſand ſix hundred ſixty ſix, he enjoyed at eaſe the Empire, and that ſo famous Throne of the *Moguls*, which he had left in the Priſoners appartment to divert him with. He added to the precious Stones that were ſet about it, thoſe of the Princes his Brothers, and particularly the Jewels of *Begum-Saheb* his Siſter, who died after her Father; and whoſe death, (as it was ſaid,) was haſtened by Poiſon. And in fine, he became abſolute Maſter of all, after he had overcome and put to death *Dara-Cha* his Eldeſt Brother, whom *Cha-Gehan* had deſigned for the Crown. That King is Interred on the other ſide of the River, in a Monument which he began, but is not finiſhed.

Auran-Zeb proclaimed King.

The death of King *Cha-gehan*.

Begum-Saheb Siſter to *Auran-Zeb*.

The Sepulchre of *Cha-Gehan*.

The Town of *Agra* is Populous as a great Town ought to be, but not ſo as to be able to ſend out Two hundred thouſand fighting men into the Field, as ſome have written. The Palaces and Gardens take up the greateſt part of it, ſo that its extent is no infallible Argument of the number of its Inhabitants. The ordinary Houſes are low, and thoſe of the commoner ſort of People are but Straw, containing but few People a piece; and the truth is, one may walk the Streets without being crouded, and meet with no throng but when the Court is there: But at that time, I have been told there is great confuſion, and infinite numbers of People to be ſeen; and no wonder indeed, ſeeing the Streets are narrow, and that the King beſides his Houſhold, (who are many,) is always attended by an Army for his Guard; and the *Rajas*, *Omras*, *Manſepdars* and other great Men, have great Retinues, and moſt part of the Merchants alſo follow the Court, not to reckon a vaſt number of Tradeſmen, and thouſands of followers who have all their ſubſiſtence from it.

Some affirm that there are twenty five thouſand Chriſtian Families in *Agra*, but all do not agree in that. This indeed is certain, that there are few Heathen and *Parſis* in reſpect of *Mahometans* there, and theſe ſurpaſs all the other Sects in power, as they do in number. The Dutch have a Factory in the Town; but the Engliſh have none now, becauſe it did not turn to account.

Chriſtians at *Agra*.

Dutch Factory at *Agra*.

The Officers are the ſame as at *Surrat*, and do the ſame Duties, and it is juſt ſo in all the great Towns of the Empire. We told you that the *Fourſdar* or Prevoſt, is to anſwer for all the Robberies committed in the Country; And that was the reaſon why Mr. *Beber*, one of the Envoys to the great *Mogul*, for the concerns of the *Eaſt-India* Company in *France*, having been Robbed, demanded from that Officer of *Agra*, the Sum of thirty one thouſand two hundred *Roupies*, which he affirmed were taken from him. That Sum aſtoniſhed the *Fourſdar* who told him that he did not believe he had loſt ſo much; and becauſe the Envoy made Anſwer that the ſum would certainly encreaſe, if he delayed to pay down the Money, and if he gave him time to call to mind a great many things which he had forgot; He wrote to the *Great Mogul*, and informed him that it was impoſſible that that Envoy could have loſt ſo great a Sum. *Monſieur Beber* had alſo made his addreſſes at Court; but it being pretty difficult to give an equitable ſentence in the Caſe, the King, that he might make an end of it, commanded the *Fourſdar* to pay the Envoy fifteen thouſand *Roupies*, and becauſe he was wounded when he was Robbed, he ordered him out of his Exchequer, ten thouſand *Roupies* for his Blood.

Mr. *Beber* Robbed.

Liberality of the Great *Mogul*.

CHAP. XX.

Of the Habits at Agra.

Habits at *Agra.*

FOr ſo many different Nations as are at *Agra*, as well as in the reſt of the *Indies*, there is pretty great uniformity in the manner of apparel; and none but the Mahometans called *Moors* by the *Portugueſe*, diſtinguiſh themſelves outwardly by a particular kind of Coif, or head-attire, but in all things elſe, they are cloathed as the reſt. The Breeches of the Indians are commonly of Cotten-cloath, they come down to the mid leg, and ſome wear them a little longer, ſo that they reach to the Anckle. They who affect Rich cloathing, wear Silk breeches ſtriped with different colours, which are ſo long that they muſt be plated upon the Leg, much in the ſame manner as formerly Silk-ſtockings were worn in *France*.

Moors.

Breeches.

Shirts.

The Shirt hangs over the Breeches, as the faſhion is all over the *Levant*. Theſe Shirts are faſtened as the *Perſians* are, and heretofore had no greater opening than theirs; but becauſe the Moors Shirts are open from top to bottom, as their upper Garments, which they call *Cabas* are; many People at preſent wear them in that faſhion, becauſe they find them more commodious, being more eaſily put on and off: Beſides that when one is alone, he may open them and take the freſh Air.

Arcaluck.

When it is cold Weather, the Indians wear over their Shirt an *Arcaluck* or *Juſt au corps* quilted with Cotten and Pinked, the outſide whereof is commonly of a ſchite or Painted ſtuff. The colours upon them are ſo good and lively, that though they be ſoiled by wearing, yet they look as freſh again as at firſt when they are waſhed. They make the Flowers and other motely colours that are upon the Stuffs with Moulds.

Caba.

Over the *Arcaluck* they put the *Caba*, which is an upper Garment, but then it muſt be ſuppoſed the weather is not hot; for if there be but the leaſt heat, they wear no *Arcaluck*, and the *Caba* is put next the Shirt. The *Caba* of the *Indians* is wider than that of the *Perſians*, and I cannot tell how to expreſs the manner of it more intelligibly, then by ſaying it is a kind of gown with a long Jerkin faſtened to it, open before, and pleated from top to bottom, to hinder it from being too clutterly. It hath a collar two fingers breadth high, of the ſame Stuff with the reſt, they button not that Veſt as we do our Coats, but they fold it croſs ways over the Stomack; firſt from the right to the left, and then from the left to the right. They tie it with Ribbons of the ſame Stuff, which are two Fingers broad and a Foot long; and there are ſeven or eight of them from the upper part down to the Haunches, of which they only tie the firſt and laſt, and let the reſt hang negligently as being more graceful.

These *Cabas* are commonly made of white Stuff, that's to ſay of Cotten-cloath, to the end they may be the lighter, and the neater by being often waſhed; and that agrees with the faſhion of the Ancient *Indians*. I ſay of Cotten-cloath, becauſe they uſe no other in the *Indies*, and have no Flax there: Nevertheleſs ſome wear them of Painted cloath, but that is not the Gentileſt manner of Apparel, and when the Rich do not wear White they, uſe Silk, and chuſe the broadeſt Stuff they can find, which commonly is ſtreaked with ſeveral colours.

There is no Flax in the *Indies.*

Girdle.

They uſe only one Girdle, whereas the *Perſians* have two, nay and it is not very dear neither, being only of White-cloath, and it is rare to ſee the Indians make uſe of the lovely Girdles of *Perſia*, unleſs they be wealthy perſons of Quality.

When

When it is very cold, the Indians wear over all the Cloaths I have been ſpeaking of, a Garment or Veſt called *Cadeby*, and then the Rich have very coſtly ones. They are of Cloath of Gold, or other Rich Stuff, and are lined with Sables which coſt very dear. *Cadeby.* Lovely Veſts at *Agra.*

At all times when they go abroad, they wear a *Chal* which is a kind of toilet of very fine Wool made at *Cachmir.* Theſe *Chals* are about two Ells long and an Ell broad; they are ſold at five and twenty or thirty Crowns a piece if they be fine, nay there are ſome that coſt fifty Crowns, but theſe are extraordinary fine. They put that *Chal* about their Shoulders, and tie the two ends of it upon their Stomack, the reſt hanging down behind to the ſmall of their Back. Some wear them like a Scarf, and ſometimes they bring one end to the Head, which they dreſs in manner of a Coif. They have of them of ſeveral colours, but thoſe the *Banians* wear are moſt commonly *Fild-de-mort*, and the Poor, or ſuch as will not be at the charges, wear them of plain Cloath. *Chal* or Toilet.

The *Turban* worn in the *Indies* is commonly little. That of the Mahometans is always White, and the Rich have them of ſo fine a Cloath, that five and twenty or thirty Ells of it which are put into a *Turban*, will not weigh four Ounces. Theſe lovely Cloaths are made about *Bengale*: They are dear, and one ſingle *Turban* will coſt five and Twenty Crowns. They who affect a Richer attire, have them mixed with Gold; but a *Turban* of that Stuff coſts ſeveral *Tomans*, and I have ſaid elſewhere that a *Toman* is worth about forty five French *Livres.* The *Turban* of the *Indies.* Cloath whereof 25 or 30 Ells do not weigh four Ounces.

Theſe *Turbans* wreathed as they ought to be, much reſemble the ſhape of the Head, for they are higher behind by four or five Fingers breadth than before, ſo that the upper part of the Head is only well covered; and I have ſeen Paiſant women in *France*, whoſe Coiffing lookt pretty like that kind of *Turban.* The form of the *Turbans* at *Agra.*

The Indians wear their Hair for Ornament, contrary to the Mahometans who ſhave their Heads; and inthat, as in many other things, the Indians imitate their Anceſtours. The *Indians* wear their Hair.

As for Stockings the Indians are at no charge, for they uſe neither Stockings nor Socks, but put their Shoes on their naked Feet. The ſtuff they are made of is *Maroquin*, or *Turkey*-leather, and they are much of the ſame ſhape as the *Papouches* of the Turks; but the Perſons of Quality have them bordered with Gold, and they have behind a kind of a heel of the ſame ſtuff as the inſtip, which moſt commonly they fold down, as they do who go with their Shoes ſlipſhod. However the *Banians* wear the heel of theirs up, becauſe being men of buſineſs they would walk with freedom, which is very hard to be done, when the Foot is not on all ſides begirt with the Shoe. Hoſe and Shoes.

The Rich *Banians* cover the upper Leather of theirs with Velvet, Embrodered with great Flowers of Silk; and the reſt are ſatisfied with red Leather and ſmall Flowers, or ſome other Galantry of little value. The Shoes or Papouches of the *Banians.*

The *Mogul* Women who would diſtinguiſh themſelves from others, are Cloathed almoſt like the Men; however the ſleeves of their Smocks, as thoſe of the other *Indian* Women, reach not below the Elbow, that they may have liberty to adorn the reſt of their Arm with Carkanets and Bracelets of Gold, Silver and Ivory, or ſet with Precious Stones, as likewiſe they do the ſmall of their Legs. The ordinary Smocks of the *Indian* Idolatrous Women, reach down only to the middle, as does the Waſte-coat of Sattin or Cloath, which they wear over it, becauſe from the Waſte downwards they wrap themſelves up in a piece of Cloath or Stuff, that covers them to the Feet like a Petticoat; and that Cloath is cut in ſuch a manner, that they make one end of it reach up to their Head behind their Back. The Womens Apparel. The *Indians* Smocks. Their Waſte-coats.

They wear no other Apparel neither within Doors, nor abroad in the Streets, and for Shoes they have high Pattins.

They wear a little flat Ring of Gold or Silver in their Ears, with engraving upon it; and they adorn their Noſes with Rings which they put through their Noſtril. The *Indian* Women adorn their Noſe and Ears with Rings.

Rings

A Finger Looking-glaſs.

Rings alſo are the Ornaments of their Fingers, as they are in other places: They wear a great many, and as they love to ſee themſelves, they have always one with a Looking-Glaſs ſet in it, inſtead of a Stone, which is an Inch in diametre. If theſe *Indian* Women be Idolators, they go bare-faced; and if *Mahometans*, they are Vailed. There are ſome Countries in the *Indies*, where the Women as well as Men go naked to the middle, and the reſt of their Body is only covered to the Knee.

Indian Women naked to the middle.

CHAP. XXI.

Of other Curioſities at Agra.

Fighting of Beaſts.

THere are a great many at *Agra*, who are curious in breeding up of Beaſts, to have the pleaſure to make them Fight together: But ſeeing they cannot reach to Elephants and Lions, becauſe it coſts dear to feed them, moſt part content themſelves with He-goats, Weathers, Rams, Cocks, Quailes, Stags, and Antilopes, to entertain their Friends with the Fightings of theſe Beaſts.

Indian Antilopes.

The *Indian* Antilopes, are not altogether like thoſe of other Countries; they have even a great deal more courage, and are to be diſtinguiſhed by the Horns. The Horns of the ordinary Antilopes are greyiſh, and but half as long as the Horns of thoſe in the *Indies*, which are blackiſh, and a large Foot and a half long. Theſe Horns grow winding to the point like a ſcrew; and the *Faquirs* and *Santons* carry commonly two of them pieced together; they are armed with Iron at both ends, and they make uſe of them, as of a little Staff.

Leopard.

When they uſe not a tame Leopard for catching of Antilopes, they take with them a Male of the kind, that is tame, and faſten a Rope about his Horns with ſeveral nooſes and doubles, the two ends whereof are tied under his Belly; ſo ſoon as they diſcover a Heard of Antilopes, they ſlip this Male, and he runs to joyn them: The Male of the Heard advances to hinder him, and making no other oppoſition, but by playing with his Horns, he fails not to be peſtered and entangled with his Rival, ſo that it being uneaſie for him to retreat, the Huntſman cunningly catches hold on him, and carries him off; but it is eaſier ſo to catch the Male than the Females.

Pidgeons.

There are Pidgeons in that Country all over green, which differ from ours only in colour: The Fowlers take them with Bird-lime, in this manner; they carry before them a kind of light Shed or Screen, that covers the whole Body, and has holes in it to ſee through; the Pidgeons ſeeing no Man, are not at all ſcared when the Fowler draws near, ſo that he cunningly catches them, one after another, with a Wand and Bird lime on it, none offering to flie away. In ſome places Parrocquets are taken after the ſame manner.

A Screen for Fowling.

The catching of Water-fowl.

The *Indians* are very dexterous at Game; they take Water-fowl with great facility, as thus: The Fowlers ſwim almoſt upright, yet ſo, that they have their Head above Water, which they hide with a Pot full of holes, to let in the Air, and give them ſight. Beſides, this Pot is covered with Feathers, to cheat the Ducks, and other Fowl; ſo that when the Fowler draws near them, they are not in the leaſt ſcared, taking that floating head for a Fowl; and then the Fowler makes ſure of them by the Feet, which he catches hold of under Water, and draws them down: The other Ducks ſeeing no body, think that their comrades have only dived, and are not at all ſcared; ſo that growing acquainted with the Feathered head, that ſtill follows them, they are at length all taken, whil'ſt in vain they ſtay for the return

return of those who have dived, before they flie away to another place.

The Huntsmen of *Agra* go five Days Journey from the Town, as far as a Mountain called *Nerouer*, where there is a mine of excellent Iron; but their business is only to catch a kind of Wild Cows which they call *Merous*, that are to be found in a Wood round this Hill, which is upon the Road from *Surrat* to *Golconda*; and these Cows being commonly very lovely, they make great advantage of them. *Nerouer.* *Merous*, Wild-Cows.

One may see a great many Pictures in the Indies upon Paper and Past-board, but generally they are dull pieces, and none are esteemed but those of *Agra* and *Debly*: However, since those of *Agra* are for the most part indecent, and represent Lacivious Postures, worse than those of *Aretin*, there are but few civil Europeans that will buy them. Indian Pictures.

They have a way in this Town of working in Gold upon Agat, Chrystal, and other brittle matters, which our Goldsmiths and Lapidaries have not. When the Indians would beautifie Vessels, Cups, or Coffers; besides the Circles of Gold they put about them, they engrave Flowers and other Figures, and also enchase Stones upon them. They cut leaves of Gold to fill up the void spaces of the Figures, lay several pieces one upon another, and enchase them so artificially in the hollow places, with an Iron Instrument like a Graver, that when the void spaces are filled up, it looks like Massie Gold. They do the same with Stones, they encompass them also with such pieces of Leaf-Gold, and press them in so close that the Stones hold very well. Working upon Agat and Chrystal.

They make Rings about Vessels, either about the middle or brims, of a kind of Gold made into little round Rods, which they beat upon an Anvil, till they be reduced into flat thin Plates; then they take the measure of the part of the Vessel which they would incircle, and having most exactly bent the Ring, they Soulder the two ends of it together, and put it upon the part of the Vessel they intend it for; so that it holds very well, provided one have the skill to adjust it true to the place marked: If Handles be necessary to the Vessels, or Locks for the Coffers of Agat or Crystal, they souldер them to the Ring with the same Art that they souldered the two ends of it; but they do it after another way than our Goldsmiths do. For that end they make use of little red Beans which are black at the end, and are the fruit of a *Convolvulus*, called in Indian *Gomtchi*, and in the *Telenghi* Language, *Gourghindel*. They peel off the Skin which is dry and hard, and taking the inside of the Bean that is yellowish, they grind it upon an Iron-Plate with a little Water till it be dissolved into a Liquid Solution; then they pound a little bit of Borax, mix it with that Solution, and with this mixture dawb the ends which they intend to souldер, and having heated them with a Coal, joyn them together; so that the two sides close fast and hold extraordinarily well.

This work is performed by poor People, and sometimes by little Boys, who do it very skilfully and quickly, for a matter of two Crowns for each tole of Gold; and something is also given to him that beats and flattens the Rods of Gold: However none of these People know how to Enammel Gold.

The Province of *Agra* hath above fourty Towns in its dependance, and, as they say, above three thousand four hundred Villages. *Fetipour* is one of the Towns; it was heretofore called *Sicari*, and the Name *Fetipour*, which signifies, *The enjoyment of what one desires*, was given it by *Ecbar*, because of the happy news he received there of the birth of a Son, when he was upon his return from a Warlike expedition. This Town is about six Leagues from *Agra*; it hath been very lovely, and that *Great Mogul* in the beginning of his Reign, having rebuilt the Walls of it, made it the Capital of his Empire. But the Ambition Kings have to make small things great, prompting *Ecbar* to build a Town where there was nothing but a Village, or at most, but a Bourg named *Agra*, the Town of *Fetipour* was not only neglected, but hath been since wholly abandoned; for so soon as *Agra* was become a Town, and that the King had given it his Name, calling it *Ecbarabad*, a place built by *Ecbar*, he went to reside there and forsook *Fetipour*. *Fetipour.* *Sicari.* *Agra a Bourg.* *Ecbarabad.*

Though

A lovely Meidan at *Fetipour*.
A fair Moſque at *Fetipour*.
Calenders.

Though this Town of *Fetipour* be much decay'd, yet there is ſtill a large Square to be ſeen in it, adorned with fair Buildings; and the ſtately entry of *Ecbar*'s Palace is ſtill entire, and has adjoyning to it one of the loveliest Moſques in the Eaſt, built by a Mahometan a *Calender* by profeſſion, who lies buried there as a Saint. The *Calenders* are Derviſhes who go bare-footed. This Moſque is ſtill adorn'd with all its Pillars, and lovely Seelings, and indeed, with all that can beautifie a fair Temple. Near to it there is a great Reſervatory which ſupplied the whole Town with Water, and was the more neceſſary that all the Springs thereabouts are Salt; and the unwholſome Waters were one of the chief cauſes that obliged the *Great Mogul* to ſettle elſewhere.

The cauſe of forſaking *Fetipour*.

Beruzabad, Chitpour, Bargant, Chalaour, Vetapour, Mirda, Ladona, Hindon, Canova, Byana, and *Scanderbade*, all Towns of *Agra*.

Bernzabad is one of the Towns of *Agra*. *Chitpour* is another, and has a great trade in Schites or painted Cloaths. *Bargant* is likewiſe one, which belongs to a *Raja* who exacts ſome dues. *Chalaour* ſtands upon a Hill. At *Vetapour* lovely Tapiſtry is made. *Mirda*, *Ladona*, *Hindon*, *Canova*, *Byana*, and *Scanderbade*, are alſo Towns of *Agra*. Theſe laſt furniſh the beſt Indigo of the Indies. Two Leagues from *Byana* there are to be ſeen the Ruins of Ancient Palaces, and other Buildings; as alſo ſome very conſiderable ones upon a little Hill ſome Leagues from *Scanderbade*. At the Foot of the Hill on the ſide of that Town, there is a lovely Valley walled in, divided into ſeveral Gardens, and the Ruins of ſeveral Buildings, which is not to be wondered at, ſeeing heretofore *Scanderbade* was ſeveral Leagues long, having been the Capital City of a powerful King of the *Patans*; and the Hill it ſelf made part of the Town, which was afterwards ſack'd and ruin'd by *Ecbar*, when he took it from *Raja Selim*, who made it his chief Garriſon and Magazin.

Raja Selim.

The Royal Houſe of King *Ecbar*'s Mother.

Upon the Road from *Agra* to *Byana* there is a Royal-Houſe, built by the Queen Mother of *Ecbar*, with Gardens kept in very good order: There are alſo in *Byana* ſome *Serraglio*'s, and a long *Meidan*, but that Town is thin of Inhabitants. *Seronge* hath alſo been named to me amongſt the Towns of the Province of *Agra*, and Schites are made there, which in beauty come near thoſe of St. *Thomas*. There are a great many other Towns, whoſe Names I know not. The chief Rivers that water *Agra*, are the *Gemna* or *Geminy*, *Lanque*, *Cham-Elnady*, *Geogonady*, *Singour*; and a great many ſmaller.

Gemna or *Geminy*, *Lanque*, *Cham-Elnady*, *Geogonady*, *Singour*, all Rivers of *Agra*.

The Kings Revenue in this Province of *Agra*, is reckoned to amount to above thirty ſeven Millions of French-Livres a Year.

The Revenue of *Agra*.

CHAP. XXII.

Of the Province or Town of Dehly, *or* Gehan-Abad.

The Province of *Dehly*.

THe Province of *Dehly* bounds that of *Agra* to the North, and at preſent the *Great Mogul Auran-zeb* keeps his Court in the chief City of it, which is about fourty five Leagues diſtant from *Agra*. In *Indoſtan* it is called *Gehan-abad*, and elſewhere *Dehly*.

Gehan-Abad.

A Walk of 150 Leagues.

The Road betwixt theſe two Towns is very pleaſant; it is that famous Alley or Walk one hundred and fifty Leagues in length, which King *Gehanguir* planted with Trees, and which reaches not only from *Agra* to *Dehly*, but even as far as *Labors*. Each half League is marked with a kind of Turret: There are threeſcore and nine or threeſcore and ten of them betwixt the two Capital Cities, and beſides there are little Serraglio's or Carvanſeras, from Stage to Stage for lodging Travellers. However there is nothing

nothing worth the obſerving about theſe Serraglios, unleſs in that which is called *Chekiſerai*, which is ſix Leagues from *Agra*. In that place there is the Ancient Temple of an Idol, and it may be reckoned amongſt the largeſt and faireſt Pagods of the Indies. It was more frequented than now it is, when the *Gemna* waſhed the Walls thereof, becauſe of the convenience of Ablutions: But though that River hath fallen off almoſt half a League from it, yet many Indians ſtill reſort thither, who forget not to bring with them Food for the Apes that are kept in an Hoſpital built for them.

The Pagod of *Chekiſerai*.

An Hoſpital for Apes.

Though the Road I have been ſpeaking of be tolerable, yet it hath many inconveniencies. One may meet with Tygres, Panthers and Lions upon it; and one had beſt alſo have a care of Robbers, and above all things not to ſuffer any body to come near one upon the Road. The cunningeſt Robbers in the World are in that Countrey. They uſe a certain Slip with a running-nooſe, which they can caſt with ſo much ſlight about a Mans Neck, when they are within reach of him, that they never fail; ſo that they ſtrangle him in a trice. They have another cunning trick alſo to catch Travellers with: They ſend out a handſome Woman upon the Road, who with her Hair deſhevelled, ſeems to be all in Tears, ſighing and complaining of ſome misfortune which ſhe pretends has befallen her: Now as ſhe takes the ſame way that the Traveller goes, he eaſily falls into Converſation with her, and finding her beautiful, offers her his aſſiſtance, which ſhe accepts; but he hath no ſooner taken her up behind him on Horſe-back, but ſhe throws the ſnare about his Neck and ſtrangles him, or at leaſt ſtuns him, until the Robbers (who lie hid) come running in to her aſſiſtance and compleat what ſhe hath begun. But beſides that, there are Men in thoſe quarters ſo skilful in caſting the Snare, that they ſucceed as well at a diſtance as near at hand; and if an Ox or any other Beaſt belonging to a Caravan run away, as ſometimes it happens, they fail not to catch it by the Neck.

The Robbers Snare.

Dangerous Women upon the Road from *Agra* to *Dehly*.

There are three Towns of *Dehly* near to one another: The firſt (which is entirely deſtroy'd, and whereof ſome Ruins only remain,) was very ancient, and the learned Indians will have it to have been the Capital Town of the States of King *Porus*, ſo famous for the War which he maintained againſt *Alexander the Great*. It was nearer the Source of the *Gemna* than the two others that have been built ſince. The Indians ſay it had two and fifty Gates, and there is ſtill at ſome diſtance from its Ruins, a Stone-bridge, from whence a Way hath been made with lovely Trees on each ſide, which leads to the ſecond *Dehly*, by the place where the Sepulchre of *Cha-Humayon* is.

Three Towns of *Dehly*.

The firſt Town of *Dehly*.

The Sepulchre of *Cha-Humayon*.

This Second Town of *Dehly* is that which was taken by the King, whom they call the firſt Conquerour of the *Indies* amongſt the Modern Moguls, though his Father *Mirzahaber* had invaded it before. It was then beautified with a great many ſtately Sepulchres of the *Patan* Kings, and other Monuments which rendred it a very lovely Town; but *Cha-Gehan* the Father of King *Auran-Zeb*, demoliſhed it for the Building of *Gehan-Abad*. Towards the Sepulchre of *Humayon*, there is a Pyramide or Obelisk of Stone, which by its unknown Characters ſhews a great Antiquity, and which is thought in the Indies to have been erected by *Alexander*'s order, after the defeat of *Porus*. This I cannot believe, becauſe I make no doubt, but that the Inſcription would then have been in Greek, which is not ſo.

The ſecond Town of *Dehly*.

A Pyramide of great Antiquity towards *Dehly*.

The Third Town of *Dehly* is joyned to the remains of the Second: *Cha-Gehan* reſolving to imitate King *Ecbar*, and to give his Name to a new Town, cauſed this to be built of the Ruines of the Second *Dehly*, and called it *Gehan-Abad*: So the Indians call it at preſent, though amongſt other Nations it ſtill retains the Name of *Dehly*. It lies in an open Champian Countrey upon the brink of the *Gemna*, which hath its ſource in this Province, and runs into the *Ganges*. The Fortreſs of it is half a League in circuit, and hath good Walls with round Towers every ten Battlements, and Ditches full of Water, wharffed with Stone, as likewiſe lovely Gardens round

The Third Town of *Dehly*.

The Fort of *Dehly*.

The Kings Palace at *Dehly*.

round it: And in this Fort is the Palace of the King, and all the Enſignes of the Royalty.

This Town of *Dehly* or *Gehan-abad*, contrary to that of *Agra* or *Ecbar-abad*, hath no Ditches but Walls filled up with Earth behind, and Towers. There is a place towards the Water-ſide for the fighting of Elephants, and other Exerciſes; and towards the Town there is another very large place, where the *Raja*'s, who are in the Kings Pay encamp and keep Guard, and where many exerciſes are performed. The Market is alſo kept in that Square, and there Puppet-players, Juglers and Aſtrologers ſhew their tricks.

A Deſcription of the Palace. The Canal of the Palace of *Dehly*.

Here I ſhould give a deſcription of the inſide of the Fort and Palace, and having begun with the two Elephants at the entry which carry two Warriours, ſpeak of the Canal that enters into it; of the Streets that lead to the ſeveral Appartments; of the Officers and others who are upon the Parapets of theſe Streets on Duty; of the Portico's and ſtately Courts of Guard, where the *Manſepdars* and *Emirs* or *Omras* keep Guard; of the Halls where all ſorts of Artiſans, who have the Kings Pay work; of that great Court of the *Amcas* with its Arches, and the Conſort that's made there; of the *Amcas* it ſelf, that ſtately Hall adorn'd with thirty two Marble-Pillars, where the King (having all his Officers great and ſmall ſtanding before him, with their Hands a-croſs their Breaſts) gives every Day at noon Audience to all who have recourſe to his Juſtice.

The poſture of the Officers of the *Great Mogul*.

I ſhould alſo deſcribe that other Court, and Inner-hall where the Prince gives Audience to his Miniſters, concerning the Affairs of his State, and Houſhold, and where the *Omras* and other great Men repair every Evening to entertain the King in the Perſian Language though they be of different Nations. In fine, all the particulars of the Palace ought to be deſcribed, without forgetting that ſtately Throne of Maſſive Gold with its Peacock, ſo much talked of in the *Indies*, which the Moguls ſay was begun by *Tamerlan*, though that be very unlikely: For to whom could King *Humayon* and his Father have entruſted it in the time of their diſaſters? Seeing the Spoils of the *Patan* Kings and other Sovereigns of the *Indies*, who were overcome by the Mogul Kings, are converted into Jewels and Precious Stones to adorn it, it is ſaid to be worth above twenty Millions of Gold; but who can know the value thereof? ſince it depends on the Stones that make the Riches as well as the Beauty thereof, whoſe weight and excellency muſt be particularly examin'd, if one would judge of their worth, and by conſequence, of the value of the Throne.

The Throne of the *Great Mogul*.

Though I have had Memoirs given me of the Palace and that Throne, yet I'll ſay no more of them, becauſe I make no doubt but that *Monſieur Bernier*, who hath lived many Years at the Court of the *Great Mogul*, in an honourable Employment, and commodious for having a perfect knowledge of the Fort, Palace, and all that is in them, will give a compleat deſcription of the ſame. I am confident alſo that he will not omit the Town, the chief places whereof are the great Moſque with its Domes of white Marble, and the *Carvanſery* of *Begum-Saheb*, that Princeſs whom we mentioned before. The two chief Streets of *Dehly* may be reckoned amongſt the rarities of it, for they are wide, ſtreight, and very long: They have Arches all along on both ſides, which ſerve for Shops for thoſe who have their Ware-houſe backwards. Over theſe Arches there is a Terras-walk to take the Air on when they come out of their Lodgings; and theſe Streets ending at the great Square and Caſtle, make the loveliеſt Proſpect that can be ſeen in a Town. There is nothing elſe conſiderable in *Dehly*. The ordinary Houſes are but of Earth and Canes; and the other Streets are ſo narrow, that they are altogether incommodious.

The great Moſque of *Dehly*, with its Domes of White Marble. Streets of *Dehly*.

But that inconvenience ſeems to contribute ſomewhat to the Reputation of that Capital City of the Empire of the Mogul, for ſeeing there is an extraordinary croud in the Streets while the Court is there, the Indians are perſwaded that it is the moſt populous City in the World; and nevertheleſs I have been told, that it appears to be a Deſart when the King is abſent. This will not ſeem ſtrange if we conſider, that the Court of the *Grat Mogul* is very numerous

The *Great Mogul*'s Court is very numerous.

numerous, becauſe the great Men of the Empire are almoſt all there, who have vaſt retinues, becauſe their Servants coſt them but little in Diet and Cloaths; that that Court is attended by above thirty five thouſand Horſe, and ten or twelve thouſand Foot, which may be called an Army; and that every Souldier hath his Wife, Children and Servants, who for the moſt part are married alſo, and have a great many Children as well as their Maſters. If to theſe we add all the drudges and raſcally People which Courts and Armies commonly draw after them, and then the great number of Merchants and other Trading People, who are obliged to ſtick to them, becauſe in that Countrey there is no Trade nor Money to be got but at Court. When I ſay, we conſider *Debly* void of all thoſe I have mentioned, and of many more ſtill, it will eaſily be believed, that that Town is no great matter when the King is not there; and if there have been four hundred thouſand Men in it when he was there, there hardly remains the ſixth part in his abſence. Let us now ſee what Arms the *Moguls* uſe.

Servants Diet coſts little in the *Indies*.

An Army that follows the Court.

CHAP. XXIII.

Of the Arms of the Mogul's.

THeir Swords are four Fingers broad, very thick, and by conſequence heavy; they are crooked a little, and cut only on the convexſide. The Guard is very plain; commonly no more but a handle of Iron, with a croſs Bar of the ſame underneath the Pummel which is alſo of Iron, is neither Round nor Oval, but is flat above and below like a Whirligigg, that the Sword may not ſlip out of their Hands when they fight. The Swords made by the Indians are very brittle; but the Engliſh furniſh them with good ones brought from *England*. The *Mogul*'s uſe Waſte-belts for their Swords; they are two Fingers broad, and have two Hangers into which the Sword is put, ſo that the Point is always upwards; and all the ordinary ſort of People in the *Indies* carry them commonly in their Hand, or upon their Shoulder like a Musket.

Mogul's Arms.

The form of the *Mogul*'s Swords.

It is their cuſtom alſo to carry a Dagger by their ſides, the Blade being near a Foot long, and above four Fingers broad at the Handle. They have an odd kind of Guard, and I don't remember that I have ever ſeen any thing in *France* relating to Arms that looks liker it than the handle of ſome Moulds for caſting of Bullets, or Small-ſhot; it is made of two ſquare Bars of Iron one Finger broad, and about a Foot long, which are paralell, and four Inches diſtant one from another; growing round they joyn together at the upper part of the Blade, and have croſs Bars of two little Iron-Rods two Inches diſtant from one another.

The *Moguls* Dagger.

The Indians never want one of theſe Daggers by their ſide, betwixt the Girdle and *Caba*; they carry it always bending a little ſideways, ſo that the end of the Guard comes pretty high, and the Point pretty low upon their Stomach. The Officers of War have alſo Daggers with an Iron-Guard, but it is damasked and guilt; and Perſons of great quality have of them after the Perſian faſhion, which are leſs and richer.

Their other offenſive Arms are the Bow and Arrow, the Javelin or *Zagaye*, and ſometimes the Piſtol: The Foot carry a Musket, or a Pike twelve Foot long.

They have Cannon alſo in their Towns, but ſince they melt the Metal in diverſe Furnaces, ſo that ſome of it muſt needs be better melted than others when they mingle all together, their Cannon commonly is good for nothing.

The *Moguls* Cannon good for nothing.

Defenſive Arms. The *Moguls* Buckler.

The defenſive Arms of the *Indians*, are a round Buckler about two foot in diametre: It is made of Buff, varniſhed over with Black, and hath a great many Nails, the heads whereof are above an inch over; with it they defend themſelves againſt Arrows and Swords.

Coat of Mail. The *Moguls* Vambrace.

They have likewiſe the Coat of Mail, the Cuirats, the Head-piece, and a Vambrace faſtened to the Sword; this Vambrace is is a piece of Iron covering the Handle almoſt round, and growing broader as it reaches from the Guard of the Sword, to the upper part of the Pummel, and ſometimes higher. It is four or five inches in diametre at that place, and is lined with Velvet, or ſome ſuch like thing in the inſide, that it may not hurt the Hand: So that by means of that Engine, both hand and handle are wholly covered from the Enemies blows.

CHAP. XXIV.

Of the Beaſts at Dehly.

Beaſts at *Dehly*.

AT *Dehly* are all ſorts of Beaſts that are known. The King hath many, and private Men who are Rich, have ſome alſo. They have Hawks there of all kinds; all kinds of Camels, Dromedaries, Mules, Aſſes, and Elephants. They have alſo Elks, and *Rhinoceroſes* which are as big as the largeſt Oxen. The ordinary Oxen there, are leſs than ours. Buffles they have alſo, and thoſe of *Bengala* are the deareſt, becauſe they are very ſtout, and are not at all afraid of Lions. Nor do they want Dogs of all ſorts, but thoſe which are brought from *Maurenahar*, or *Tranſoxiane*, are moſt eſteemed for Hunting, though they be ſmall: However the *Indian* Dogs are better for the Hare. They have alſo Stags, Lions and Leopards.

Elks. Rhinoceros. Buffles.

Dogs of *Maurenahar*.

Horſes.

There is abundance of all ſorts of Horſes there. Beſides the Country breed, which the *Moguls* make uſe of, and which are very good Horſes; they have others alſo from the Country of the *Ulbecks*, *Arabia*, and *Perſia*, thoſe of *Arabia* being moſt eſteemed, and the loveliеſt of all are conſtantly reſerved for the King. They have neither Oats nor Barley given them in the *Indies*; ſo that Foreign Horſes when they are brought thither, can hardly feed. The way they treat them is thus: Every Horſe has a Groom, he curries and dreſſes him an hour before day, and ſo ſoon as it is day makes him drink; at ſeven of the Clock in the Morning, he gives him five or ſix balls of a compoſition called *Donna*, made of three Pounds of Flower, the weight of five *Pechas* of Butter, and of four *Pechas* of *Jagre*; theſe Balls are at firſt forced down his Throat, and ſo by degrees he is accuſtomed to that way of feeding, which in ſome Months after, he grows very fond of.

The way of dreſſing and feeding the Horſes.

An hour after, the Groom gives the Horſe Graſs, and continues to do ſo at certain times, every hour of the day after; and about four of the Clock, after noon, he gives him three Pound of dried Peaſe bruiſed; he mingles Water with them, and ſometimes a little Sugar, according to the diſpoſition the Horſe is in; and when Night is drawing on, he carefully prepares his Horſes litter, which is of dry Dung, laid very thick, which he is very careful to provide. For that end, he gathers all that his Horſe hath made, and when that is not ſufficient, he buys from others, who are not ſo much concerned for the convenience of their Horſes.

Litter of dry Horſe-dung.

At *Dehly*, as elſewhere, they take care to adorn their Horſes. The great Lords have Saddles and Houſſes Embroadered, and ſet ſometimes with Pretious Stones, proportionably to the charge they intend to be at: But the fineſt Ornament, though of leſs coſt, is made of ſix large flying taſſels of long white Hair, taken out of the Tails of wild Oxen, that are to be found in ſome places of the *Indies*. Four of theſe large taſſels faſtened before and behind

Flying taſſels of white Hair, taken out of the tails of ſome Oxen.

behind to the Saddle, hang down to the ground, and the other two are upon the Horſes head; ſo that when the Rider ſpurs on his Horſe to a full ſpeed, or if there be any wind, theſe taſſels flying in the Air, ſeem to be ſo many wings to the Horſe, and yield a moſt pleaſant proſpect.

There are ſeveral ſorts of Elephants at *Debly*, as well as in the reſt of the *Indies*; but thoſe of *Ceilan* are preferred before all others, becauſe they are the ſtouteſt, though they be the leaſt, and the *Indians* ſay that all other Elephants ſtand in awe of them. They go commonly in Troops, and then they offer violence to no body, but when they ſtraggle from the reſt, they are dangerous. There are always ſome of them that have the cunning and inclination to do miſchief; and in the Country theſe are called, Robbers on the High-ways, becauſe if they meet a Man alone, they'll kill and eat him. Elephants. Elephants Robbers on the High-ways.

Strong Elephants can carry forty *Mans*, at fourſcore Pound weight the *Man*. Thoſe of the Country of *Golconda*, *Siam*, *Cochin*, and *Sumatra*, are indeed, leſs eſteemed than the Elephants of *Ceilan*, but they are much ſtronger, and ſurer footed in the Mountains; and that is the reaſon, why the great Men, (when they are to Travel,) provide themſelves of thoſe, rather than of the Elephants of *Ceilan*. However it may be ſaid in general, that Elephants, of what Country or kind ſoever they be, are the ſureſt footed of all Beaſts of Carriage, becauſe it is very rare to ſee them make a trip: But ſeeing it is chargeable to feed them, and that beſides the Fleſh they give them to eat, and the Strong-waters they drink, it coſts at leaſt half a *Piſtol* a day for the Paſte of Flower, Sugar and Butter, that muſt be given to a ſingle one; there are but few that keep them: Nay, the great Lords themſelves entertain no great number of them; and the *Great Mogul* has not above five hundred for the uſe of his houſhold, in carrying the Women in their *Mickdembers* with grates (which are a ſort of Cages) and the Baggage; and I have been aſſured, that he hath not above two hundred for the Wars, of which ſome are employed in carrying ſmall Field-pieces upon their Carriages. An Elephants Load. The choice of Elephants. The food that is given to an Elephant. *Mickdembers*.

When an Elephant is in his ordinary diſpoſition, his Governour can make him do what he pleaſes with his Trunck. That inſtrument, which many call a hand, hangs between their great Teeth, and is made of Cartilages or Griſtles: He'll make them play ſeveral tricks with that Trunck; ſalute his friends, threaten thoſe that diſpleaſe him, beat whom he thinks fit, and could make them tear a Man into pieces in a trice, if he had a mind to it. The governour ſits on the Elephants Neck, when he makes him do any thing, and with a prick of Iron in the end of a Stick, he commonly makes him Obey him. In a word, an Elephant is a very tractable Creature, provided he be not angry, nor in luſt; but when he is ſo, the Governour himſelf is in much danger, and ſtands in need of a great deal of art, to avoid ruin; for then the Elephant turns all things topſy-turvy, and would make ſtrange havock, if they did not ſtop him, as they commonly do, with fire-works that they throw at him. Elephants docile. Elephants furious.

Elephant-hunting is variouſly performed. In ſome places they make Pit-falls for them, by means whereof they fall into ſome hole or pit, from whence they are eaſily got out, when they have once entangled them well. In other places they make uſe of a tame Female, that is in ſeaſon for the Male, whom they lead into a narrow place, and tie her there; by her cries ſhe calls the Male to her, and when he is there, they ſhut him in, by means of ſome Rails made on purpoſe, which they raiſe, to hinder him from getting out; he having the Female in the mean time on his back, with whom he Copulates in that manner, contrary to the cuſtom of all other Beaſts. When he hath done, he attempts to be gone, but as he comes, and goes to find a paſſage out, the Huntſmen, who are either upon a Wall, or in ſome other high place, throw a great many ſmall and great Ropes, with ſome Chains, by means whereof, they ſo peſter and entangle his Trunck, and the reſt of his Body, that afterwards they draw near him without danger; and ſo having taken ſome neceſſary cautions, they lead him to the company of two other tame Elephants, whom they have purpoſely brought with Elephant-hunting. Elephant hunters.

with them, to ſhew him an example, or to threaten him if he be unruly.

She Elephants go a year with their young. Elephants live 100 years.

There are other Snares beſides for catching of Elephants, and every Country hath its way. The Females go a Year with their young, and commonly they live about an hundred Years. Though theſe Beaſts be of ſo great bulk and weight, yet they ſwim perfectly well, and delight to be in the Water: So that they commonly force them into it by Fire-works, when they are in rage, or when they would take them off from Fighting, wherein they have been engaged. This courſe is taken with the Elephants of the *Great Mogul*, who loves to ſee thoſe vaſt moving bulks ruſh upon one another, with their Trunck, Head, and Teeth. All over the *Indies*, they who have the management of Elephants, never fail to lead them in the Morning to the River, or ſome other Water. The Beaſts go in as deep as they can, and then ſtoop till the Water be over their Backs, that ſo their guides may waſh them, and make them clean all over, whilſt by little and little they raiſe their bodies up again.

CHAP. XXV.

Of other Curioſities at Dehly.

Painters of *Dehly*.

THe Painters of *Dehly* are modeſter than thoſe of *Agra*, and ſpend not their pains about laſcivious Pictures, as they do. They apply themſelves to the repreſenting of Hiſtories, and in many places, one may meet with the Battels and Victories of their Princes, indifferently well Painted. Order is obſerved in them, the Perſonages have the ſuitableneſs that is neceſſary to them, and the colours are very lovely, but they make Faces ill. They do things in miniature pretty well, and there are ſome at *Dehly* who Engrave indifferently well alſo; but ſeeing they are not much encouraged, they do not apply themſelves to their work, with all the exactneſs they might; and all their care is to do as much work as they can, for preſent Money to ſubſiſt on.

People Rich in Jewels.

There are People in *Dehly*, vaſtly rich in Jewels, eſpecially the *Rajas* who preſerve their Pretious Stones from Father to Son. When they are to make Preſents, they chuſe rather to buy, than to give away thoſe which they had from their Anceſtors: They daily encreaſe them, and muſt be reduced to an extream pinch, before they part with them.

There is in this Town, a certain Metal called *Tutunac*, that looks like Tin, but is much more lovely and fine, and is often taken for Silver; that Metal is brought from *China*.

Theban Stone or *Garnet*.

They much eſteem a greyiſh Stone there, wherewith many Sepulchres are adorned; and they value it the more, that it is like *Theban* Stone, or *Garnet*. I have ſeen in the Countries of ſome *Rajas*, and elſewhere, *Moſques* and *Pagods* wholly built of them.

Screws at *Dehly*.

The Indians of *Dehly* cannot make a Screw as our Lock-ſmiths do; all they do, is to faſten to each of the two pieces that are to enter into one another, ſome Iron, Copper, or Silver wire, turned Screw-wiſe, without any other art than of ſouldering the Wire to the pieces; and in opening them, they turn the Screws from the left hand to the right, contrariwiſe to ours, which are turned from the right to the left.

Citrul Flowers drive away the Flies.

They have a very eaſie remedy in that Country, to keep the Flies from moleſting their Horſes, when the Grooms are ſo diligent as to make uſe of it: For all they have to do, is to make proviſion of Citrul Flowers, and rub them therewith. But many ſlight that remedy, becauſe it muſt be often renewed, ſeeing the Curry-comb and Water takes it off. I cannot tell if theſe Flowers have the ſame vertue in our Country.

The

The Women of *Debly* are handſome, and the Gentiles very chaſt; inſomuch, that if the *Mahometan* Women did not by their wantonneſs diſhonour the reſt, the Chaſtity of the *Indians* might be propoſed as an example to all the Women of the *Eaſt*. Theſe *Indian* Women are eaſily delivered of their Children; and ſometimes they'll walk about the Streets next day after they have been brought to Bed. The Women of *Debly*.

CHAP. XXVI.

Of the Feſtival of the Kings Birth-day.

THere is a great Feſtival kept yearly at *Debly*, on the Birth-day of the King regnant. It is Celebrated amongſt the People, much after the ſame manner as the *Zinez* of *Turkey*, which I deſcribed in my firſt Book, and laſts five days; It is Solemnized at Court with great Pomp. The Courts of the Palace are covered all over with Pavillions of Rich Stuffs; all that is magnificent in Pretious Stones, Gold and Silver is expoſed to view in the Halls; particularly the great and glittering Throne, with thoſe others that are carried about in progreſſes, which are likewiſe adorned with Jewels. The faireſt Elephants decked with the richeſt Trappings, are from time to time brought out before the King, and the loveliеſt Horſes in their turns alſo: and ſince the firſt *Mogul* Kings introduced a cuſtom of being weighed in a Balance, to augment the pleaſure of the ſolemnity, the King in being, never fails to do ſo. The Feſtival of the Kings Birth-day. The pomp of the Feſtival. Decked Elephants. The King is weighed.

The Balance wherein this is performed, ſeems to be very Rich. They ſay that the Chains are of Gold, and the two Scales which are ſet with Stones, appear likewiſe to be of Gold, as the Beam of the Balance does alſo, though ſome affirm that all is but Guilt. The King Richly attired, and ſhining with Jewels, goes into one of the Scales of the Balance, and ſits on his Heels, and into the other are put little bales, ſo cloſely packt, that one cannot ſee what is within them: The People are made believe, that theſe little bales (which are often changed,) are full of Gold, Silver and Jewels, or of Rich Stuffs; and the *Indians* tell Strangers ſo, when they would brag of their Country, then they weigh the King with a great many things that are good to eat; and I believe that what is within the Bales, is not a whit more Pretious. The Balance wherein the King is weighed.

However when one is at the Solemnity, he muſt make as if he believed all that is told him, and be very attentive to the Publication of what the King weighs; for it is publiſhed, and then exactly ſet down in writing. When it appears in the Regiſter, that the King weighs more than he did the year before, all teſtifie their Joy by Acclamations; but much more by rich Preſents, which the Grandees, and the Ladies of the *Haram* make to him, when he is returned to his Throne; and theſe Preſents amount commonly to ſeveral Millions. The King diſtributes, firſt a great quantity of Artificial Fruit and other knacks of Gold and Silver, which are brought to him in Golden Baſons; but theſe knacks are ſo ſlight, that the profuſion (which he makes in caſting them promiſcuouſly amongſt the Princes, and other Great men of his Court, who croud one another to have their ſhare,) leſſens not the Treaſure of his Exchequer; for I was aſſured that all theſe trifles would not coſt one hundred thouſand Crowns. And indeed, *Auran-Zeb* is reckoned a far greater Husband, than a great King ought to be: during five days, there is great rejoycing all over the Town, as well as in the Kings Palace, which is expreſt by Preſents, Feaſtings, Bonefires and Dances; and the King has a ſpecial care to give Orders, that the beſt Dancing-women and Baladines, be always at Court. The preſents of the Feſtival. Trifles given by the King. *Auran-Zeb* a great Husband. Publick rejoycing.

The

Play at Dice. The Gentiles being great lovers of Play at Dice; there is much Gaming, during the five Feſtival days. They are ſo eager at it in *Debly* and *Benara*, that there is a vaſt deal of Money loſt there, and many People ruined. And I was told a Story of a *Banian* of *Debly*, who played ſo deep at the laſt Feſtival, that he loſt all his Money, Goods, Houſe, Wife and Children. At length, he that won them, taking pity of him, gave him back his Wife and Children; but no more of all his Eſtate, than to the value of an hundred Crowns.

The Ground of *Debly*. To conclude, The Province of *Debly*, hath no great extent to the South-Eaſt, which is the ſide towards *Agra*; but is larger on the other ſides, eſpecially Eaſtwards, where it hath a great many Towns: The Ground about it is excellent, where it is not neglected, but in many parts it is.

Chalimar, one of the Kings Country Houſes. The ground about the Capital City is very fertile; Wheat and Rice grow plentifully there. They have excellent Sugar alſo, and good Indigo, eſpecially towards *Chalimar*, which is one of the Kings Countrey-houſes, about two Leagues from *Debly*, upon the way to *Lahors*. All ſorts of Trees, and Fruit grow there alſo; but amongſt others, the *Ananas* are exceeding good. I ſhall ſpeak of them in the Deſcription of the Kingdom of *Bengala*.

The Yearly Revenue of *Debly*. It is ſpecified in my Memoire, That this Province pays the *Great Mogul* yearly, between thirty ſeven and thirty eight Millions.

CHAP. XXVII.

Of the Province and Town of Azmer.

The Road from *Agra* to *Azmer*. THE Province of *Azmer*, lies to the North-Eaſt of *Debly*; the Countrey of *Sinde* bounds it to the Weſt: It hath *Agra* to the Eaſt, *Multan* and *Pengeab* to the North, and *Guzerat* to the South. This Province of *Azmer*, hath been divided into three Provinces of *Bando*, *Geſſelmere* and *Soret*; and the Capital City at preſent, is *Azmer*, which is diſtant from *Agra*, about ſixty two Leagues.

It is Six Leagues from *Agra* to *Fetipour*. 6 Leag. to *Bramabad*, 7 Leag. to *Moſa-baa*. 5 Leag. to *Bender-Sandren*. 6 Leag. to *Mandil*. 1 Leag. to *Azmer*. 7 Leag. to *Hendouen*. 7 Leag. to *Mogul-ſerai*. 6 Leag. to *Laſcot*. 7 Leag. to *Chaſol*. 4 Leag. to *Pipola*

The Situation of *Azmer*. This Town lies in twenty five Degrees and a half, North Latitude, at the foot of a very high, and almoſt inacceſſible Mountain: There is on the top of it, an extraordinary ſtrong Caſtle; to mount to which, one muſt go turning and winding for above a League; and this Fort gives a great deal of reputation to the Province. The Town hath Stone-Walls, and a good Ditch; without the Walls of it, there are ſeveral Ruins of Fair Buildings, which ſhew great antiquity. King *Ecbar* was Maſter of this Province, before he built *Agra*: And before it fell into his hands, it belonged to a famous *Raja*, or *Raſpoute*, called *Ramgend*; who came to *Fetipour*, and reſigned it to him; and at the ſame time, did him Hommage for it.

Raja Ramgend.

Cogea Mondy. This *Raja* was *Mahometan*, as his Predeceſſors had been; and beſides a great many ancient marks of *Mahometaniſm*, that were in that Country in his Time; the famous *Cogea Mondy*, who was in reputation of Sanctity amongſt the *Mahometans*, was reverenced at *Azmer*; and from all Parts, they came in Pilgrimage to his Tombe: It is a pretty fair Building, having three Courts paved with Marble; whereof the firſt is extreamly large, and hath on one ſide, ſeveral Sepulchres of falſe Saints; and on the other, a Reſervatory of Water, with a neat Wall about it. The ſecond Court is more beautified, and hath many Lamps in it. The third is the loveliеſt of the three; and there the Tomb of *Cogea Mondy* is to be ſeen in a Chappel, whoſe

The Sepulchre of *Cogea Mondy*.

whoſe door is adorned with ſeveral Stones of colour, mingled with Mother of Pearl. There are beſides, three other ſmaller Courts, which have their Waters and Buildings for the convenience and lodging of *Imans*, who are entertained to read the *Alcoran*.

Ecbars Vow, for obtaining of Male-Children.

King *Ecbar* had a mind to try as well as the reſt, the Vertue of this ſame *Cogea-Mondy*; and becauſe he had no Male-Children, he had recourſe to his Interceſſion to obtain them. He made a Vow to go and viſit his Tomb, and reſolved upon the Journey in the bourg of *Agra*.

King *Ecbar* made a Pilgrimage of 60 Leag. on foot.

Though it be a walk of threeſcore and two Leagues from *Agra* to *Azmer*, yet he performed the Pilgrimage on foot, having ordered Stone-ſeats to be made at certain diſtances, for him to reſt on: Nevertheleſs, he was quite tired out; for being of a hot and ſtirring Nature, he could hardly lay a conſtraint upon himſelf to walk ſoftly, ſo that he fell ſick upon it. He entered bare-footed (as the reſt did) into the Chappel of the *Mock-Saint*: There he made his Prayers, gave great Charity; and having performed his Devotion, and read the *Epitaph* of *Cogea Mondy*, which is written there in the *Perſian* Language; he returned back to the place from whence he came.

Selim a *Derviſh*.

The Prophecy of *Selim* the *Derviſh*.

Sicary.

As he paſſed by *Fetipour*, he conſulted a certain *Derviſh*, named *Selim*, who was eſteemed very devout; and the *Mahometans* ſay, that this Man told him, that God had heard his Prayers, and that he ſhould have three Sons; at that, *Ecbar* was ſo well pleaſed with this Prophecy, eſpecially when it began to be fulfilled, that he gave his Eldeſt Son the name of the *Derviſh Selim*; that Town which was called *Sycary*, the name of *Fetipour*, which ſignifies a place of Joy and Pleaſure; and that he built a very ſtately Palace there, with a Deſign to make it the Capital of his Empire.

Azmer is a Town of an indifferent bigneſs; but when the *Great Mogol* comes there, there is no room to ſtir in it, eſpecially when there is any Feſtival; becauſe, beſides the Court and Army, all the People of the Country about, flock thither, and ſome diſorder always happens.

Neurous.

Let us ſpeak a little of the Feaſt of *Neurous*, which King *Gehanguir* Celebrated at *Azmer*, where he happened to be one New Years day; for *Neurous*, ſignifies *New Day*; and by that, is meant, the Firſt day of the Year, which begins in *March*, when the Sun enters into *Aries*.

CHAP. XXVIII.

Of the Feaſt of the New Year.

The Feaſt of the New Year.

THe Memoires that were given me obſerve, that ſome days before the Feſtival, all the Palace was adorned; and eſpecially, the Places and Halls, into which People were ſuffered to enter: There was nothing all over but Sattin, Velvet, Cloath and Plates of Gold: The Halls were hung with rich Stuffs, Flower'd with Gold and Silver: And that where the *Great Mogul* appear'd in his Throne, was the moſt magnificent of all: The Cloath of State that covered it, was all ſet with Pretious Stones; and the Floor was covered with a Perſian Carpet of Gold and Silver Tiſſue. The other Halls had in like manner, their Cloaths of State; Their Foot-Carpets, and other Ornaments, and the Courts were alſo decked (the moſt conſiderable of them) with lovely Tents pitched there; though they were not ſo Pompous as thoſe which are pitched in the Capital Cities of the Empire, upon a like Solemnity. The firſt day of the Feaſt, the Throne was placed in the Royal Hall, and was covered all over with the Jewels of the Crown; the number of them was the greater, that there was but one of the Kings Thrones

The Ornaments of *Neurous*.

brought; and that (as it is uſual) the Jewels of the other little Thrones had been taken off, for the adorning of this.

A Fair of the Ladies of the *Serraglio*.

The Feſtival began in the *Serraglio*, by a Fair that was kept there. The Ladies and Daughters of the great Lords, were permitted to come to it; and the Court-Ladies of leſs Quality, (who thought themſelves witty enough to make their Court, by putting off the curious Things that they had brought thither) were the Shop-keepers: But theſe had not all the Trade to themſelves; for the Wives of the *Omras* and *Rajas* (who were allowed to come in) opened Shop alſo, and brought with them the richeſt Goods they could find; and which they thought ſuited beſt with the King, and the Princeſſes of his *Serraglio*. Many had occaſion by ſelling, and diſputing pleaſantly and wittily, about the Price of the things, which the King and his Wives came to cheapen, to make their Husbands Court; and to ſlip in Preſents to thoſe that could ſerve them in bettering their Fortune, or keeping them as they were.

The great Ladies, Shop-keepers.

Begum.

The King and his *Begum*, pay'd often double value for a thing, when the Shop-keeper pleas'd them; but that was, when they rallied wittily and gentilely (as People of Quality commonly do) in buying and ſelling: And ſo it happened, that the wittieſt and faireſt were always moſt favoured. All theſe ſtranger Ladies, were entertained in the *Serraglio* with Feaſting, and Dancings of *Quenchenies*, who are Women and Maids of a Caſte of that name, having no other Profeſſion but that of Dancing: And this Fair laſted five days.

Quenchenies.

It is true, The Commodities ſold there, were not ſo fine, nor rich, as they would have been, had the Feſtival been kept in *Debly* or *Agra*; but the beſt, and moſt pretious Things that were to be found in *Azmer*, and in the neareſt Towns, were expoſed to Sale there; wherewith the King was very well ſatiſfied.

During theſe rejoycings of the *Serraglio*, The great Men, who kept Guard, entertained themſelves at their Poſts, or elſewhere; And there were a great many Tables ſerved at the Kings charges, which gave them occaſion to Celebrate the *Neurous*, or New Years Feaſt merrily.

The King appeared daily in the *Amcas*, at his uſual hour, but not in extraordinary Magnificence before the ſeventh day; and then the Lords (who had every day changed Cloaths) appeared in their richeſt Apparel. They all went to ſalute the King, and His Majeſty made them Preſents, which were only ſome Galantries of ſmall value, that did not coſt him Four hundred thouſand *French* Livres. The eighth and ninth days, The King alſo ſat on his Throne, (when he was not Feaſting with his Princeſs and *Omras*, in one of the Out-Halls) where he made himſelf ſeveral times familiar with them; but that familiarity excuſed them not from making him Preſents. There was neither *Omra*, nor *Manſepdar*, but made him very rich Preſents; and that of the Governour, or Tributary of *Azmer*, was the moſt conſiderable of all. Theſe Preſents were reckoned in all, to amount to fourteen or fifteen Millions. The Feſtival concluded at Court, by a review of the Kings Elephants and Horſes, pompouſly equipped; and in the Town by a great many Fire-works, that came after their Feaſting. *Gehanguir*, indeed, gave not the Princes, and great Lords, the equivalent of the Preſents they made him at this Solemnity: But he rewarded them afterwards by Offices, and Employments. And this is the courſe the King commonly takes with them, and few complain of it.

The Kings Preſents at *Neurous*.

The Preſents of the Great Lords to the King.

CHAP.

CHAP. XXIX.

Of the Beaſts of the Country of Azmer, *and of the Saltpetre.*

THere is in theſe Countries, a Beaſt like a Fox in the Snout, which is no bigger than a Hare: the Hair of it, is of the colour of a Stags, and the Teeth like to a Dogs. It yields moſt excellent Musk; for at the Belly it hath a Bladder full of corrupt Blood, and that Blood maketh the Musk, or is rather the Musk it ſelf: They take it from it, and immediately cover the place where the Bladder is cut, with Leather, to hinder the ſcent from evaporating: But after this Operation is made, the Beaſt is not long liv'd. The Musk Animal.

There are alſo towards *Azmer*, Pullets whoſe Skin is all over black, as well as their Bones, though the Fleſh of them be very white, and their Feathers of another colour. Pullets.

In the extremity of this Province, the Maids are very early Marriageable, and ſo they are in many other places of the *Indies*, where moſt part can enjoy Man, at the age of eight or nine years, and have Children at ten. That's a very ordinary thing in the Country, where the young ones go naked, and wear nothing on their Bodies, but a bit of Cloath to cover their Privities. Maids Marriageable at 8 or 9 years of age.

Moſt of the Children in theſe Countries have the ſame playes to divert them with, as amongſt us: they commonly make uſe of Tops, Giggs, and Bull-flies in the ſeaſon; of Childrens Trumpets, and many other Toys of that nature. The People are rude and uncivil: The Men are great clowns, and very impudent; they make a horrid noiſe when they have any quarrel, but what Paſſion ſoever they ſeem to be in, and what bitter words ſoever they utter, they never come to blows. The Servants are very unfaithful, and many times rob their Maſters. The Childrens playes.

There are very venemous Scorpions in that Country, but the *Indians* have ſeveral remedies to cure their Stinging, and the beſt of all is Fire. They take a burning Coal, and put it near the wound; they hold it there as long and as near as they can: The venom keeps one from being incommoded by the heat of the Fire; on the contrary, the Poiſon is perceived to work out of the Wound by little and little, and in a ſhort time after, one is perfectly cured. Venemous Scorpions. The remedy of Fire.

The ways of this Country being very Stony, they ſhoe the Oxen when they are to Travel far on theſe ways. They caſt them with a Rope faſtened to two of their Legs, and ſo ſoon as they are down, they tye their four Feet together, which they put upon an Engine made of two Sticks in form of an X; and then they take two little thin and light pieces of Iron, which they apply to each Foot, one piece covering but one half Foot, and that they faſten with three Nails above an Inch long, which are clenched upon the ſide of the Hooffs, as Horſes with us are ſhod. The Oxen are ſhod.

Seeing the Oxen in the *Indies* are very tame, many People make uſe of them in Travelling, and ride them like Horſes; though commonly they goe but at a very ſlow pace. Inſtead of a Bit, they put one or two ſmall ſtrings through the Griſtle of the Oxes Noſtrils, and throw over his Head a good large Rope faſtened to theſe ſtrings, as a Bridle, which is held up by the bunch he hath on the fore part of his back, that our Oxen have not. They Saddle him as they do a Horſe, and if he be but a little ſpurred, he'll go very faſt; and there are ſome that will go as faſt as a good Horſe. Theſe Beaſts are made uſe of generally all over the *Indies*; and with them only *Indian* Oxen. The Oxen are Saddled.

are drawn Waggons, Coaches and Chariots, allowing more or fewer, according as the load is heavier or lighter.

The Oxen serve to draw Coaches, as well as Carts and Waggons.

The Oxen are Yoaked by a long Yoak at the end of the Pole, laid upon their Necks; and the Coach-man holdeth in his hand the Rope to which the strings that are put through the Nostrils are fastened. These Oxen are of different sizes, there are great, small, and of a middle size, but generally all very hardy, so that some of them will Travel fifteen Leagues a day. There is one kind of them, almost six Foot high, but they are rare; and on the contrary another, which they call Dwarfs, because they are not three Foot high; these have a bunch on their Back as the rest have, go very fast, and serve to draw small Waggons.

White Oxen are very dear.

They have white Oxen there, which are extraordinary dear, and I saw two of them which the Dutch had, that cost them two hundred Crowns a piece; they were really, lovely, strong and good, and their Chariot that was drawn by them, made a great shew.

They have great care of the Oxen.

When People of quality have lovely Oxen, they keep them with a great deal of care; they deck the ends of their Horns with sheaths of Copper; they use them to Cloaths as Horses are, and they are daily curried and well fed.

The food of the Oxen.

Their ordinary Provender is Straw and Millet, but in the Evening they make each Ox swallow down five or six large Balls of a Paste made of Flower, Jagre and Butter kned together.

Kichery.

They give them sometimes in the Country, *Kichery*, which is the ordinary Food of the Poor; and it is called *Kichery*, because it is made of a Grain of the same name, boiled with Rice, Water and Salt: Some give them dryed Pease, bruised and steeped in Water.

After all, no part of this Province is fertile, but the Countries about *Azmer*, and *Soret*, for the Countries of *Gesselmere*, and *Bando*, are Barren.

The Saltpetre of *Azmer*.

The chief Trade of *Azmer* is in Saltpetre, and there are great quantities of it made there, by reason of the black fat Earth that is about it, which is the propereſt of all other Soils to afford Saltpetre.

The way of making Saltpetre.

The *Indians* fill a great hole with that Earth, and pound it in Water with great pounders of very hard Timber, when they have reduced it into a Liquid mash, they let it rest, to the end the Water may imbibe all the Saltpetre out of the Earth: This mixture having continued so for some time, they draw off what is clear, and put it into great Pots, wherein they let it boil, and continually scum it; when it is well boiled, they again drain what is clear out of these Pots, and that being congealed and dryed in the Sun, where they let it stand for a certain time, it is in its perfection; and then they carry it to the Sea-port Towns, and especially to *Surrat*, where the *Europeans* and others buy it to Ballast their Ships with, and sell elsewhere.

This Province of *Azmer*, pays commonly to the *Great Mogul*, thirty two or thirty three Millions, notwithstanding the barren places that are in it.

CHAP. XXX.

Of the Province of Sinde *or* Sindy.

The Province of *Sinde* or *Sindy*.

Sinde or *Sindy*, which some call *Tatta*, is bounded with the province of *Azmer* to the East; and the Mountains which border it on that side, belong to the one or other Country. It hath *Multan* to the North, to the South, a Desart and the *Indian* Sea; and to the West, *Macran* and *Segestan*. It reaches from South to North, on both sides the River *Indus*, and that River is by the Orientals called also *Sindy* or *Sinde*.

The River *Sinde*. *Ginguis-Can*. *Gelaleddin*. *Carezmian* Princes.

On the banks of it was fought that famous Battel betwixt *Ginguis-Can*, first Emperour of the *Tartars* or Ancient *Moguls*, and the Sultan *Gelaleddin*, which decided the destiny of the Empire in favour of the former, against the *Carezmian* Princes, who had

had for a long time been Masters of the Kingdom of *Persia*, of all *Zagatay*, and of the greatest part of the Country of *Turquestan*.

The chief Town of this Province is *Tatta*, and the most Southern Town, *Diul*. It is still called *Diul-Sind*, and was heretofore called *Dobil*. It lyes in the four and twentieth or five and twentieth degree of Latitude. There are some Orientals, that call the Country of *Sinde*, by the name of the Kingdom of *Diul*. It is a Country of great Traffick, and especially in the Town of *Tatta*, where the *Indian* Merchants buy a great many curiosities made by the Inhabitants, who are wonderfully Ingenious in all kind of Arts. The *Indus* makes a great many little Islands towards *Tatta*, and these Islands being fruitful and pleasant, make it one of the most commodious Towns of the *Indies*, though it be exceeding hot there. *Tatta.* *Diul.* *Dobil.*

There is also a great trade at *Lourebender*, which is three days Journey from *Tatta*, upon the Sea, where there is a better Road for Ships, than in any other place of the *Indies*. The finest *Palanquins* that are in all *Indostan*, are made at *Tatta*, and there is nothing neater, than the Chariots with two Wheels, which are made there for Travelling. It is true, they have but few Coaches, because few *Europeans* go thither, and hardly any of the *Indians* make use of Coaches but they; but these Chariots are convenient enough for Travelling, and are not harder than Coaches. They are flat and even, having a border four fingers broad, with Pillars all round, more or fewer, according to the fancy of him for whom it is made; but commonly there are but eight, of which there are four at the four corners of the Engine, the other four at the sides, and thongs of Leather are interwoven from Pillar to Pillar, to keep one from falling out. Some, (I confess,) have the Chariot surrounded with Ballisters of Ivory, but few are willing to be at the charges of that, and the Custom of making use of that Net-work of Leather, makes that most part cares not for Ballisters, but go so about the Town, sitting after the *Levantine* manner, upon a neat Carpet that covers the bottom of the Chariot. Some cover it above with a slight Imperial, but that commonly is only when they go into the Country, to defend them from the Sun-beams. *Lourebender.* Chariots convenient for Travelling.

This Machine hath no more but two Wheels put under the side of the Chariot, and not advancing outwards, they are of the height of the fore Wheels of our Coaches; have eight square spoaks, are four or five fingers thick, and many times are not shod. Hackny-coaches to Travel in, with two Oxen, are hired for five and twenty pence, or half a Crown a day; but whatever ease the *Indians* may find in them, our Coaches are much better, because they are hung. The Wheeles of the *Indian* Chariots.

The Wheels of Waggons or Carts, for carrying of Goods, have no Spoaks; they are made of one whole piece of solid Timber, in form of a Mill-stone, and the bottom of the Cart, is always a thick frame of Wood. These Carts are drawn by eight or ten Oxen, according to the heavinesse of the Loads. When a Merchant conveys any thing of consequence, he ought to have four Soldiers, or four Pions, by the sides of the Waggon; to hold the ends of the Rope that are tyed to it, to keep it from overturning, if it come to heeld in bad way; and that way is used in all Caravans, though commonly they consist of above two hundred Waggons. Cart-Wheeles.

CHAP.

CHAP. XXXI.

Of Palanquins.

Palanquin. INdians that are Wealthy, Travel neither in Chariots nor Coaches: They make uſe of an Engine which they call *Palanquin*, and is made more neatly at *Tatta*, than any where elſe. It is a kind of Couch with four feet, having on each ſide Balliſters four or five Inches high, and at the head and feet a back-ſtay like a Childs Cradle, which ſometimes is open like Balliſters, and ſometimes cloſe and Solid. This Machine hangs by a long Pole, which they call *Pambou*, by means of two frames nailed to the feet of the Couch, which are almoſt like to thoſe that are put to the top of moving Doors, to faſten Hangings by; and theſe two frames which are the one at the head, and the other at the oppoſite end, have Rings through which great Ropes are put, that faſten and hang the Couch to the *Pambou*.

The *Pambous* of *Palanquins.* The *Pambous* that ſerve for *Palanquins*, are thick round Canes five or ſix Inches in Diametre, and four Fathom long, crooked Arch-wiſe in the middle, ſo that on each ſide from the bending, there remains a very ſtreight end, about five or ſix foot long. On the bending of the *Pambou*, there is a covering laid of two pieces of Cloath ſewed together, betwixt which at certain diſtances, there are little Rods croſs-ways, to hold the Cloaths ſo, that they may conveniently cover the *Palanquin*. If a Woman be in it, it is covered cloſe over with red Searge, or with Velvet if ſhe be a great Lady: And if they be afraid of Rain, the whole machine is covered over with a waxed Cloath. In the bottom of theſe *Palanquins*, there are Mats and Cuſhions to lie or ſit upon, and they move or eaſe themſelves by means of ſome Straps of Silk that are faſtened to the *Pambou*, in the inſide of the Machine.

The Ornament of *Palanquins.* Every one adorns his *Palanquin* according to his humour, ſome have them covered with plates of carved Silver, and others have them only Painted with Flowers and other Curioſities, or beſet round with guilt Balls; and the Caſes or Cages, wherein hang the Veſſels that hold the Water which they carry with them to drink, are beautified in the ſame manner, as the Body of the *Palanquin*. Theſe Machines are commonly very dear, and the *Pambou* alone of ſome of them, coſts above an hundred Crowns; but to make a-mends for that, they have Porters at a very eaſie rate, for they have but nine or ten *Livres* a piece by the Month, and are obliged to Diet themſelves: It requires four Men to carry a *Palanquin*, becauſe each end of the *Pambou* reſts upon the Shoulders of two Men; and when the Journey is long, ſome follow after to take their turn, and eaſe the others when they are weary.

The Porters of *Palanquins.*

The yearly Revenue of the Province of *Sinde.* *Sinde*, of which we have been ſpeaking, yields not the *Great Mogul*, above three Million four hundred thouſand French *Livres* a Year.

CHAP.

CHAP. XXXII.

Of the Province of Multan.

Multan. MUltan, which comprehends *Bucor*, has to the South the Province of *Sinde*, and to the North the Province of *Caboul*; as it hath *Perſia* to the Weſt, and the Province of *Labors* to the Eaſt. It is watered with many Rivers that make it Fertile. The Capital Town which is alſo called *Multan*, was heretofore a place of very great Trade, becauſe it is not far from the River *Indus*; but ſeeing at preſent, Veſſels cannot go up ſo far, becauſe the Chanel of that River is ſpoilt in ſome places, and the Mouth of it full of ſhelves, the Traffick is much leſſened, by reaſon that the charge of Land-carriage is too great: However the Province yields plenty of Cotton, of which vaſt numbers of Cloaths are made. It yields alſo Sugar, Opium, Brimſtone, Galls, and ſtore of Camels, which are tranſported into *Perſia*, by *Gazna*, and *Candahar*, or into the *Indies* themſelves by *Labors*; but whereas the Commodities went heretofore down the *Indus* at ſmall Charges, to *Tatta*, where the Merchants of ſeveral Countries came and bought them up, they muſt now be carried by Land as far as *Surrat*, if they expect a conſiderable price for them.

What *Multan* produces.

The Town of *Multan* is by ſome Geographers attributed to *Sinde*, though it make a Province by it ſelf. It lies in twenty nine Degrees forty Minutes North Latitude, and hath many good Towns in its dependance, as *Cozdar* or *Cordar*, *Candavil*, *Sandur*, and others. It furniſhes *Indoſtan* with the fineſt Bows that are to be ſeen in it, and the nimbleſt Dancers. The Commanders and Officers of theſe Towns are *Mahometans*; and by conſequence, it may be ſaid, that moſt part of the Inhabitants are of the ſame Religion: But it contains a great many *Banians* alſo, for *Multan* is their chief Rendezvous for Trading into *Perſia*, where they do what the Jews do in other places; but they are far more cunning, for nothing eſcapes them, and they let ſlip no occaſion of getting the penny, how ſmall ſoever it be.

The Town of *Multan*.

Cozdar or *Cordar*. *Candavil*, *Sandur* Towns.

Banians.

The Tribe of theſe *Banians*, is the fourth in dignity amongſt the Caſtes, Tribes, or Sects of the Gentiles; of whom we ſhall treat in the ſequel of this Relation. They are all Merchants and Broakers, and are ſo expert in buſineſs, that hardly any body can be without them. They give them Commiſſions of all kinds; though it be known that they make their profit of every thing, yet Men chuſe rather to make uſe of them, than to do their buſineſs themſelves; and I found often by experience, that I had what they bought for me, much cheaper, than what I bought my ſelf, or made my ſervants buy. They are of a pleaſing humour, for they reject no ſervice, whether honourable or baſe, and are always ready to ſatisfie thoſe who employ them; and therefore, every one hath his *Banian* in the *Indies*, and ſome perſons of Quality intruſt them with all they have, though they be not ignorant of their Hypocriſie and Avarice. The richeſt Merchants of the *Indies* are of them, and ſuch I have met with in all places where I have been in that Country. They are commonly very Jealous of their Wives, who at *Multan* are fairer than the Men, but ſtill of a very brown complexion, and love to Paint.

The *Banians* uſeful.

At *Multan* there is another ſort of Gentiles, whom they call *Catry*. That Town is properly their Country, and from thence they ſpread all over the *Indies*; but we ſhall treat of them when we come to ſpeak of the other Sects: both the two have in *Multan* a Pagod of great conſideration, becauſe of the affluence of People, that came there to perform their Devotion after their way; and from all places of *Multan*, *Labors*, and other Countries, they come thither in Pilgrimage. I know not the name of the Idol that is worſhipped

Catry.

The Pagod of *Multan*.

The Idol of *Multan.*

Worſhipped there; the Face of it is black, and it is cloathed in red Leather: It hath two Pearls in place of Eyes; and the *Emir* or Governour of the Countrey, takes the Offerings that are preſented to it. To conclude, The Town of *Multan* is but of ſmall extent for a Capital, but it is pretty well Fortifi'd; and is very conſiderable to the *Mogul*, when the *Perſians* are Maſters of *Candahar*, as they are at preſent.

The yearly Revenue of *Multan.*

What the *Great Mogul* receives yearly from this Province, amounts to Seventeen millions, Five hundred thouſand Livres.

CHAP. XXXIII.

Of the Province of Candahar.

The Province of *Candahar.*

BEfore I ſpeak of the Eaſtern Provinces of the *Indies*, I ſhall proceed to treat of thoſe which are to the Weſt of the *Indus*, or towards the Rivers that make part of it. *Candahar* is one of them; tho' the chief Town of it belong at preſent to the King of *Perſia*, who took it from *Cha-Gehan*, contrary to the will of his Grand-mother, which coſt her her Life. It is ſaid, That that Lady got Money from the *Great Mogul*, to hinder the Siege of this Town. Her Grand-ſon being ready to march, ſhe made him a thouſand Entreaties to divert him from the expedition; and finding that ſhe could gain nothing of him by fair means, ſhe fell into a paſſion, and upbraided him that he was going to ſquander away the Eſtate of Orphans. This Diſcourſe ſo offended the King, that having asked her if that Eſtate belonged to any but to him, He cut her over the head with an Axe that he held in his hand, of which ſhe died.

The King of *Perſia* kills his Grand-mother.

The bounds of *Candahar.*

This Province hath to the North the Country of *Balc*, whereof an *Usbec* Prince is Sovereign. To the Eaſt it hath the Province of *Caboul*, to the South that of *Bucor*, which belongs to *Multan*, and part of *Sigeſtan*, which is of the Kingdom of *Perſia*; and to the Weſt, other Countries of the King of *Perſia*. The Province is very mountainous, and *Candahar* its chief Town, lies in the twenty third degree of Latitude, though ſome Travellers have placed it in the four and thirtieth.

That Countrey produces abundantly all ſorts of Proviſions that are neceſſary for the ſubſiſtence of its Inhabitants, unleſs it be on that ſide which lies towards *Perſia*, where it is very barren. Every thing is dear in the chief Town, becauſe of the multitude of Forreign Merchants that reſort thither, and it wants good Water. The Town of *Candahar* is conſiderable by its Situation; and every one knows that the *Perſian* and *Mogul* both pretend to it. The former has in it at preſent a Garriſon of nine or ten thouſand Men, leaſt it ſhould be ſurprized by the *Mogul*; and being beſides a Town of great importance, it is fortified with good Walls, and hath two Citadels.

Two Citadels at *Candahar.*

Candahar, a rich Town.

The yearly Revenue of the *Mogul* from *Candahar.*

The Trade that it hath with *Perſia*, the Country of the *Uzbecs* and *Indies*, makes it very rich; and for all the Province is ſo little, it heretofore yielded the *Mogul* betwixt fourteen and fifteen Millions a year. There is no Province in *Indoſtan* where there are fewer Gentiles. The Inhabitants are great lovers of Wine, but they are prohibited to drink any; and if a *Moor* who hath drank Wine, commit any Scandal, he is ſet upon an Aſs, with his Face to the Tail, and led about the Town, attended by the Officers of the *Cotoual*, who beat a little Drum, and they are followed by all the Children, who hooop and hallow after them. Though there be no Province of *Indoſtan*, where there are fewer Gentiles: yet there are *Banians* there, becauſe of Traffick; but they have no publick Pagod: And their Aſſemblies for Religion are kept in a Private Houſe, under the direction of a *Bramen*, whom they entertain for performing their Ceremonies.

Wine-drinkers puniſhed.

The

The King of *Perſia* ſuffers not the Gentiles Wives there to burn themſelves when their Husbands are dead. There are a great many *Parſis* or *Guebres* there, but they are poor, and the *Mahometans* employ them in the meaneſt and moſt ſervile drudgeries: They perform the Ceremonies of their Religion on a Mountain not far diſtant from the Town, where they have a place, wherein they preſerve the Fire which they worſhip. I have ſpoken of theſe People in my Book of *Perſia*. The Wives are not burnt at *Candahar*.

The ſame Officers are in *Candahar*, as in the Towns of the Kingdom of *Perſia*, and do the ſame Duties: but above all things, they have ſpecial Orders to treat the People gently, becauſe of the proximity of the *Moguls*; and if they oppreſs them in the leaſt, they are ſeverely puniſhed for it.

There are ſome ſmall *Rajas* in the Mountains, who are ſuffered to live in liberty, paying ſome eaſie Tributes; And theſe Gentlemen have always ſtuck to the ſtrongeſt ſide, when the Country came to change its Maſter. There is alſo a little Countrey in the Mountains which is called *Peria*, that's to ſay, *Fairy-Land*, where Father *Ambroſe* a *Capucin* ſpent a *Lent* upon the miſſion in two Bourgs, whereof the one is named *Cheboular*, and the other *Coſne*; And he told me That that Country is pleaſant enough, and full of good honeſt People: but that the Chriſtians who are there, have but ſlight tinctures of Religion. *Peria*.

CHAP. XXXIV.

Of the Province of Caboul, *or* Caboulistan.

Province of *Caboul*.

Caboulistan is limited to the North by *Tartary*, from which it is ſeparated by Mount *Caucaſus*, which the Orientals call *Caf-Dagai*. *Cachmire* lies to the Eaſt of it: It hath to the Weſt *Zabuliſtan*, and part of *Candahar*; and to the South, the Countrey of *Multan*. Two of the Rivers that run into the *Indus*, have their ſource in the Mountains thereof, from whence they water the Province, and for all that, render it nothing the more fruitful; for the Countrey being very cold, is not fertile, unleſs in thoſe places that are ſheltered by Mountains: Nevertheleſs it is very rich, becauſe it hath a very great Trade with *Tartary*, the Countrey of the *Usbecs*, *Perſia*, and the *Indies*. The *Usbecs* alone, ſell yearly above threeſcore thouſand Horſes there; and that Province lies ſo conveniently for Traffick, that what is wanting in it, is brought from all Parts; and things are very cheap there. *Caboulistan*. *Zabuliſtan*.

The chief Town of the Province is called *Caboul*; a very large place, with two good Caſtles: And ſeeing Kings have held their Courts there, and many Princes ſucceſſively have had it for their Portion; there are a great many Palaces in it. It lies in thirty three degrees and a half North Latitude: *Mirabolans* grow in the Mountains of it, and that's the reaſon why the Orientals call it *Cabuly*. There are many other ſorts of Drugs gathered there; and beſides that, they are full of aromatick Trees, which turn to good account to the Inhabitants, as alſo do the Mines of a certain iron, which is fit for all uſes. From this Province eſpecially come the Canes, of which they make Halbards and Lances, and they have many Grounds planted with them. *Caboulistan* is full of ſmall Towns, Burroughs and Villages; moſt of the Inhabitants are heathen: and therefore there are a great many Pagods there. They reckon their months by Moons, and with great Devotion celebrate their Feaſt, called *Houly*, which laſts two days. At that time their Temples are filled with People, who came to Pray and make their Oblations there; the reſt of the Celebration conſiſts in Dancing by companies in the Streets, to the ſound of Trumpets. At this Feaſt, they are cloathed in a dark Red, and many go to viſit their Friends in Maſquarade. *Caboul*, a Town. *Mirabolans*. *Houly*, a Feaſt.

Thoſe of the ſame Tribe eat together, and at night they make Bonefires in the Streets. That Feaſt is Celebrated yearly at the Full Moon in *February*, and ends by the deſtruction of the Figure of a Giant; againſt which a little Child ſhoots Arrows, to repreſent what the People are made to believe; to wit, That God coming into the World under the name of *Cruchman*, he appeared in ſhape of a Child, that a great Giant that feared to be undone by him, endeavoured to ruin him: But that that Child hit him ſo dexterouſly with an Arrow, that he laid him dead upon the ground. Theſe people ſeem heretofore to have been Chriſtians; but if they have had any Tincture of it, it is much corrupted by the Fables and ſtrange Tales that have been told them concerning the ſame, to which they conform their Lives and Religion. Their chief Charity conſiſts in digging a great many Wells, and in raiſing ſeveral Houſes, at certain diſtances, upon the High-ways, for the convenience of Travellers: And by theſe little Houſes, there is always a place fit for thoſe who are weary and heavy Loaded, to reſt in; ſo that they can put off, or take up their Burden without any bodies help.

God under the name of *Cruchman*.

A Giant killed by *Cruchman*.

The Charity of the *Indians* of *Caboul*.

Phyſicians of the *Indies*.

This Countrey ſupplies the reſt of the *Indies* with many Phyſicians, who are all of the caſte of *Banians*: Nay, and ſome of them are very skilful, and have many ſecrets in Medicine; and amongſt other Remedies, they often make uſe of burning. The *Great Mogul* has not out of this Province above four or five Millions a year.

The yearly Revenue of *Caboul*.

CHAP. XXXV.

Of the Province of Cachmir *or* Kichmir.

The Province of *Cachmire*.

THe Kingdom or Province of *Cachmir*, hath to the Weſt *Cabouliſtan*, to the Eaſt, part of *Tibet*; to the South, the Province of *Labors*; and to the North, *Tartarie*: But theſe are its moſt remote limits; for it is bounded and encompaſſed on all hands by Mountains, and there is no entry into it, but by by-ways and narrow paſſes. This Countrey belonged ſometimes to the Kings of *Turqueſtan*, and is one of thoſe which were called *Turchind*, that is to ſay, the *India* of the *Turks*, or the *Turky* of the *Indies*.

Turchind.

The Waters of the Mountains that environ it, afford ſo many Springs and Rivulets, that they render it the moſt fertile Countrey of the *Indies*; and having pleaſantly watered it, make a River called *Tchenas*, which having communicated its Waters for the tranſportation of Merchants Goods through the greateſt part of the Kingdom, breaks out through the breach of a Mountain, and near the Town of *Atoc*, diſcharges it ſelf into the *Indus*; but before it comes out, it is diſcharged by the name of a Lake, which is above four Leagues in circuit, and adorned with a great many Iſles that look freſh and green, and with the Capital Town of the Province that ſtands almoſt on the banks thereof. Some would have this River to be the *Moſelle*, but without any reaſon; for the *Moſelle* runs through *Cabouliſtan*, and is the ſame that is now called *Behat* or *Behar*, becauſe of the aromatick Plants that grow on the ſides of it.

Tchenas, a River.

Atoc.

Cachmir, a Town.

Syrenaquer.

The Town of *Cachmir*, which bears the name of the Province, and which ſome call *Syrenaquer*, lies in the five and thirtieth degree of Latitude, and in the hundred and third of Longitude. This Capital City is about three quarters of a League in length, and half a League in breadth. It is about two Leagues from the Mountains, and hath no Walls. The Houſes of it are built of Wood, which is brought from theſe Mountains, and for the moſt part are three Stories high, with a Garden, and ſome of them have a little Canal which reaches to the Lake, whither they go by Boat to take the

the Air. This little Kingdom is very populous, hath ſeveral Towns, and a great many Bourgs. It is full of lovely Plains, which are here and there intercepted by pleaſant little Hills, and delightful Waters; Fruits it hath in abundance, with agreeable Verdures. The Mountains which are all Inhabited on the ſides, afford ſo lovely a proſpect by the great variety of Trees, amongſt which ſtand Moſques, Palaces, and other Structures, that it is impoſſible perſpective can furniſh a more lovely Landskip. The *Great Mogul* hath a Houſe of Pleaſure there, wtih a ſtately Garden, and the Magnificence of all is ſo much the greater, that the King who built it, adorned it with the ſpoils of the Gentiles Temples, amongſt which there are a great many pretious Things. The beauty of *Cachmire.*

King *Ecbar* ſubdued this Kingdom; which was before poſſeſt by a King named *Juſtaf-can*: He being Victorious in all places, wrote to this Prince that there was no appearance he could maintain a War againſt the Emperour of the *Indies*, to whom all other Princes ſubmitted; that he adviſed him to do as they had done; and that he promiſed him, if he would ſubmit willingly, without trying the fortune of War, he would uſe him better than he had done the reſt; and that his Power inſtead of being leſſened, ſhould be encreaſed, ſeeing he was reſolved to deny him nothing that he ſhould ask. *Juſtaf-can* (who was a peaceable Prince) thinking it enough to leave his Son in his Kingdom, came to wait upon the *Great Mogul* at the Town of *Labors*, truſting to his word: He payed him Hommage; and the Emperour having confirmed the Promiſe which he made to him in his Letters, treated him with all civility. King *Ecbar* ſubdued *Cachmir.* *Juſtaf-can*, King of *Cachmir.*

In the mean time Prince *Jacob*, *Inſtafs* Son, would not ſtop there: For being excited by the greateſt part of the People of the Kingdom, who looked upon the Dominion of the *Moguls* as the moſt terrible thing imaginable; he cauſed himſelf to be proclaimed King, made all neceſſary preparations in the Countrey, and at the ſame time ſecured the Paſſes and Entries into it; which was not hard to be done, becauſe there is no coming to it, but by ſtreights and narrow paſſes which a few Men may defend. His Conduct highly diſpleaſed the *Great Mogul*, who thought at firſt that there was Intelligence betwixt the Father and Son; but he found at length, that there was none: And without offering any bad uſage to the Father, he ſent an Army againſt *Cachmir*, wherein he employed ſeveral great Lords and Officers of War, who had followed *Juſtaf-can*. He had ſo gained them by his Civilities and Promiſes, that they were more devoted to him, than to their own Prince; and they being perfectly well acquainted with the ſtreights and avenues of the Mountains, introduced the *Moguls* into the Kingdom, ſome through Places that belong to them, and others by By-ways that could not poſſibly have been found, without the conduct of thoſe who knew the Countrey exactly. They ſucceeded in their Deſign the more eaſily, that King *Jacob* thought of nothing but guarding the moſt dangerous places, and eſpecially the Paſs of *Bamber*, which is the eaſieſt way for entring into *Cachmir*. *Jacob*, the Son of *Juſtaf-can.* *Cachmirian*, Officers introduce the *Moguls.*

The *Moguls* having left part of their Army at *Bamber*, to amuſe Prince *Jacob*, and his Forces marched towards the higheſt Mountains, whither the *Omras* of *Cachmir* led them: There they found ſmall paſſages amongſt the Rocks, that were not at all to be miſtruſted: By theſe places they entred one after another, and at length, meeting in a place where the Rendez-vous was appointed; they had Men enough to make a Body ſufficiently able to ſurprize (as they did in the Night-time) the Capital City which wanted Walls, where *Jacob Can* was taken. Nevertheleſs *Ecbar* pardoned him, and allowed Him and his Father, each of them a Penſion for their ſubſiſtence: But he made ſure of the Kingdom which he reduced into a Province, He annexed it to the Empire of *Mogoliſtan*, and his Succeſſours have enjoyed it to this preſent, as the pleaſanteſt Country in all their Empire. It yields not the *Great Mogul* yearly, above five or ſix hundred thouſand *French* Livres. *Bamber.* The yearly Revenue of *Cachmir.*

CHAP. XXXVI.

Of the Province of Lahors *and of the Vartias.*

The Province of *Lahors.*

IT is about forty eight or fifty Leagues from *Lahors* to the borders of *Cachmir*, which is to the North of it, as *Dehly* is to the South; and *Lahors* is a hundred Leagues from *Dehly*, for they reckon Two hundred *Cosses* from the one Town to the other, and the *Cosses* or half Leagues are long in that Countrey.

The Situation of *Lahors.*

Multan lyes to the West of *Lahors*, and is distant from it threescore and odd Leagues; and to the East of it there are high Mountains, in many places Inhabited by *Rajas*, of whom some are tributary to the *Great Mogul*, and others not, because having strong places to retreat into, they cannot be forced, though the Merchants suffer much by their Robberies; and when they travel in that Countrey, they are obliged to have a guard of Soldiers to defend the *Caravanes* from these Robbers.

Lahors, Town. *Ravy*, River. *Pangeab.*

Lahors lies in thirty one degrees fifty minutes Latitude, near the River *Ravy*, which falls into the *Indus* as the others do. The *Moguls* have given that Province the name of *Pangeab*, which signifies the five Rivers, because five run in the Territory of it. These Rivers have received so many particular names from the Moderns that have spoken of them, that at present it is hard to distinguish them one from another; nay, and most part of these names are confounded, though *Pliny* distinguished them by the names of *Acelines, Cophis, Hydarphes, Zaradras* and *Hispalis*. Some Moderns call them *Behat, Canab, Find, Ravy, Van*; and others give them other Appellations, which are not the names of the Countrey, or at least which are not given them, but in some places of it they run through. However, all these Rivers have their Sources in the Mountains of the North, and make up the *Indus*, that for a long way, goes by the name of *Sinde*, into which they fall; and that's the reason why this River is sometime called *Indy*, and somtimes *Sindy*. The chief Town is not now upon the *Ravy* as it was for a long time, because that River having a very flat Channel, has fallen off from it above a quarter of a League.

Acelines, Cophis, Hydarphes Zaradras, Hispalis. Rivers. *Behat, Canab, Find, Ravy, Van.* Rivers.

This hath been a very pretty Town when the Kings kept their Courts in it, and did not prefer *Dehly* and *Agra* before it. It is large, and hath been adorned as the others are with *Mosques*, publick Baths, Quervanserais, Squares, Tanquies, Palaces and Gardens. The Castle remains still, for it is strongly built, heretofore it had three Gates on the side of the Town, and nine towards the Countrey, and the Kings Palace within it, hath not as yet lost all its beauty. There are a great many Pictures upon the Walls, which represent the Actions of the *Great Moguls*, their Fore-fathers that are pompously Painted there; and on one Gate there is a Crucifix, and the Picture of the Virgin on another, but I believe these two pieces of Devotion were only put there by the Hypocrisie of King *Gehanguir*, who pretended a kindness for the Christian Religion to flatter the *Portuguese*. Many of the chief Houses of the Town run into decay daily, and it is pity to see in some Streets (which are above a League in length) Palaces all ruinous. Nevertheless the Town is not old, for before King *Humayon*, it was at best but a Bourg: That King made a City of it, built a Castle, and kept his Court there, and it encreased so in a short time, that with the Suburbs it made three Leagues in length. As there are a great many Gentiles in this Town, so are there many Pagods also; some of them are well adorned, and all raised seven or eight steps from the ground.

Pictures at *Lahors.* A Crucifix at *Lahors.* The Picture of the B. Virgin.

Pagods at *Lahors.*

Labors is one of the largeſt and moſt abundant Provinces of the *Indies*; the Rivers that are in it render it extreamly fertile, it yields all that is neceſſary for life; Rice, as well as Corn and Fruits are plentiful there; there is pretty good Wine in it alſo, and the beſt Sugars of all *Indoſtan*. There are in the Towns Manufactures, not only of all ſorts of painted Cloaths, but alſo of every thing elſe that is wrought in the *Indies*; and indeed, according to the account of my *Indian*, it brings in to the *Great Mogul* above thirty ſeven Millions a year, which is a great Argument of its fruitfulneſs. I have already ſaid, that the great walk of Trees (which begins at *Agra*) reaches as far as *Labors*, though theſe two Towns be diſtant from one another an hundred and fifty Leagues, that lovely Alley is very pleaſant, becauſe the *Achy* Trees (wherewith it is planted) have long and thick Branches which extend on all ſides, and cover the whole way; there are alſo a great many Pagods upon the Road from *Labors* to *Dehly*, and eſpecially towards the Town of *Tanaſſar*, where Idolatry may be ſaid to be freely profeſſed.

The product of *Labors*.

Manufactures in *Labors*.

The yearly Revenue of *Labors*.

Achy, Tree.

Tanaſſar, a Town.

There is a Convent of Gentiles there, who are called *Vartias*, that have their General, Provincial and other Superiours, they ſay that it is above Two thouſand years ſince they were founded. They vow Obedience, Chaſtity and Poverty; they ſtrictly obſerve their Vows, and when any one treſpaſſes againſt them, he is rigorouſly puniſhed. They have Brothers appointed to beg for all the Convent; they eat but once a day, and change their Houſe every three Months, they have no fixt time for their Noviciat; ſome perform it in two years, ſome in three, and there are others who ſpend four years therein, if the Superiour think fit. The main point of their inſtitution is not to do to others what they would not have others do to them; that precept they obſerve even towards Beaſts, for they never kill any, and much more towards Men, ſeeing if any body beat them, they do not reſiſt, and if they be reviled, they make no anſwer. They obey the leaſt Signal of their Superiour without murmuring, and it is forbidden to them to look a Woman or Maid in the face; they wear nothing on their Bodies but a Cloath to cover their Privy Parts, and they bring it up to their heads to make a kind of a Coif like that of a Woman; they can poſſeſs no Money, are prohibited to reſerve any thing for to morrow to eat, and how hungry ſoever they may be, they patiently wait till their Purveyors bring them the Alms, which are daily given them at the Houſes of the Gentiles of their Tribe; they take but little, that they may not be troubleſome to any body, and therefore they receive no more at every place but a handful of Rice, or ſome other eatable matter, and if more be offered them, they'll refuſe it; they take nothing but what is boyled and dreſt, for they kindle no Fire in their Houſe, for fear ſome Flie may burn it ſelf therein; when they have got Charity enough, they return to the Convent, and there mingle all the Rice, Lentils, Milk, Cheeſe, and other Proviſions they have got together. Then an Officer diſtributes all equally among the *Vartias*, who eat their Portions ſeverally cold or hot, as it is given them, and drink nothing but water.

A Convent of *Vartias*.

The Vows of the *Vartias*.

The Noviciat of the *Vartias*.

The conduct of the *Vartias*.

The *Vartias* live on Alms.

They make their meal about noon, which ſerves them for the whole day; let hunger or thirſt preſs them never ſo much, they muſt wait till the ſame hour next day, before they either eat or drink.

The *Vartias* eat but once a day.

The reſt of the day they employ in Prayers, and reading of Books; and when the Sun ſets, they go to ſleep, and never light a Candle. They all lie in the ſame Chamber, and have no other Bed but the Ground. They cannot of themſelves leave the orders after they have once taken the Vows; yet if they commit any fault contrary to their Vows, and eſpecially againſt that of Chaſtity, they are expelled, not only the order, but alſo their tribe. The General, Provincials, and all the Officers change their Convent every four Months: their Office is for Life; and when any of them dies, he Names to the Religous, him whom he thinks fitteſt to ſucceed, and they follow his choice.

The *Vartias* Dormitory.

The Officers of the *Vartias*.

choice. These *Vartias* have above ten thousand Monasteries in the *Indies*; and some of them are more Austere than others: Nay their are some who think it enough to worship God in Spirit, and these have no Idols, and will have no Pagod near them. There are also Religious Nuns in some places, who live very exemplarily.

Gentile Nuns.

CHAP. XXXVII.

Of the Provinces of Ayoud, *or* Haoud; Varad *or* Varal.

The Province of *Ayoud*.

THe two Provinces of *Ayoud* and *Varal*, are so little frequented by the *Moguls*, that they (from whom I asked an account of them,) could give me none, though they were pretty well acquainted with the rest of *Mogulistan*; and therefore I cannot say much of them in particular. The Province of *Ayoud*, (as far as I could learn,) contains the most Northern Countries that belong to the *Mogul*, as *Caucares*, *Bankich*, *Nagarcut*, *Siba*, and others: And that of *Varal* consists of those which are most North-East ward, to wit, *Gor*, *Pitan*, *Canduana*, and some others.

The Province of *Varal*.

The yearly Revenue of *Ayoud* and *Varal*.

These two Provinces being every where almost watered with the Rivers which run into the *Ganges*, are very fertile; notwithstanding the Mountains that are in them, which makes them exceeding Rich. The Province of *Ayoud* yields the *Great Mogul* above ten Millions, and that of *Varal*, more than seven and twenty a year. The great gains that these two Provinces, and that which is next them, make from the Strangers of the North and East, are the cause of such considerable Revenues as the *Mogul* draws out of them, and they are so much the greater, that (these Countries being remote from the Sea,) no *Europeans* share with them therein.

Rajas not Subjected.

There are many *Rajas* in both, who (for the most) part, own not the Authority of the *Great Mogul*.

The Pagod of *Nagarcut*.

There are two Pagods of great reputation in *Ayoud*, the one at *Nagarcut*, and the other at *Calamac*; but that of *Nagarcut* is far more famous than the other, because of the Idol *Matta*, to which it is Dedicated; and they say that there are some Gentiles, that come not out of that Pagod without Sacrificing part of their Body.

The Idol *Matta*.

The Pagod of *Calamac*.

The Devotion which the Gentiles make shew of at the Pagod of *Calamac*, proceeds from this, that they look upon it as a great Miracle, that the Water of the Town which is very cold, springs out of a Rock, that continually belches out Flames. That Rock of *Calamac*, is of the Mountain of *Balaguate*, and the Bramens (who Govern the Pagod,) make great profit of it.

CHAP.

CHAP. XXXVIII.

Of the Province of Becar, *and of the Caſtes or Tribes of the* Indies.

THe Province of *Becar*, which comprehends the Countries of *Douab*, *Jeſuat* and *Udeſſe*, is alſo watered by the Rivers that diſcharge themſelves into the *Ganges*. It lies not only to the Eaſt of *Debly*, but is alſo the moſt Eaſtern Province of *Mogoliſtan*, by the Countrey of *Udeſſe*, which ſhuts it in with its Mountains: And that great Province being rich, by reaſon of the fertility thereof, yields to the *Great Mogul* yearly above fourteen Millions. It contains ſeveral good Towns; but the beſt are *Sambal*, *Menapour*, *Rageapour*, *Jehanac*, and above all *Becaner*, which at preſent is the Capital, ſtanding to the Weſt of the *Ganges*.

The Province of *Becar*, *Douab*, *Jeſuat*, *Udeſſe*.

The Towns of *Becar*, *Sambal*, *Menapour*, *Rageapour*, *Jehanac*, *Becaner*. Towns.

In this Province of *Becar*, and in the two former, there are of all the Caſtes and Tribes of the *Indians*, which are reckoned in all to be fourſcore and four in number. Though all of them profeſs the ſame Religion, yet the Ceremonies of every one of theſe Caſtes, nay, and of the private Perſons of each Caſte, are ſo different, that they make an infinite number of Sects. The People of every one of theſe Tribes follow a Trade; and none of their Off-ſpring can quit it, without being reckoned infamous in his Tribe. For Example, The *Bramens* (who make the firſt Tribe) profeſs Doctrine, and ſo do their Children, without ever forſaking that Profeſſion. The ſecond, is the Tribe of the *Catry* or *Raſpoutes*, who make profeſſion of Arms: Their Children profeſs the ſame, or ought to do it, becauſe they all pretend to be deſcended of Princes of the Gentiles; Not but ſome of them are Merchants, nay, and Weavers in the Provinces of *Multan*, *Labors*, and *Sinde*; but they are deſpiſed in the Tribe, and paſs for baſe Fellows, void of honour. The third, is the Tribe of the *Soudr* or *Courmy*, and theſe are the Labourers of the Ground; ſome of them carry Arms, and ſince that is an honourable Trade, and of a ſuperiour Caſte, it do's not reflect upon them; but becauſe they love not to ſerve on Horſe-back, they ſerve commonly for the Gariſons of Places; and this Caſte or Tribe is the greateſt of all. The fourth, is the Tribe of the *Ouens* or *Banians*; and they are all Merchants, Bankers, or Brokers, and the experteſt People in the World for making Money of any thing.

Caſtes or Tribes of Gentiles. 84.

Bramens.

Catry, or *Raſpoutes.*

Soudr, or *Courmy.*

Banians.

Anciently there were no more Tribes but theſe four; but in ſucceſſion of time, all thoſe who applied themſelves to the ſame Profeſſion, compoſed a Tribe or Caſte, and that's the reaſon they are ſo numerous. The *Colis* or Cotton-dreſſers have made a diſtinct Caſte: The *Teherons* or Travellers Guards, have theirs: The *Palanquin*-bearers have alſo made one, and they are called *Covillis*: Bow-makers and Fletchers have alſo made another; as alſo the Hammer-men, ſuch as Goldſmiths, Armorers, Smiths and Maſons. They who work in Wood, as Carpenters, Joyners and Bill-men, are all of one Caſte: Publick Wenches, Tumblers, Vaulters, Dancers and Baladins, are of another. And it is the ſame with Taylors, and other Sheers-men, with Coach-makers and Sadlers: The *Bengiara*, who are Carriers, Painters, and (in a word) all other Trades-men.

Colis.

Teherons.

Covillis.

Bengiara.

The leaſt eſteemed of all the eighty four Tribes, are the *Piriaves* and the *Der*, or *Halalcour*, becauſe of their naſtineſs; and they who touch them, think themſelves unclean. The *Periaves* are employed in taking off, and carrying away the Skins of Beaſts, and ſome of them are Curriers. The *Halalcour* are the Gold-finders of the Towns; they make clean the publick and private Houſes of Office, and are paved for it Monthly; they feed on

Der.

Periaves.

Halalcour.

all ſort of Meats prohibited or not prohibited; they eat others leavings without conſidering what Religion or Caſte they are of: And that's the reaſon why thoſe who only ſpeak *Perſian* in the *Indies*, call them *Halalcour*, (that's to ſay) He that takes the liberty to eat what he pleaſes; or according to others, He that eats what he has honeſtly got. And they who approve this laſt Application, ſay, that heretofore the *Halalcour* were called *Haramcour*, eaters of prohibited Meats: (But that a King one day hearing his Courtiers Jear them, becauſe of their naſty Trade, ſaid to them, Since theſe People gain their Bread better than you, who are lazy lubbards, their name of *Haramcour* ought to be given to you, and to them that of *Halalcour*.) And that they have retained that name.

Haramcour, or *Halalcour*.

Baraguy.

There is a Caſte of Gentiles, called *Baraguy*, who damn the yellow Colour; and who in the Morning put white on their Fore-head, contrary to the cuſtom of the other Caſtes, who have red put there by the *Bramens*. When a Gentile is Painted with this Red, he bows his Head three times, and lifts his joyned hands thrice up to his Fore-head; and then preſents the *Bramen* with *Rice* and a *Cocos*.

White and Red colours on the Forehead.

All the Caſtes or Tribes go to their Devotions at the ſame time; but they adore what Idol they pleaſe, without addreſſing themſelves ſolely to him, to whom the Temple is dedicated, unleſs their Devotion invite them to do ſo, in ſo much that ſome carry their Idols along with them, when they know that he whom they Worſhip is not there. None of theſe Gentiles marry out of their own Tribe. A *Bramen* marries the Daughter of another *Bramen*, a *Raſpoute* the Daughter of a *Raſpoute*, a *Halalcour* the Daughter of a *Halalcour*, a Painter of a Painter, and ſo of the reſt.

The alliance of the Gentiles.

The eighty four Tribes, obſerve among themſelves an Order of Subordination. The *Banians* yield to the *Courmis*, the *Courmis* to the *Raſpoutes* or *Catrys*, and theſe (as all the reſt do) to the *Bramens*; and ſo the *Bramens* are the chief and moſt dignified of the Gentiles. And therefore it is, that a *Bramen* would think himſelf prophaned, if he had eaten with a Gentile of another Caſte than his own, though thoſe of all other Caſtes may eat in his Houſe. And ſo it is with the other Tribes in relation to their inferiours.

The ſubordination of Tribes.

Brahmanes. *Gymnoſophiſts*.

The *Bramens*, who are properly the *Brahmanes* or *Sages* of the Ancient *Indians*, and the *Gymnoſophiſts* of *Porphyrius*, are the Prieſts and Doctors of the Heathen in *India*. Beſides Theologie (which they profeſs) they underſtand Aſtrology, Arithmetick and Medicine; but they who are actually Phyſicians, pay yearly a certain Tribute to their Caſte, becauſe Phyſick ought not to be their Profeſſion. All theſe Gentiles have a reſpect for the *Bramens*; and they believe them in all things, becauſe they have been always told that God ſent the four *Bets* to them, which are the Books of their Religion, and that they are the keepers of them.

Bets, or Books of Religion.

Philoſophers.

Several of theſe Doctors apply themſelves to Philoſophy, and love not to appear ſo extravagant as the reſt in ther Belief. When a Chriſtian ſpeaks to them of their God *Ram*, whom the Gentiles Worſhip; they maintain not that he is God, and only ſay that he was a great King, whoſe Sanctity and good Offices that he did to Men, have procured him a more particular Communion with God, than other Saints have; and that ſo they ſhew him much more reverence: And if one ſpeak to them of the Adoration of Idols, they anſwer, that they Worſhip them not; that their intention is always fixed upon God; that they only honour them, becauſe they put them in mind of the Saint whom they repreſent; that one muſt not heed the ignorance of the Common People, who form to themſelves a thouſand idle fancies, their Imaginations being always ſtuffed with Errors and Superſtitions; and that when one would be informed of a Religion, he ought to conſult thoſe that are knowing in it. That it is true, the ignorant believe that many great Men (under whoſe ſhape God hath made himſelf known) are Gods, but that for their part, they believe no ſuch thing; and that if God hath been pleaſed to Act ſo, it was only to facilitate the Salvation of Men, and to condeſcend to the capacity and humour of every Nation.

Ram, a God of the Gentiles.

The Adoration of Idols.

The Belief of the underſtanding *Indians*.

Upon this Principle they believe that every Man may be ſaved in his Religion and Sect, provided he exactly follow the way which God hath ſet before

before him, and that he will be damned if he take another Course: They make no doubt but that their Religion is the first of all Religions; that it was Establiſhed in the days of *Adam*, and preſerved in *Noah*: They believe Heaven and Hell, but they affirm that none ſhall enter there before the Univerſal Judgment: They ſay alſo, that no body ought to find fault with them for the honour they ſhew to the *Cow*, that they prefer her before other Animals, only becauſe ſhe furniſhes them more Food, by means of her Milk, than all the reſt put together; and that ſhe brings forth the Ox which is ſo uſeful to the World, ſeeing he makes it ſubſiſt by his Labour, and feeds Men by his Pains.

The *Indians* believe that their Religion is the firſt of all.

Reſpect to the *Cow*.

The *Bramens* believe the *Metempſychoſis* or *Tranſmigration* of Souls into New Bodies, more or leſs noble, according to the merit of their Actions which they have done in their Life-time. And many of the other Caſtes follow that Opinion of *Pythagoras*; They believe that every Soul muſt thus make many Tranſmigrations, but they determine not the number; and therefore there are ſome who kill no Beaſt, and never kindle Fire nor light Candle, for fear ſome Butterflie ſhould burn it ſelf thereat: It being poſſible (ſay they) that the Soul of a Butterflie may have lodged in the Body of a Man; and they have the ſame Sentiment of other Animals. In proſpect of ſaving living Creatures, they often ſollicite the *Mogul* Governours, to forbid Fiſhing on certain Feſtival days; and ſometimes that prohibition is procured by Preſents. They would willingly alſo hinder the killing of Cows, but they can never obtain that. The *Mahometans* will needs eat Fleſh, and that of the Cow is the beſt of all the groſs Meats of the *Indies*.

Metempſychoſis.

Pythagoras.

After all, the vulgar Opinion of the Gentiles, touching the God *Ram*, is that he was produced, and came out of the Light, in the ſame manner as the Fringe of a Belt comes out of that Belt; and if they Aſſign him a Father whom they call *Deſter*, and a Mother named *Gaoucella*; that is only for form ſake, ſeeing he was not born: And in that conſideration, the *Indians* render him divine Honours in their Pagods, and elſe where; And when they ſalute their Friends, they repeat his Name, ſaying, *Ram, Ram*. Their Adoration conſiſts in joyning their hands, as if they Prayed, letting them fall very low, and then lifting them up again gently to their mouth, and laſt of all, in raiſing them over their head. They call *Chita* the Wife of *Ram*; and ſeeing they know what reſpect Chriſtians bear to the Holy Virgin, they have the boldneſs to compare that Wife to her; and if they meet with her Image, they take it to be the repreſentation of *Chita*.

The Opinion of the Gentiles concerning their God *Ram*.

Chita the Wife of *Ram*.

In this Opinion many Gentiles go to *Baſſaim*, a Town belonging to the *Portugueſe*, where there is the Image of a Virgin, who is called our Lady of Remedies, and where (they ſay) Miracles are wrought. When they come to the Church-door, they ſalute it, bowing to the ground; and having taken off their Shoes, and come in, they make many Reverences; they put Oyl into the Lamp that hangs before the Image; burn Wax-Candles, and caſt ſome Money into the Box, if they be able. At firſt they would have added to this Oblation, Fruits, and the Anointing of their Body, that ſo they might call it Sacrifice, but the *Portugueſe* hindred them. It may eaſily be concluded, from the averſion they have to the killing of Beaſts, that their Sacrifices are never bloody; they only conſiſt in bringing into their Pagods many things fit to be eaten. When they are come there, and have taken Directions from the *Bramen*, they Anoint their Body with Oyl, and ſay their Prayers, before the Idol they intend to Invocate; and having preſented their Oblation to it, they return out of the Pagod again. The chief *Bramen* takes of it what he pleaſes, and then all that have a mind to eat of it, may, of what Religion ſoever they be. They perform alſo Sacrifices to the Sea.

Baſſaim.

An Image of the Virgin.

Our Lady of Remedies.

The *Indian* Sacrifices.

CHAP. XXXIX.

Of the Province of Halabas, *and of the* Faquirs *of the* Indies.

The Province of *Halabas.* *Narvar.* *Mevat.*

THe Province of *Halabas* was heretofore called *Purop*: In it are comprehended *Narvar* and *Mevat*, which have *Bengala* to the South. The chief Town (lying upon the ſide of the *Ganges*, at the mouth of the River *Gemini*) bears the name of the Province; for a long time it was one of the Bulwarks of the Kingdom of the *Patans*, and is the ſame Town which *Pliny* calls *Chryſobacra*. It fell under the power of the Great Mogul *Echar*, after he had ſubdued the Kingdom of *Bengala*: He cauſed the ſtrong Citadel to be built there, which ſtands upon a tongue of Land, begirt with three Walls, whereof the laſt (I mean the outmoſt Wall) was of very hard red Stone. That Caſtle is adorned with a very ancient Obelisk; it is above ſixty Foot high from the ground, and has many Inſcriptions upon it; but the Letters of it are ſo worn out, that one cannot ſo much as diſtinguiſh the Character.

Chryſobacra.

Adam, Eve.

The Kings Palace is alſo a fair pile of Building; and underneath it there are places Arched, where the Pagods are carefully kept, which the People of the Countrey attribute to *Adam* and *Eve*, whoſe Religion they pretend to follow: Thither comes at certain times an incredible concours of People, in Pilgrimage from all parts of the *Indies*; and they are drawn thither by the belief they have, that *Adam* and *Eve* were created there: But before they approach that place (which they look upon to be holy) they throw themſelves ſtark naked into the *Ganges* to be purified, and they have their Beards and Hair, that they may merit the Honour of being introduced.

The *Indians* Purification in the *Ganges.*

Narval, Gehud. Towns.

That Province hath a great many good Towns, of which number are *Narval* and *Gehud*; but the People there are ſo extravagant in point of Religion, that hardly any thing is to be underſtood of it: They are taken with every thing they ſee, and approve all the Actions of thoſe that make any ſhew of Devotion, never minding whether it be true or falſe. It many times happens that a *Banian* will give a *Faquir* conſiderable Sums of Money, becauſe he has the boldneſs to place himſelf near his Shop, and to proteſt that he'll kill himſelf if he be not ſupplied with what he demands: The *Banian* promiſes fair, and brings it him; but becauſe the fantaſtical *Faquir* underſtands that ſeveral have contributed to that Charity, he openly refuſes it, and goes about to execute what he hath threatned, if the *Banian* alone furniſh not the Sum; and the *Banian* knowing that ſome *Faquirs* have been ſo deſperate as to kill themſelves upon the like occaſion, is ſo much a fool as to give it out of his own Purſe, and to give the others back again what they had contributed.

Faquirs.

Theſe *Faquirs* (who give themſelves out to be of a Religious Order) have commonly no place to retreat unto, unleſs it be ſome Pagods; and they cannot be better compared (if you'll ſet aſide the Penances they do) than to *Gypſies*, for their way of Living is like theirs; and I believe their Profeſſion has the ſame Original, which is *Libertiniſme*. However, they attribute it to a Prince named *Revan*, who had a Quarrel with *Ram*; and who being overcome and ſtript of all, by an Ape called *Herman*, ſpent the reſt of his Life in rambling over the World, having no other ſubſiſtence for himſelf and his followers but what was given him in Charity.

Gypſies, Faquirs.

Prince *Revan.* *Herman* the Ape.

They are many times to be ſeen in Troops at *Halabas*, where they Aſſemble for Celebrating of ſome Feaſts (for which they are obliged to waſh themſelves in the *Ganges*) and to perform certain Ceremonies. Such of them as do

do no hurt, and ſhew ſigns of Piety are extreamly honoured by the Gentiles; and the Rich think they draw down bleſſings upon themſelves, when they aſſiſt thoſe whom they call Penitents. Their Penance conſiſts in forbearing to eat for many days, to keep conſtantly ſtanding upon a Stone for ſeveral weeks, or ſeveral months; to hold their Arms a croſs behind their head, as long as they live, or to bury themſelves in Pits for a certain ſpace of time. But if ſome of theſe *Faquirs* be good Men, there are alſo very Rogues amongſt them; and the *Mogul* Princes are not troubled, when ſuch of them as commit violences are killed.

The good *Faquirs* honoured.

Faquirs Rogues.

One may meet with ſome of them in the Countrey ſtark naked with Colours and Trumpets, who ask Charity with Bow and Arrow in hand; and when they are the ſtrongeſt, they leave it not to the diſcretion of Travellers to give or refuſe. Theſe wretches have no conſideration even for thoſe that feed them; I have ſeen ſome of them in the *Caravanes*, who made it their whole buſineſs to play tricks, and to moleſt Travellers, though they had all their ſubſiſtence from them. Not long ſince I was in a *Caravane*, where ſome of theſe *Faquirs* were, who took a fancy to ſuffer no body to ſleep: All night long they did nothing but Sing and Preach; and inſtead of banging them ſoundly to make them hold their peace (as they ought to have been ſerved) the Company prayed them civilly, but they took it ill; ſo that they doubled their Cries and Singing, and they who could not Sing, laugh'd and made a mock of the reſt of the *Caravane*.

Theſe *Faquirs* were ſent by their Superiours, into I know not what Countrey full of *Banians*, to demand of them Two thouſand *Roupies*, with a certain quantity of Rice and *Mans* of Butter; and they had orders not to return without fulfilling their Commiſſion. This is their way all over the *Indies*, where by their *Mummeries*, they have accuſtomed the Gentiles to give them what they demand, without daring to refuſe. There are a great many *Faquirs* among the *Mahometans*, as well as amongſt the Idolaters, who are alſo Vagabonds, and worſe than they: and commonly both of them are treated alike.

The Province of *Halabas* pays the *Mogul* yearly above fourteen Millions.

The *Mogul's* Revenue from *Halabas*.

CHAP. XL.

Of the Province of Ouleſſer *or* Bengala, *and of the* Ganges.

THe Province of *Ouleſſer*, which we call *Bengala*, and which the Idolaters name *Jaganat*; becauſe of the famous Idol of the *Pagod* of *Jaganat* which is there, is Inhabited by Gentiles no leſs fantaſtical in point of Religion, than thoſe of *Halabas*; and this one inſtance may ſerve for a proof of it. A *Faquir* intending to invent ſome new ſpell of Devotion that was never ſeen before, and which might coſt him a great deal of pains, reſolved to meaſure with his Body the whole extent of the *Moguls* Empire, from *Bengala* as far as *Caboul*, which are the limits of it from South East to North Weſt. The pretext he had for ſo doing, was, that once in his life he might be preſent at the Feaſt of *Houly*, which I have already deſcribed, and he had a kind of novices to wait upon him and ſerve him.

The Province of *Ouleſſer*, or *Bengala*. *Jaganat*.

Strange Penance of a *Faquir*.

The firſt Action he did when he ſet out upon his Journey, was to lay himſelf at full length on the ground upon his belly, and to order that the length of his Body might be marked there; that being done, he roſe up, and acquainted his followers with his Deſign, which was to take a Journey

ney as far as *Caboul*, by lying down and riſing up again continually, and to walk no more at a time but the length of his Body; ordering his Novices to make a mark on the ground at the Crown of his Head, every time he lay down, to the end he might exactly regulate the March he was to make; all was punctually performed on both ſides: The *Faquir* made a *Coſſe* and a half a day; that's to ſay, about three quarters of a League; and they who related the Story, met him a year after his ſetting out, no farther off than at the utmoſt bounds of the Province of *Halabas*. In the mean time, he had all imaginable reſpect ſhewed him in the places he paſſed through; and was loaded with Charity, in ſo much, that he was obliged to diſtribute the Alms he got amongſt the Poor, who in hopes of getting by him, followed him in his Journey.

Many *Mahometans* live there alſo, but they are no better than the Gentils. The people (for the moſt part) are extraordinarily voluptuous; they have a captious and ſubtil wit, and are much given to pilfring and ſtealing: The Women themſelves are bold and laſcivious, and uſe all Arts imaginable to corrupt and debauch Young Men, and eſpecially Strangers, whom they eaſily trapan, becauſe they are handſom and wear good Cloaths.

The Inhabitants of *Bengala* voluptuous.

The people in this Province live much at their eaſe, becauſe of its fruitfulneſs; and above Twenty thouſand Chriſtians dwell there. The Countrey was kept in far better order under the *Patan* Kings, (I mean) before the *Mahometans* and *Moguls* were Maſters of it, becauſe then they had Uniformity in Religion. It has been found by experience, that diſorder came into it with *Mahometaniſm*; and that diverſity of Religions hath there cauſed corrruption in Manners.

Mahometaniſm hath introduced diſorder.

Daca, or *Daac*, is properly the capital City of *Bengala*; it lies upon the banck of the *Ganges*, and is very narrow, becauſe it ſtretches out near a League and a half in length, along the ſide of that River. Moſt of the Houſes are only built of Canes, covered with Earth: The *Engliſh* and *Dutch* Houſes are more ſolid, becauſe they have ſpared no coſt for the ſecurity of their Goods: The *Auguſtines* have a Monaſtery there alſo. The Tide comes up as far as *Daca*, ſo that the Galleys which are built there, may eaſily Trade in the gulf of *Bengala*; and the *Dutch* make good uſe of theirs for their Commerce.

Daca, or *Daac*.

The *Auguſtins* have a Monaſtery at *Daca*.

Galleys of the Gulf of *Bengala*

Towns of *Bengala*. *Philipatan*, *Satigan*, *Patane*, *Caſanbazar*, *Chatigan*. Towns.

The *Dutch* Factory at *Patan*.

Ananas.

The Countrey is full of Caſtles and Towns; *Philipatan*, *Satigan*, *Patane*, *Caſanbazar* and *Chatigan*, are very rich; and *Patane* is a very large Town, lying on the Weſt ſide of the *Ganges* in the Countrey of *Patan*, where the *Dutch* have a Factory. Corn, Rice, Sugar, Ginger, long Pepper, Cotton and Silk, with ſeveral other Commodities, are plentifully produced in that Country, as well as Fruits; and eſpecially the *Ananas*, which in the out ſide is much like a Pine-Apple; they are as big as Melons, and ſome of them reſemble them alſo; their colour at firſt is betwixt a Green and a Yellow, but when they are ripe, the Green is gone; they grow upon a Stalk not above a Foot and a half high; they are pleaſant to the taſte, and leave the flavour of an Apricock in the mouth.

The *Ganges*.

The *Ganges* is full of pleaſant Iſlands, covered with lovely *Indian* Trees; and for five days Sailing on that River, Paſſengers are delighted with the beauty of them. In theſe Iſles, and ſome other places of *Bengala*, there is a kind of bird called *Meina*, which is much eſteemed; it is of the colour of a Black-bird, and almoſt as big as a Raven, having juſt ſuch another Beak, but that it is yellow and red; on each ſide of the neck, it hath a yellow ſtreak which covers the whole Cheek till below the eye, and its Feet are yellow; they teach it to ſpeak like a Starling, and it hath the tone and voice much like; but beſides its ordinary Voice, it hath a ſtrong deep Tone which ſeems to come from a diſtance; it imitates the neighing of a Horſe exactly, and feeds on dryed Peaſe which it breaks. I have ſeen ſome of them upon the Road from *Maſulipatan* to *Bagnagar*.

Meina, a bird.

The Heathen *Indians* eſteem the water of the *Ganges* to be ſacred; they have Pagods near it, which are the faireſt of all the *Indies*; and it is in that Countrey eſpecially where Idolatry is triumphant: The two chief Pagods are that of *Jaganat*, (which is at one of the mouths of the *Ganges*) and

The Water of the *Ganges*.

Pagods of *Jaganat*.

and the other of the Town of *Benarous*, which is also upon the *Ganges*. Nothing can be more magnificent than these Pagods, by reason of the quantity of Gold and many Jewels, wherewith they are adorned. Festivals are kept there for many days together, and millions of People repair thither from the other Countreys of the *Indies*; they carry their Idols in triumph, and act all sorts of Superstitions; they are entertained by the *Bramens*, who are numerous there, and who therein find their Profit. Pagod of *Banarous*.

The *Great Mogul* drinks commonly of the Water of the *Ganges*, because it is much lighter than other Waters; and yet I have met with those who affirm that it causes Fluxes; and that the *Europeans* (who are forced to drink it) boil it first. This River having received an infinite number of Brooks and Rivers from the North, East and West, discharges it self by several mouths into the Gulf of *Bengala*, at the height of three and twenty degrees, or thereabouts; and that Gulf reaches from the eighth degree of Latitude to the two and twentieth, it being eight hundred Leagues over. On the sides thereof to the East and West, there are many Towns belonging to several Sovereigns, who permit the Traffick of other Nations, because of the profit they get thereby. The *Great Mogul* drinks of the Water of the *Ganges*. The Gulf of *Bengala*. The Coasts of the Gulf of *Bengala*.

My *Indian* reckons the yearly Revenue of the *Mogul* in this Province, to amount to Ten millions; but I learnt from other hands, that it hardly makes Nine, though it be far richer than other Provinces that yield him more: The reason given for that, is, that it lies in the extremity of his Empire, and is Inhabited by a capricious sort of People, who must be gently used, because of the Neighbourhood of Kings that are enemies, who might debauch them if they were vexed. The *Mogul* sends the Traitors thither, whom he hath condemned to perpetual Imprisonment; and the Castle where they are kept, is strictly guarded. The *Moguls* Revenue from *Bengala*. Traitors.

CHAP. XLI.

Of the Province of Malva.

MAlva is to the West of *Bengala* and *Halabas*; therein are comprehended the Countries of *Raja-Ranas*, *Gualear* and *Chitor*. The Town of *Mando* is one of the fairest Ornaments of the Province: The *Mahometans* took it from the *Indians*, above Four hundred years before the *Moguls* came there, and when they attacked it, it was in the possession of *Cha-Selim*, King of *Debly*. The first of the *Moguls* that took it, was King *Humayon*, who lost it again; but he afterwards made himself Master of it. This Town is of a moderate bigness, and hath several Gates, which are esteemed for their structure and height: Most of the Houses are of Stone; and it hath lovely Mosques, whereof the chief is much beautified; a Palace that is not far from that Mosque, (and which depends upon it) serves as a Mausoleum to four Kings, who are interred in it, and have each of them a Monument; and close by, there is a Building in form of a Tower, with Portico's and several Pillars. The Province of *Malva*. *Raja-Ranas*. *Gualear*. *Mando*. Towns. *Cha-Selim*, King of *Debly*.

Though this Town lying at the foot of a Hill, be naturally strong by its Situation, it is nevertheless fortified with Walls and Towers, and has a Castle on the top of the Hill, which is steep, and encompassed with Walls six or seven Leagues in circuit. It is a very neat Town at present, but nothing to what it hath been heretofore: It appears by the Ruins all about, that it hath been much greater than it is, that it hath had two fair Temples, and many stately Palaces; and the sixteen large *Tanquies* or Reservatories, which are to be seen still for keeping of Water, shew (that in former times) it hath been a place of great consequence. The Castle of *Mando*. The Ruins of *Mando*, shew that it hath been magnificent.

This Province is very fertile, and produces all that grows in the other places

Ratiſpor, the Capital of *Malva*.

Traitors condemned to die.

places of the *Indies*. *Ratiſpor* is the Capital of the Province, and at preſent the Town of greateſt Traffick; it ſtands alſo upon a Mountain, and thither the *Grand Signior* ſends the Traitors whom he hath condemned to die: For a certain time they are kept Priſoners, and always one or other in the room with them; and the day they are to die, they make them drink a great quantity of Milk, and throw them down from the top of the Caſtle upon the declining ſide of the Hill, which is full of ſharp pointed craggy Stones, that tear the Bodies of the wretches, before they can reach the bottom of the Precipice.

Chitor.

Raja-Ranas of the Race of *Porus*.

The Town of *Chitor* is very famous alſo, but it is almoſt ruined; it long belonged to *Raja-Ranas*, who deduced his Genealogie from King *Porus*; though that *Raja* had conſiderable Territories, and ſtrong, by reaſon of the Mountains that almoſt encompaſſed them; yet could he not avoid the misfortune of other Princes, but fell (as they did) under the power of the *Moguls*, in the Reign of King *Ecbar*. At preſent, there are but few Inhabitants in *Chitor*, the Walls of it are low, and of a great many ſtately publick Buildings, nothing remains but the ruins. The hundred Temples or Pagods are ſtill to be diſtinguiſhed, and many antick Statues to be ſeen; it hath a Fort, where Lords of chief Quality are Impriſoned for ſmall faults: In ſhort, The remains of many Ancient Fabricks (that are to be ſeen there) make it apparent, that it hath been a very great Town. The Seat of it is very pleaſant, and the top of the Hill (on which it ſtands) extreamly fertile; it hath ſtill four Reſervatories or *Tanquies* for the private uſe of the Inhabitants. There are a great many other Trading Towns in that Province, and the *Great Mogul* receives yearly out of it above fourteen Millions.

An hundred Temples in *Chitor*.

Antique Statues.

The Revenue of the Province of *Malva*.

An extraordinary Bat.

There are two kinds of Bats in that Countrey, the one is like to that we have in *Europe*; but ſeeing the other differs much, I pleaſed my ſelf in examining it in a Friends Houſe, who kept one out of curioſity; it is eight Inches long, and covered with yellowiſh Hair; the Body of it is round, and as big as a Ducks; its Head and Eyes reſemble a Cats, and it has a ſharp Snout like to a great Rat; it hath pricked black Ears, and no Hair upon them; it hath no Tail, but under its Wings, two Teats as big as the end of ones little finger; it hath four Legs, ſome call them Arms, and all the four ſeem to be glued faſt within the Wings, which are joyned to the Body along the ſides, from the Shoulder downwards; the Wings are almoſt two Foot long, and ſeven or eight Inches broad, and are of a black Skin like to wet Parchment; each Arm is as big as a Cats thigh; and towards the Joynt, it is almoſt as big as a Mans Arm; & the two foremoſt from the Shoulder to the Fingers, are nine or ten Inches long; each of the two Arms is fleſhed into the Wing, perpendicularly to the Body, being covered with Hair, and terminating in five Fingers, which make a kind of hand; theſe Fingers are black and without Hair; they have the ſame Joynts as a Mans Fingers have; and theſe Creatures make uſe of them to ſtretch out their Wings when they have a mind to flie: Each hind Leg or Arm, is but half a Foot long, and is alſo faſtened to the Wing parallel to the Body; it reaches to the lower part of the Wing, out of which the little hand of that Arm peeping, ſeems pretty like the hand of a Man; but that inſtead of Nails, it hath five Claws; the hind Arms are black and hairy (as thoſe before are) and are a little ſmaller. Theſe Bats ſtick to the Branches of Trees, with their Talons or Claws; they fly high, almoſt out of ſight, and ſome (who eat them) ſay they are good meat.

CHAP.

CHAP. XLII.

Of the Province of Candich.

THe Province of *Candich* is to the South of *Malva*, and they who have reduced the Provinces, have joyned to it *Berar*, and what the *Mogul* poſſeſſes of *Orixa*. Theſe Countries are of a vaſt extent, full of populous Towns and Villages, and in all *Moguliſtan*, few Countries are ſo rich as this. The Memoire I have of yearly Revenues, makes this Province yield the *Mogul* above ſeven and twenty Millions a year. The Capital City of this Province is *Brampour*; it lies in the twenty eighth degree of Latitude, about fourſcore Leagues diſtant from *Surrat*. The Governour thereof is commonly a Prince of the Blood, and *Auren-Zeb* hath been Governour of it himſelf.

The Province of *Candich*, *Berar*, *Orixa*.

The *Moguls* yearly Revenue from *Candich*.

Brampour, the Capital of *Candich*.

Here it was that the *Sieurs de La Boullaye* and *Bebar* Envoy's from the *French Eaſt-India* Company, quarrelled with the *Banians*, to whom they were recommended. When they arrived at *Brampour*, theſe *Banians* met them with Baſons full of Sweet-meats, and *Roupies* in their hands. The Gentlemen not knowing the cuſtom of the Countrey, which is to offer Preſents to Strangers whom they eſteem; and imagining that the five and twenty or thirty *Roupies* that were offered them, was a ſign that they thought them poor, fell into a Paſſion, railed at the *Banians*, and were about to have beat them, which was like to have bred them trouble enough: if they had been well informed of the cuſtom of the Countrey, they would have taken the Money, and then returned ſome ſmall Preſent to the *Banians*; and if they had not thought it fit to make a Preſent, they might have given it back again after they had received it; or if they would not take it, touch it at leaſt with their Fingers ends, and thanked them for their civility.

A Quarrel the *Sieurs La Boullaye* and *Bebar* had with a *Banian*.

I came to *Brampour* in the worſt weather imaginable; and it had Rained ſo exceſſively, that the low Streets of that Town were full of water, and ſeemed to be ſo many Rivers. *Brampour* is a great Town ſtanding upon very uneven ground; there are ſome Streets very high, and others again ſo low, that they look like Ditches when one is in the higher Streets; theſe inequalities of Streets occur ſo often, that they cauſe extraordinary Fatigue. The Houſes are not at all handſom, becauſe moſt of them are only built of Earth; however, they are covered with Varniſhed Tiles, and the various Colours of the Roofs, mingling with the Verdure of a great many Trees of different kinds, planted on all hands, makes the Proſpect of it pleaſant enough. There are two *Carvanſeras* in it, one appointed for lodging Strangers, and the other for keeping the Kings Money, which the Treaſurers receive from the Province; that for the Strangers is far more ſpacious than the other, it is ſquare, and both of them front towards the *Meidan*. That is a very large place, for it is at leaſt Five hundred paces long, and Three hundred and fifty broad; but it is not pleaſant, becauſe it is full of ugly huts, where the Fruiterers ſell their Fruit and Herbs.

The Ground of *Brampour*.

The Houſes of *Brampour*.

The entry into the Caſtle is from the *Meidan*, and the chief Gate is betwixt two large Towers; the Walls of it are ſix or ſeven Fathom high; they have Battlements all round, and at certain intervals there are large round Towers which jet a great way out, and are about thirty paces Diametre. This Caſtle contains the Kings Palace, and there is no entring into it without permiſſion; the *Tapty* running by the Eaſt ſide of that Town, there is one whole Front of the Caſtle upon the River-ſide, and in that part of it the Walls are full eight Fathom high, becauſe there are pretty neat Galleries on the top, where the King (when he is at *Brampour*) comes to look a-

The Caſtle of *Brampour*.

The Kings Palace at *Brampour*.

bout him, and to ſee the fighting of Elephants, which is commonly in the middle of the River; in the ſame place, there is a Figure of an Elephant done to the natural bigneſs, it is of a reddiſh ſhining Stone, the back parts of it are in the Water, and it leans to the left ſide; the Elephant (which that Statue repreſents) died in that place, fighting before *Cha-Gehan* (the Father of *Auran-Zeb*) who would needs erect a Monument to the Beaſt, becauſe he loved it, and the Gentiles beſmear it with Colours, as they do their Pagods.

The Monument of an Elephant.

They drink not commonly the *Tapty* Water at *Brampour*, becauſe it is very brackiſh; but they are ſupplied from a large ſquare Baſon (that is in the *Meidan*) the Water whereof comes from a diſtant Spring, and before it fills that Baſon, paſſes by the *Carvanſera* for Strangers which it furniſhes; it then runs under ground to the great Baſon in the place, which many times is empty at night, becauſe of the great quantity of Water which they fetch thence all day long; but it fills again in the night-time, and ſo they ſeldom have any want. There are a great many Houſes alſo on the other ſide of the River, and they may be ſaid to be a ſecond Town.

The great Trade of the Province is in Cotton-cloath, and there is as much Traffick at *Brampour*, as in any place of the *Indies*. Painted Cloaths are ſold there, as every where elſe; but the white are particularly eſteemed, becauſe of the lovely mixture of Gold and Silver that is in them, whereof the rich make Veils, Scarfs, Handkerchiefs and Coverings; but the white Cloaths ſo Adorned, are dear. In ſhort, I do not think that any Countrey of *Indoſtan* abounds ſo much in Cotton as this do's, which bears alſo plenty of Rice and Indigo. The ſame Trade is driven at *Orixa*, *Berar*, and other Towns of this Province.

White Cloaths mingled with Gold and Silver at *Brampour*.

Indigo at *Brampour*.

CHAP. XLIII.

Of the Province of Balagate.

The Province of *Balagate*.

The yearly Revenue of *Balagate*.

Balagate is one of the *Great Moguls* rich Provinces, for it yields him Five and twenty Millions a year; it lies to the South of *Candich*. To go from *Surrat* to *Aurangeabad*, which is the Capital Town of *Balagate*, one muſt from *Daman*-Gate hold ſtreight Eaſt, and ſoon after, turning towards the South-Eaſt, croſs ſome Countries of the Provinces of *Benganala* and *Telenga*. Part of *Balagate* I ſaw, as I went to *Golconda*; for this Journey I hired two Chariots, one for my ſelf, and another for my Man and Baggage; I payed about Seventeen Crowns a month for each Chariot, and I entertained two *Pions* in my Service, to whom I gave two Crowns a piece by the month, and two pence half penny a day for Board-wages (as the cuſtom is,) theſe Men are always by the ſides of their Maſters Chariot or Waggon, that they may hold it up in bad way if it heel'd; when one comes to any place to bait at, they'll do any thing out of the Kitchin; but they will not venture to dreſs Meat, which thoſe of their Sect would not eat. In ſhort, They are in all things elſe very ſerviceable; they'll buy what is neceſſary, look after their Maſters things exactly, and ſtand ſentinel all night long; they are Armed with Sword and Dagger, and have beſides the Bow, Musket or Lance, and are always ready to fight againſt all ſorts of Enemies. There are of them both *Moors* and *Gentiles* of the Tribe of the *Raſpoutes*; I took *Raſpoutes*, becauſe I knew they ſerved better than the *Moors*, who are proud, and will not be complained of, whatſoever foppery or cheat they may be guilty of.

The Pay of *Pions*.

The *Pions* do all things except Kitchin-work.

The *Pions* Arms.

The Heathen *Pions* are better than the *Moors*.

I made this Journey in company of Monſieur *Bazou*, a *French* Merchant, a very civil and witty Man, who had with him ten Waggons or Chariots, and

and fourteen *Pions* for himſelf, his Servants and Goods; we were eight Franks in company, and in all Five and forty Men. We parted from *Surrat* in the Evening, and encamped near the Queens Garden, which is without *Daman*-Gate; ſo ſoon as we were got thither, we ſent to the Town for what Proviſions we wanted, for elſe we muſt have fared hard during our Journey. The Gentiles (who ſell Proviſions) will neither furniſh Travellers with Eggs nor Pullets; and inſtead of ordinary Bread, there is nothing to be got but ill baked Buns or Cakes, ſo that one muſt not fail to make Proviſion of Bisket at *Surrat*.

Journey from *Surrat* to *Aurangeabad*.

Trees.

The Countrey from *Surrat* to *Anrangeabad*, is extreamly diverſified; there are in it a great many *Wars*, *Manguiers*, *Mahova*, *Quieſou*, *Caboul*, and other ſorts of Trees; and I ſaw the *Querzeheray* there alſo, which I have deſcribed in my Book of *Perſia*.

Wars, *Manguiers*, *Mahova*, *Quieſou*, *Caboul*.

Querzeheray ſecond Vol.

There are vaſt numbers of Antelopes, Hairs and Partridges, here and there in that Countrey; and towards the Mountains *Merons*, or wild Cows, moſt part of the Land is arable Ground; and the Rice (wherewith the Fields are covered) is the beſt in all the *Indies*, eſpecially towards *Naopoura*, where it has an odoriferous Taſte, which that of other Countries has not. Cotton abounds there alſo, and in many places they have Sugar-Canes, with Mills to bruiſe the Canes, and Furnaces to boyl the Sugar.

Merons, wlld Cows.

Places of Camping on the Road from *Surrat* to *Aurangeabad*.

Barnoly, a Bourg five Leagues from *Surrat*. *Balor*, a Village, 4 Leag. from *Barnoly*. *Biaraa*, Village, 3 Leag. and a half from *Balor*. *Charca* a Village, 2 Leag. and a half from *Biara*. *Naopoura* a Town, 6 Leag. from *Charca*. *Quanapour* a Village, 6 Leag from *Naopoura*. *Pipelnar* a Town, 6 Leag. from *Quanapour*. *Tarabat* a Village, 4 Leag. from *Pipelnar*. *Setana* a Bourg, 4 Leag. and a half from *Tarabat*. *Omrana* a Village, 5 Leag and a half from *Setana*. *Enquitenqui*, 6 Leag. from *Omrana*. *Deotcham* a Town, 6 Leag. from *Enquitenqui*. The *Sour*, a Town, 6 Leag. from *Deotcham*. *Aurangeabad*, 8 Leag. from the *Sour*.

Now and then one meets with Hills that are hard to be croſſed over, but there are lovely Plains alſo watered with many Rivers and Brooks. In this Road there are four Towns, and four or five and thirty Bourgs and Villages, pretty well Peopled. *Tchoguis*, or Guards of the High-ways, are often to be met with here, who ask Money of Travellers, though it be not their due; we gave to ſome and refuſed others, but that ſignifies no great matter in the whole.

In moſt places Inhabited, there are Pagods, and every now and then, we met with Waggons full of Gentiles, who were coming to perform their Devotions in them. The firſt Pagod (I ſaw) was by the ſide of a great *War*; and before the Door of it, there was an Ox of Stone, which a Gentile (who ſpake *Perſian*) told me was the Figure of the Ox, which ſerved to carry their God *Ram*. We found beſides, many other Pagods like to that, but we ſaw others, which conſiſted of one ſingle Stone about ſix Foot high, on which the Figure of a Man is cut in relief: There are alſo a great many Reſervatories and *Carvanſeras* upon the Road, but we choſe rather to Encamp, than Lodg in them, becauſe of their naſtineſs.

An Ox that carried the God *Ram*.

As we were encamped near the Bourg *Setana* under *Manguiers*, not far diſtant from a ſmall River, which is alſo called *Setana*, almoſt mid way betwixt *Surrat* and *Aurangeabad*; we met the Biſhop of *Heliopolis*, ſo much eſteemed in the *Indies* for his Piety and Zeal; he had in company with him Monſieur *Champſon*, and a *Spaniſh Cordelier*, who had left the Biſhop of *Barut*, with ſeveral other Church-men, who laboured in converting the Gentiles at *Siam*. That Biſhop was going to *Surrat*, in order to return to *France*, from whence he hoped to bring back new Miſſionaries with him; and the *Cordelier* came from *China*, where he had lived fourteen Years; we continually met *Caravans* of Oxen and Camels upon our Road, and ſome I ſaw that came from *Agra*, conſiſting of more than a thouſand Oxen loaded with Cotton-Cloath. At length, the eleventh of *March* we arrived at *Aurangeabad*, threeſcore and fifteen Leagues from *Surrat*, which we Travelled in a fortnight.

Setana, a Burg.

The Biſhop of *Heliopolis*.

Biſhop of *Barut*.

Caravans of above a 1000 Oxen.

Aurangeabad, the Capital of *Balagate*.

This great Town (the Capital of the Province) has no Walls; the Governour (who is commonly a Prince) has his Reſidence there, and King *Auran-Zeb* commanded there, as long as he did at *Candich* in the Reign of his Father. His firſt Wife (whom he loved dearly) died in this Town; as a

The Sepulchre of *Auran Zeb's* first Wife.

Monument to her, he erected a lovely *Moſque*, covered with a Dome, and beautified with four Minarets or Steeples. It is built of a white poliſhed Stone, and many take it for Marble, though it come ſhort of that, both in hardneſs and luſtre. There are ſeveral other pretty fair *Moſques* in this Town, and it is not deſtitute of publick places, *Carvanſeras*, and *Bagnios*: The buildings are for the moſt part of Free-ſtone, and petty high; before the Doors there are a great many Trees growing in the Streets, and the Gardens are pleaſant, and well cultivated, affording the refreſhment of Fruit, Grapes, and Graſs-plats.

Sheep that are Saddled and Bridled.

They have Sheep there without Horns, that are ſo ſtrong, as that being Bridled and Saddled, they'll carry Children of ten years of Age up and down, whereſoever they pleaſe. This is a Trading Town, and well Peopled, with excellent Ground about it: Though it was but in the beginning of *March*, we found all the Corn cut down.

Extraordiuay Apes.

I ſaw ſome Apes much eſteemed there, which a Man had brought from *Ceilan*: They valued them becauſe they were no bigger than ones Fiſt, and differed in kind from the common Monkeys; they have a flat Forehead, big round Eyes, which are yellow and clear like the Eyes of ſome Cats; their Snout is very ſharp, and the inſide of their Ears yellow; they have no Tail, and their Hair is like to that of other Apes. When I looked upon them, they ſtood upon their hind Feet, and embraced one another often, eying the People ſtedfaſtly without being ſcared; their Maſter called them wild Men.

CHAP. XLIV.

Of the Pagods of Elora.

The Pagods of *Elora*.

AT *Surrat* I was told great matters of the Pagods of *Elora*; and therefore I had a mind to ſee them, ſo that ſo ſoon as I came to *Aurangeabad*, I ſought out for an Interpreter to go along with me; but it being impoſſible for me to find one, I reſolved to take my Servants with me, and make that little Journey alone. And becauſe my Oxen were weary, I hired a little Waggon to carry me thither, and took two *Pions* more beſides thoſe I had: I gave all the four, half a Crown Piece, and leaving my Man to look after my Baggage, I parted about nine of the Clock at Night. They told me that there was ſome danger of meeting Robbers, but being well Armed, (as my Men alſo were,) I was not much concerned; and I choſe rather to run ſome little risk, than to miſs an oppertunity of ſeeing thoſe Pagods, which are ſo renowned all over the *Indies*: We marched ſoftly becauſe of the unevenneſs of the Country, and about two of the Clock in the Morning, came near to *Doltabad*, where we reſted till five.

A lovely way in a Mountain.

We had a rugged Mountain to aſcend, and very hard for the Oxen to climb up, though the way cut out of the Rock, be almoſt every where as ſmooth, as if it were Paved with Free-ſtone: It had on the ſide a Wall three Foot thick, and four Foot high, to hinder the Waggons and Chariots from falling down into the Plain, if they chanced to be overthrown. My *Pions* thruſt forward the Waggon with all their force, and contributed as much as the Oxen to get it up to the top of the Hill. When I arrived there, I diſcovered a ſpacious Plain of well cultivated Land, with a great many Villages, and Bourgs amidſt Gardens, plenty of Fruit-trees and Woods: We Travelled at leaſt for the ſpace of an hour over Plow'd Land, where I ſaw very fair Tombs ſeveral ſtories high, and covered with domes built of large grayiſh Stones, and about half an hour after ſeven, having paſſed by a great *Tanquie*, I alighted near a large Court paved with the ſame Stones.

Fair Tombs at *Elora*.

A large Court in *Elora* where one muſt put off his Shoes.

I went in, but was obliged to put off my Shoes; at firſt I found a little *Moſque*, where I ſaw the *Biſmillah* of the *Mahometans* writ over the Door; the ſignification

nification of that Inſcription is, *In the Name of God.* There was no light into the *Moſque*, but what entered by that Door; but there were many Lamps burning in it, and ſeveral old Men that were there, invited me to come in, which I did. I ſaw nothing rare in it, but two Tombs covered with Carpet: And I was extreamly troubled for want of an Interpreter, for elſe I had known a great many particulars, that I could not be informed of.

A little farther Weſtward, my *Pions* and I were above half an hour clambering down a Rock, into another very low Plain. The firſt thing I ſaw were very high Chappels, and I entered into a Porch cut out of the Rock, which is of a dark grayiſh Stone, and on each ſide of that Porch, there is a Gigantick figure of a Man cut out of the natural Rock, and the Walls are covered all over with other figures in relief, cut in the ſame manner. Having paſſed that Porch, I found a Square Court, an hundred paces every way: The Walls are the natural Rock, which in that place is ſix Fathom high, Perpendicular to the Ground-plat, and cut as ſmooth and even, as if it were Plaſter ſmoothed with a Trewel. Before all things, I reſolved to view the outſide of that Court, and I perceived that theſe Walls, or rather the Rock hangs, and that it is hollowed underneath; ſo that the void ſpace makes a Gallery almoſt two Fathom high, and four or five broad: It hath the Rock for Ground, and is ſupported only by a row of Pillars cut in the Rock, and diſtant from the floor of the Gallery, about the length of a Fathom, ſo that it appears as if there were two Galleries. Every thing there, is extreamly well cut, and it is really, a wonder to ſee ſo great a Maſs in the Air, which ſeems ſo ſlenderly underpropped, that one can hardly forbear to ſhiver at firſt entering into it.

Gigantick Figures of Men cut in the Rock.

A Gallery in the Rock.

Pillars cut in the Rock.

A Maſs of Rock in the Air.

In the middle of the Court there is a Chappel, whoſe Walls inſide and outſide are covered with figures in relief. They repreſent ſeveral ſorts of Beaſts, as Griffons, and others cut in the Rock: On each ſide of the Chappel there is a Pyramide or Obelisk, larger at the Baſis than thoſe of *Rome*, but they are not ſharp pointed, and are cut out of the very Rock, having ſome Characters upon them, which I know not. The Obelisk on the left hand, has by it an Elephant as big as the Life, cut out in the Rock, as all the reſt is; but his Trunck has been broken. At the farther end of the Court, I found two Stair-caſes cut in the Rock, and I went up with a little Bramen, who appeared to have a great deal of Wit: Being at the top, I perceived a kind of Platform, (if the ſpace of a League and a half, or two Leagues, may be called a Platform) full of ſtately Tombs, Chappels and Temples, which they call Pagods, cut in the Rock. The little Bramen led me to all the Pagods, which the ſmall time I had allowed me to ſee: With a Cane he ſhew'd me all the Figures of theſe Pagods, told me their Names, and by ſome Indian words which I underſtood, I perceived very well, that he gave me a ſhort account of the Hiſtories of them; but ſeeing he underſtood not the *Perſian* Tongue, nor I the *Indian*, I could make nothing at all of it.

Diverſe Antick Figures in a Chappel.

Lovely Pyramides.

An Obelisk with an Elephant.

The Pagods of *Elora*.

I entered into a great Temple built in the Rock; it has a flat Roof, and adorned with Figures in the inſide, as the Walls of it are: In that Temple there are eight rows of Pillars in length, and ſix in breadth, which are about a Fathom diſtant from one another.

A great Temple built in the very Rock.

The Temple is divided into three parts: The Body of it, (which takes up two thirds and a half of the length,) is the firſt part, and is of an equal breadth all over; The Quire, which is narrower, makes the ſecond part; And the third, which is the end of the Temple, is the leaſt, and looks only like a Chappel; in the middle whereof, upon a very high Baſis, there is a Gigantick Idol, with a Head as big as a Drum, and the reſt proportionable. All the Walls of the Chappel are covered with Gigantick Figures in relief, and on the outſide all round the Temple, there are a great many little Chappels adorned with Figures of an ordinary bigneſs in relief, repreſenting Men and Women, embracing one another.

A Gigantick Idol.

Figures of Men and Women.

Leaving

Leaving this place, I went into ſeveral other Temples of different ſtructure, built alſo in the Rock, and full of Figures, Pilaſters, and Pillars: I ſaw three Temples, one over another, which have but one Front all three; but it is divided into three Stories, ſupported with as many rows of Pillars, and in every Story, there is a great door for the Temple; the Stair-caſes are cut out of the Rock. I ſaw but one Temple that was Arched, and therein I found a Room, whereof the chief Ornament is a ſquare Well, cut in the Rock, and full of Spring-water, that riſes within two or three foot of the brim of the Well. There are vaſt numbers of Pagods all along the Rock, and there is nothing elſe to be ſeen for above two Leagues: They are all Dedicated to ſome Heathen Saints, and the Statue of the falſe Saint, (to which every one of them is Dedicated,) ſtands upon a Baſis at the farther end of the Pagod.

For above two Leagues there is nothing to be ſeen but Pagods.

In theſe Pagods I ſaw ſeveral *Santo's* or *Sogues* without Cloaths, except on the parts of the Body which ought to be hid: They were all covered with Aſhes, and I was told that they let their Hair grow as long as it could. If I could have ſtayed longer in thoſe quarters, I ſhould have ſeen the reſt of the Pagods, and uſed ſo much diligence, as to have found out ſome body, that might have exactly informed me of every thing; but it behoved me to reſt ſatisfied as to that, with the information I had from the Gentiles of *Aurangeabad*, who upon my return told me, that the conſtant Tradition was, that all theſe Pagods, great and ſmall, with their Works and Ornaments, were made by Giants, but that in what time it was not known.

The time when theſe Pagods were made

However it be, if one conſider that number of ſpacious Temples, full of Pillars and Pilaſters, and ſo many thouſands of Figures, all cut out of a natural Rock, it may be truly ſaid, that they are Works ſurpaſſing humane force; and that at leaſt, (in the Age wherein they have been made,) the Men have not been altogether Barbarous, though the Architecture and Sculpture be not ſo delicate as with us. I ſpent only two hours in ſeeing what now I have deſcribed, and it may eaſily be judged, that I needed ſeveral days to have examined all the rarities of that place; but ſeeing I wanted time, and that it behoved me to make haſte, if I intended to find my company ſtill at *Aurangeabad*, I broke off my curioſity, and I muſt confeſs it was with regret: I therefore got up into my Waggon again, which I found at a Village called *Rougequi*, from whence I went to *Sultanpoura*, a little Town, the Moſques and Houſes whereof are built of a blackiſh Free-ſtone, and the Streets paved with the ſame. Not far from thence I found that ſo difficult deſcent, which I mentioned; and at length, after three hours march from the time we left *Elora*, we reſted an hour under Trees, near the Walls of *Doltabad*, which I conſidered as much as I could,

Multitudes of Figures.

Rougequi.
Sultanpoura.

CHAP. XLV.

Of the Province of Doltabad *and of the Feats of Agility of Body.*

Doltabad.

THis Town was the Capital of *Balagate*, before it was conquered by the *Moguls*: It belonged then to *Decan*, and was a place of great Trade; but at preſent the Trade is at *Aurangeabad*, whither King *Auran-Zeb* uſed his utmoſt endeavours to tranſport it, when he was Governour thereof. The Town is indifferently big, it reaches from Eaſt to Weſt, and is much longer than broad; it is Walled round with Free-ſtone, and has Battlements and Towers mounted with Cannon. But though the Walls and Towers

Trade tranſported from *Doltabad* to *Aurangeabad.*

Towers be good, yet that is not the thing that makes it accounted the ſtrongeſt place belonging to the *Mogul*: It is an Hill of an oval Figure, which the Town encompaſſes on all ſides, ſtrongly Fortified, and having a Wall of a natural ſmooth Rock, that environs it at the bottom, with a good Citidel on the top, whereon the Kings Palace ſtands. This is all I could ſee from the place, where I was without the Town: But I learnt afterwards from a Frenchman who had lived two years therein; that beſides the Citadel, there are three other Forts in the Place, at the foot of the Hill, of which one is called *Barcot*, the other *Marcot*, and the third *Calacot*. The word *Cot* in Indian, ſignifies a Fort; and by reaſon of all theſe Fortifications, the Indians think that place Impregnable. I ſpent two hours and a half in coming from *Doltabad* to *Aurangeabad*, which are but two Leagues and a half diſtant. This was the third time that I croſſed this laſt Town, and about an hour after, I came to the place where my company Encamped: They waited only for a Billet from the Cuſtomer, to be gone, but it could not be had that day, becauſe it was *Friday*, and the Cuſtomer (who was a *Mahometan*) obſerved that day with great exactneſs.

A Hill in *Doltabad* fortified.

Barcot. *Marcot.* *Calacot.*

It is threeſcore Leagues and more from *Aurangeabad* to *Calvar*, which is the laſt Bourg or Village belonging to the *Mogul*, on the Frontiers of the Kingdom of *Golconda*. We found eight Towns, great and ſmall, before we came to *Calvar*, to wit, *Ambar*, *Achty*, *Laſana*, *Nander*, *Liſa*, *Dantapour*, *Indour*, *Condelvaly*, and *Indelvay*; and that Countrey is ſo Populous, that we continually met with Bourgs and Villages on our way. An hour and an halfs march from *Aurangeabad*, we encamped under the biggeſt *War*-tree, that I have ſeen in the *Indies*: It is exceedingly high, hath ſome branches ten Fathom long, and the circumference of it, is above three hundred of my paces. The branches of it are ſo loaded with Pigeons, that it were an eaſie matter to fill a great many Pigeon-houſes with them, if one durſt take them; but that is forbidden, becauſe they are preſerved for the Prince's pleaſure. There is a Pagod under that Tree, and many Tombs, and hard by a Garden planted with Citron-trees.

Calvar.

A fair *War*.

We ſaw a ſtately *Tanquie* at the Town of *Ambar*, it is ſquare, and on three ſides faced with Free-ſtone, with fair ſteps to go down to it: In the middle of the fourth ſide there is a Divan, that runs out into the Water about two Fathom; it is covered with Stone, and ſupported by ſixteen Pillars a Fathom high: It ſtands at the foot of a fair Houſe, from whence they go down into that Divan, by two fine pair of Stairs at the ſides of it, there to take the Air and Divert themſelves. Near the Divan there is a little Pagod under Ground, which receives day-light by the door, and by a ſquare airie, and many Devout People are there, becauſe of the convenience of the Water. On the Road we met with a great many Troopers who were going to *Aurangeabad*, where there was a Rendez-vous appointed for an Army, which was to march againſt *Viziapour*.

Ambar.

Five Leagues from the Town of *Nander*, near a Village called *Patoda*, we had the Diverſion of ſeeing Feats of Agility of Body: There was a great concourſe of People, and we had a place given us, on an Eminence, under the ſhade of a great Tree, from whence we might eaſily ſee all the Plays. The Tumblers did all that the Rope-dancers of *Europe* do, and much more: Theſe People are a ſupple as an Eel, they'll turn their whole body into a Bowl, and then others rowl them with the hand. The fineſt tricks were performed by a Girl of thirteen or fourteen years of Age, who Played for the ſpace of two hours and more. This amongſt other Feats of Agility which ſhe did, appeared to me extreamly difficult: She ſat down upon the Ground, holding croſs-ways in her Mouth a long cutting Sword; with the right Hand ſhe took hold of her left Foot, brought it up to her Breaſt, then to her left ſide, and without letting go that Foot, ſhe put her Head underneath her right Arm, and at the ſame time, brought her Foot down along the ſmall of her Back: Then ſhe made it paſs under her ſitting, and over the right Leg four or five times without reſting, being always in danger of cutting her Arm or Leg with the edge of the Sword: And ſhe did the ſame thing with the left Hand and right Foot.

Nander.

Extraordinary feats of Agility of Body.

Whil'ſt

Whil'ſt ſhe was ſhewing of that trick, they dug a hole in the Ground two foot deep, which they filled with Water. So ſoon as the Girl had reſted a little, they threw into the hole a little Hook made like a Claſp, for her to fetch out with her Noſe, without touching it with her Hands: She put her two Feet on the ſides of the Pit, and turned her ſelf backwards, upon her two Hands, which ſhe placed on the ſides of the hole where her Feet had ſtood. Then ſhe dived headlong into the Water, to ſearch after the Hook with her Noſe: The firſt time ſhe miſſed it, but the pit being filled full of Water again, ſhe plunged backwards into it a ſecond time, and upholding her ſelf only with the left hand, ſhe gave a ſign with the right hand, that ſhe had found what ſhe ſought for, and ſhe raiſed her ſelf again with the Claſp at her Noſe.

Then a Man took this Girl, and ſetting her upon his Head, ran at full ſpeed through the place, ſhe in the mean time not tottering in the leaſt: Setting her down, he took a large Earthen pot, like to thoſe round Pitchers that the Indian Maids make uſe to draw Water in; and put it upon his Head with the mouth upwards. The Girl got on the top of it, and he carried her about the place with the ſame ſecurity, as he had done without the Pot; which he did twice more, having put the Pot with the mouth downwards once, and then with the mouth ſide-ways. The ſame trick he ſhewed in a Baſon wherein he turned the Pot three different ways: Then he took the Baſon and turned its bottom up upon his Head, with the Pitcher over it. The Girl ſhewed the ſame tricks upon it. And at length, having put into the Baſon upon his Head, a little wooden Truncheon a foot high, and as big as ones Arm, he cauſed the Girl to be ſet upright upon that Stake, and carried her about as before; ſometimes ſhe only ſtood upon one Foot, taking the other in her Hand; and ſometimes ſhe hurkled down upon her Heels, nay, and ſat down, though the carrier in the mean time, went on as formerly. Then the Man took the Baſon from under the Stake, and put it on the top of it, where the Girl likewiſe appeared: Then changeing the Play, he put into the Baſon four Pins, or little Stakes of Wood, four Inches high, ſet ſquare-ways with a Board upon each of them, two Fingers breadth, and upon theſe Boards four other Pins or little Stakes, with as many Boards more, making in all, two Stories over the Baſon, ſupported with the great Stake or Pillar: And that Girl getting upon the upper Story, he ran with her through the place with the ſame ſwiftneſs as at other times, ſhe not appearing in the leaſt, afraid of falling, though the Wind was high. Theſe People ſhew'd a hundred other tricks of Agility, which I ſhall not deſcribe, that I may not be tedious; only I muſt ſay, that the fineſt I ſaw Acted, were performed by Girls. We gave them at parting three *Roupies*, for which they gave us a thouſand Bleſſings: We ſent for them at Night to our Camp, where they diverted us again, and gained two *Roupies* more.

Ila a Town. *Indour* a Town.

From thence we went to the Towns of *Ila* and *Dentapour*, and ſome days after we arrived at *Indour*, which belongs to a *Raja*, who owns the *Mogul* no more than he thinks fit: He is maintained by the King of *Golconda*, and in time of War, he ſides always with the ſtrongeſt. He would have had us pay two *Roupies* a Waggon; but after much diſpute, we payed but one, and paſſed on. We came before a Village called *Biſetpoury*; and being informed, that near to that place, on the top of a Hill, there was a very fair Pagod, we alighted and went on Foot to ſee it.

CHAP.

CHAP. XLVI.

Of Chitanagar.

THat Pagod is called *Chitanagar*: It is an Oblong ſquare Temple, forty five Paces in length, twenty eight in breadth, and three Fathom high; it is built of a Stone of the ſame kind as the *Theban*. It hath a Baſis five Foot high all round, charged with Bends and Wreaths, and adorned with Roſes and Notchings, as finely cut, as if they had been done in *Europe*. It hath a lovely Frontiſpiece, with its Architrave, *Corniſh* and *Fronton*; and is Beautified with Pillars, and lovely Arches, with the Figures of Beaſts in relief, and ſome with Figures of Men. Then we viewed the inſide; The contrivance of that Temple is like that of *Elora*, it hath a Body, a Quire, and a Chappel at the end. I could perceive nothing in the Body and Quire, but the four Walls; though the Luſtre of the Stones they are built of, renders the proſpect very agreeable: The Floor is of the ſame Stone, and in the middle of it there is a great Roſe well cut. This place like the other Pagods, receives light only by the door: On each ſide of the Wall of the Quire, there is ſquare hole a foot large, which ſlopes like a Port-hole for a Piece of Ordnance, and in the middle of the thickneſs of it, a long Iron skrew, as big as ones Leg, which enters Perpedicularly into the Wall like a Bar, and I was informed, that theſe Irons ſerved to faſten Ropes to, for ſupporting of thoſe who performed voluntary Abſtinence for ſeven days or longer. In the middle of the Chappel at the end, there is an Altar of the ſame Stone as the Walls are of; it is cut into ſeveral Stories, and Adorned all over with Indentings, Roſes, and other Embelliſhments of Architecture, and on each ſide below, there are three Elephants Heads. There hath been a Pedeſtal prepared of the ſame Stone the Altar is of, to ſet the Idol of the Pagod upon; but ſeeing the building was not finiſhed, the Idol hath not been ſet up.

The Pogod of *Chitanagar*.

The fair Temple of *Chitanagar*.

The Architecture of the Temple of *Chitanagar*.

The contrivance of the Temple of *Chitanagar*.

A Place for Penance.

When I came down, I perceived at the foot of the Hill, on the Eaſt ſide, a building, which I was not told of; I went thither alone with my *Pions*, but found nothing but the beginnings of a Palace, the Walls whereof were of the ſame Stone as the Pagod. The Threſhold of each Door is of one piece of Stone, a Fathom and a half long: It is all Built of very great Stones, and I meaſured one of them, that was above four Fathom long. Near to that Building, there is a Reſervatory as broad as the *Seine* at *Paris*; but ſo long, that from the higheſt place I went to, I could not diſcover the length of it. In that Reſervatory, there is another little *Tanquie*, ſeven or eight Fathom ſquare, and Walled in: This Water being below the Houſe, there is a large pair of Stairs to go down to it; and about an hundred and fifty paces forward, in the great Reſervatory oppoſite to the Houſe, there is a ſquare Divan or *Quiocbque*, about eight or ten Fathom wide, the Pavement whereof is raiſed about a foot above the Water. That Divan is built and covered with the ſame Stone, that the Houſe is built of: It ſtands upon ſixteen Pillars, a Fathom and a half high, that's to ſay, each Front on four.

A fair Building near *Chitanagar*.

A very great Reſervatory.

Seeing my Company kept on their March, I ſpent but half an hour in viewing that Building, which very well deſerves many, as well for examining the deſign of it, the nature of the Stones, their Cut, Poliſhing and Bigneſs; as for conſidering the Architecture, which is of a very good contrivance, and though it cannot abſolutely be ſaid to be of any of our Orders, yet it comes very near the Dorick. The Temple and Palace are called *Chitanagar*, that is to ſay, the Lady *Chita*, becauſe the Pagod is Dedicated to *Chita*.

The Architecture of *Chitanagar* of a very good contrivance.

Encampings upon the Road from *Aurangeabad* to *Calvar.*

to *Chita* the Wife of *Ram*: I learnt that both had been begun by a Rich *Raſpoute*, who dying, left the Temple and Houſe imperfect. After all, I obſerved, as well in the Ancient, as Modern Buildings of the *Indies*, that the Architectors make the Baſis, Body, and Capital of their Pillars, of one ſingle piece.

Tchequel-Cane Leag. and a half from *Aurangeabad*. *Ambar* a Town. *Rovilag-herd* 6 Leag. from *Tchequel-Cane*. *Dabolquera* 5 Leag. from *Rovilag-herd*. *Achti* a Town, 8 Leag. from *Dabolquera*. *Manod* 6 Leag. from *Achti*. *Parboni* a Town, 5 Leag. from *Manod*. *Pourna-nadi* a River. *Lazana* a Town, 6 Leag. from *Parboni*. *Nander* a Town, 5 Leag. from *Lazana*. *Guenga Ganges* a River. *Patoda* a Town, 5 Leag. from *Nander*. *Condelvai* 9 Leag. from *Patoda*. *Manggera* a River. *Lila* a Town. *Dentapour* a Town. *Indour* a Town, 9 Leag. from *Condelvai*. *Coulan* a River. *Indelvai* a Town, 4 Leag. from *Indour*. *Calvar* 4 Leag. from *Indelvai*.

We paſt next by the Town of *Indelvai*, of which nothing is to be ſaid in particular, but that a great many Swords, Daggers, and Lances are made there, which are vended all over the *Indies*, and that the Iron is taken out of a Mine near the Town, in the Mountain of *Calagatch*. The Town (at that time,) was almoſt void of Inhabitants, for they were gone farther up into the Country, becauſe of the Brother of *Sivagy*, who made inrodes to the very Town. We Encamped beyond *Indelvai*, and next day being the ſix and twentieth of *March*, (having after four hours March paſſed over the pleaſanteſt Hills in the World, by reaſon of the different kinds of Trees that cover them,) we arrived at *Calvar* which is the laſt Village of the *Moguls* Countrey. It is diſtant from *Aurangeabad*, about fourſcore and three Leagues. which we Travelled in a fortnights time.

The reſt of the Road to *Golconda* I ſhall deſcribe, when I treat of that Kingdom. The way from *Aurangeabad*, that I have been now ſpeaking of, is diverſified by Hills and Plains: All the Plains are good Ground, ſome ſow'd with Rice, and the reſt planted with Cotton-trees, *Tamarins*, *Wars*, *Cadjours*, *Manguiers*, *Queſous*, and others; and all Watered with ſeveral Rivers, which turn and wind every way, and with *Tanquies* alſo, out of which they draw the Water by Oxen: And I ſaw one of theſe Reſervatories at *Dentapour*, which is a Muſquet-ſhot over, and ſeven or eight hundred Geometrical paces long. We were incommoded during our whole Journey almoſt with Lightenings, Whirle-winds, Rains, and Hail-ſtones, ſome as big as a Pullets Egg; and when we were troubled with none of theſe, we heard dull Thunderings, that laſted whole Days and Nights. We met every where Troops of Horſe deſigned againſt *Vizapour*, the King whereof, refuſed to ſend the *Great Mogul*, the Tribute which he uſed to pay to him.

Very large Hail-ſtones.

The *Moguls* Horſe againſt *Vizapour.*

To conclude with this Province, it is to be obſerved, that all the Rocks and Mountains I have mentioned, are only dependances of that Mountain which is called *Balagate*, which according to the *Indian* Geographers, divides *India* into the two parts of North and South, as that of *Guate*, according to the ſame Geographers, environs it almoſt on all hands.

The Mountain of *Balagate.*

CHAP. XLVII.

Of the Province of Telenga.

The Province of *Telenga.*

Telenga was heretofore the principal Province of *Decan*, and reached as far as the *Portugueſe* Lands towards *Goa*, *Viziapour* being the Capital City thereof: But ſince the *Mogul* became Maſter of the Northern places of this Countrey, and of the Towns of *Beder* and *Calion*, it hath been divided betwixt him and the King of *Decan*, who is only called King of *Viziapour*, and it is reckoned amongſt the Provinces of *Indoſtan*, which obey the *Great Mogul*. It is bordered on the Eaſt by the Kingdom of *Golconda* on *Maſlipatan* ſide, on the Weſt by the Province of *Baglana* and *Viziapour*, on the North by

Calion.

The borders of *Telenga.*

by *Balagate*, and on the South by *Biſnagar*. The Capital City of this Province is at preſent *Beder*, which belonged to *Balagate* when it had Kings, and it hath ſometime belonged to *Decan*.

Beder is a great Town; it is encompaſſed with Brick-Walls which have Battlements, and at certain diſtances Towers; they are mounted with great Cannon, ſome whereof have the mouth three Foot wide. There is commonly in this place a Gariſon of Three thouſand Men, half Horſe and half Foot, with Seven hundred Gunners; the Gariſon is kept in good order, becauſe of the importance of the place againſt *Decan*, and that they are always afraid of a ſurprize. The Governour lodges in a Caſtle without the Town, it is a rich Government, and he who commanded in it when I was there, was Brother-in-law to King *Chagean*, *Auran-Zebs* Father; but having ſince deſired the Government of *Brampour*, (which is worth more) he had it, becauſe in the laſt War, that Governour had made an Army of the King of *Vizapours*, raiſe the Siege from before *Beder*.

Beder.

Great Guns

The Gariſon of *Beder*.

Some time after, I met the new Governour upon the Road to *Beder*, who was a *Perſian* of a good aſpect, and pretty well ſtricken in years; he was carried in a *Palanquin* amidſt Five hundred Horſe-men well mounted and cloathed, before whom marched ſeveral Men on foot, carrying blew Banners charged with flames of Gold, and after them came ſeven Elephants. The Governours *Palanquin* was followed with ſeveral others full of Women, and covered with red Searge, and there were two little Children in one that was open. The *Bambous* of all theſe *Palanquins*, were covered with Plates of Silver chamfered; after them came many Chariots full of Women, two of which were drawn by white Oxen, almoſt ſix Foot high; and laſt of all, came the Waggons with the Baggage, and ſeveral Camels guarded by Troopers. This Province of *Telenga* is worth above Ten millions a Year to the *Great Mogul*.

The Train of the Governour of *Beder*.

The *Great Moguls* Revenue in *Telenga*.

No where are the Gentiles more Superſtitious than here; they have a a great many Pagods with Figures of Monſters, that can excite nothing but Horror inſtead of Devotion, unleſs in thoſe who are deluded with the Religion. Theſe Idolaters uſe frequent Waſhings; Men, Women and Children go to the River as ſoon as they are out of Bed; and the rich have Water brought them to waſh in. When Women loſe their Husbands, they are conducted thither by their Friends, who comfort them; and they who are brought to Bed, uſe the ſame cuſtom, almoſt as ſoon as they are delivered of their Children, and indeed, there is no Countrey where Women are ſo eaſily brought to Bed; when they come out of the Water, a *Bramen* dawbs their Forehead with a Compoſition made of Saffron, and the Powder of white Sawnders diſſolved in Water, then they return home, where they eat a ſlight Breakfaſt; and ſeeing they muſt never eat unleſs they be waſhed, ſome return to the *Tanquie* or River, about noon; and others perform their Ablutions at home, before they go to Dinner.

The waſhings of the Gentiles.

As they have a ſpecial care not to eat any thing but what is dreſſed by a Gentile of their Caſte, ſo they ſeldom eat any where but at home; and commonly they dreſs their Victuals themſelves, buying their Flower, Rice, and ſuch other Proviſions in the Shops of the *Banians*, for they'll not buy any where elſe.

The feeding of the Gentiles.

Theſe *Banians* (as well as the *Bramens* and *Courmu*) feed on Butter, Pulſe, Herbs, Sugar and Fruit; they eat neither Fiſh nor Fleſh, and drink nothing but Water, wherein they put Coffee and Tea; they uſe no Diſhes, for fear ſome body of another Religion or Tribe, may have made uſe of the Diſh, out of which they might eat; and to ſupply that, they put their Victuals into large Leaves of Trees, which they throw away when they are empty; nay, there are ſome of them who eat alone, and will not ſuffer neither their Wives nor Children at Table with them.

The Diet of ſome Caſtes.

Nevertheleſs, I was informed, that in that Countrey one certain day of the year, the *Bramens* eat Hogs Fleſh; but they do it privately for fear of Scandal, becauſe the Rules of their Sect enjoyn them ſo to do, and I believe it is the ſame all over the *Indies*.

The *Bramens* ſometimes eat Hogs Fleſh.

A Cow of Paſte.

There is another day of rejoycing, whereon they make a Cow of Paſte, which they fill full of Honey, and then make a faſhion of killing it, and break it to pieces; the Honey which diſtills on all ſides, repreſents the Blood of the Cow, and they eat the Paſte inſtead of the Fleſh. I could not learn the Original of that Ceremony; as for the *Catrís* or *Raſpoutes*, except that they eat no Pullets, they (as the reſt of the inferiour Caſtes do) make uſe of all kinds of Fiſh and Fleſh, unleſs it be the Cow, which they all have in veneration.

The Gentiles Faſting.

The Gentiles generally are great Faſters, and none of them let a fortnight paſs over without mortifying themſelves by Abſtinence, and then they Faſt four and twenty hours; but that is but the ordinary Faſt, for there are a great many Gentiles (and eſpecially Women) who will Faſt ſix or ſeven days; and they ſay, there are ſome that will Faſt a whole month, without eating any more than a handful of Rice a day, and others that will eat nothing at all, only drink Water, in which they boyl a Root, called *Criata*, which grows towards *Cambaye*, and is good againſt many diſtempers; it makes the Water bitter, and ſtrengthens the Stomach. When a Woman is at the end of one of theſe long Faſts, the *Bramen* her director, goes with his companions to the Houſe of the penitent, beats a Drum there, and having permitted her to eat, returns home again. There are ſuch Faſts many times among the *Vartias*, the *Sogues*, and other religious Gentiles of that Province, and they accompany them with ſeveral other mortifications.

Criata, a Root.

Religious Communities.

Now I have mentioned theſe Religious Gentiles, I would have it obſerved, that in all the *Indies* there is no religious Community amongſt the Gentiles, belonging particularly to one Caſte or Tribe: For Example, There is not any, whereinto none are admitted but *Bramens* or *Raſpoutes*; if there be a convent of *Sogues* any where, the Community will conſiſt of *Bramens*, *Raſpoutes*, *Comris*, *Banians* and other Gentiles; and it is the ſame in a convent of *Vartias*, or a company of *Faquirs*. I have already treated of both theſe, as occaſion offered.

CHAP. XLVIII.

Of the Province of Baglana, *and of the Marriages of the Gentiles.*

The yearly Revenue of *Baglana*.

THe Province of *Baglana* is neither ſo large, nor do's it yield ſo great a Revenue as the other nineteen; for it pays the *Great Mogul* a year but Seven hundred and fifty thouſand *French* Livres; it is bordered by the Countrey of *Telenga*, *Guzerat*, *Balagate*, and the Mountains of *Sivagi*; the Capital Town of it is called *Mouler*. Before the *Moguls*, this Province was alſo of *Decan*, and at preſent it belongs to *Mogoliſtan*; by it the *Portugueſe* border upon the *Moguls* Countrey, and their Territories begin in the Countrey of *Daman*.

Mouler.

The *Portugueſe* border on the *Moguls* Countrey.

Daman.

The Town of *Daman* that belongs to them, is one and twenty Leagues from *Surrat*, which is commonly Travelled in three days. It is indifferently big, fortified with good Walls, and an excellent Citadel; the Streets of it are fair and large, and the Churches and Houſes built of a white Stone, which makes it a pleaſant Town. There are ſeveral Convents of Religious Chriſtians in it; it depends on *Goa*, as the other *Portugueſe* Towns do, eſpecially as to Spirituals, and the Biſhop keeps a Vicar General there. It lies at the entry of the Gulf of *Cambaye*; and the *Portugueſe* have Slaves there of both Sexes, which work and procreate only for their Maſters, to whom the Children belong, to be diſpoſed of at their pleaſure; from *Daman* to

Portugueſe Slaves.

Baſſaim

Baſſaim it is eighteen Leagues: This laſt Town lies in the height of about nineteen Degrees and a half, (upon the Sea,) being Walled round, and almoſt as big as *Daman*; it hath Churches, and a College of Jeſuits as *Daman* hath. *Baſſaim.*

From *Baſſaim* to *Bombaim*, it is ſix Leagues; this laſt Town hath a good Port, and was by the *Portugueſe* made over to the *Engliſh*, upon the Marriage of the *Infanta* of *Portugal* with the King of *England*, in the year 1662; it is ſix Leagues more from *Bombaim* to *Chaoul*. The Port of *Chaoul* is difficult to enter, but very ſafe and ſecure from all foul weather; it is a good Town, and defended by a ſtrong Citadel upon the top of a Hill, called by the *Europeans*, *Il Morro di Ciaul*; it was taken by the *Portugueſe*, in the year One thouſand five hundred and ſeven. *Bombaim* made over to the *Engliſh*. *Chaoul.* *Il Morro di Ciaul.*

From *Chaoul* to *Dabul*, it is eighteen good Leagues. *Dabul* is an ancient Town, in the Latitude of ſeventeen degrees and a half; it has its Water from a Hill hard by, and the Houſes of it are low, it being but weakly fortified; I am told *Sivagi* hath ſeized it, notwithſtanding its Caſtle, as alſo *Rajapour*, *Vingourla*, *Raſigar*, and ſome other places upon that coaſt of *Decan*. It is almoſt fifty Leagues from *Dabul* to *Goa*, which is in *Viziapour*. *Dabul.* *Rajapour, Vingourla, Raſigar* Towns.

As all the People of that coaſt are much given to Sea-faring, ſo the Gentiles offer many times Sacrifices to the Sea, eſpecially when any of their Kindred or Friends are abroad upon a Voyage. Once I ſaw that kind of Sacrifice, a Woman carried in her hands a Veſſel made of Straw, about three Foot long, it was covered with a Vail; three Men playing upon the Pipe and Drum accompanied her, and two others had each on their head a Basket full of Meat and Fruits; being come to the Sea-ſide, they threw into the Sea the Veſſel of Straw, after they had made ſome Prayers, and left the Meat they brought with them upon the Shoar, that the poor and others might come and eat it. I have ſeen the ſame Sacrifice performed by *Mahometans*. Sacrifice to the Sea.

The Gentiles offer another at the end of *September*, and that they call to open the Sea, becauſe no body can Sail upon their Seas from *May* till that time; but that Sacrifice is performed with no great Ceremonies, they only throw *Coco*'s into the Sea, and every one throws one. The only thing in that Action that is pleaſant, is to ſee all the young Boys leap into the Water to catch the *Coco*'s; and whilſt they ſtrive to have and keep them, ſhew a hundred tricks and feats of Agility. Opening of the Sea.

In this Province (as in the reſt of *Decan*) the *Indians* Marry their Children very young, and make them Cohabit much ſooner than they do in many places of the *Indies*; they Celebrate Matrimony at the Age of four, five or ſix Years, and ſuffer them to Bed together when the Husband is ten Years old, and the Wife eight; but the Women who have Children ſo young, ſoon leave off Child-bearing, and commonly do not conceive after thirty Years of Age, but become extreamly wrinkly; and therefore there are places in the *Indies* where the young Married couple are not ſuffered to lye together before the Man be fourteen Years old: After all, a Gentile marries at any Age, and cannot have ſeveral Wives at a time as the *Mahometans* have; when his Wife dies, he may take another, and ſo ſucceſſively, provided ſhe he takes be a Maid, and of his own Caſte. The Marriage of Children. An *Indian* cannot have ſeveral Wives at a time.

There are many Ceremonies to be ſeen at the Weddings in *Indoſtan*, becauſe the Gentiles are numerous there; there are certain times (when in great Towns) Five or ſix hundred are Celebrated a day, and nothing is to be ſeen in the Streets but Incloſures; theſe Wedding Incloſures are juſt as big as the Front of the Husbands Houſe to the Street, they are made of Poles and Canes hung in the inſide, and covered with Tapiſtry or Cloaths, to preſerve the Gueſts from the heat of the Sun, and there they feaſt and make merry. Great numbers of Marriages in *Indoſtan*. Wedding incloſures.

But before the Wedding Feaſt, they muſt make the uſual Cavalcade through the Town; Perſons of Quality perform it in the manner I deſcribed in the Chapter of *Surrat*, and the Citizens with far leſs Pomp. This is their cuſtom, Firſt appear a great many People playing on Inſtruments, The Cavalcade of the Wedding.

ſome

ſome on Flutes, others on Timbals, and ſome have a long kind of Drums like narrow Barrels, which hang about their Neck; and beſides theſe, others hold Copper-Cups, which they ſtrike one againſt another, and thereby render a very bad Harmony; though theſe Inſtruments together make a great noiſe, ſeveral little Boys of five, ſix or ſeven years of Age, come after on Horſe-back, and Children two or three years Old in little Chariots, about a Foot high, or ſomewhat more, drawn by Goats or Calves, and after them, the Husband appears upon the faireſt Horſe he can have, with a *Coco* in his hand; he is Cloathed in his beſt Apparel, his head covered with a Garland of Flowers, or a Cap in form of a Mitre, adorned with Painters Gold, and a Fringe that reaches down to the lower part of his Face; he hath about him a great many *Banians* on Foot, who have their Coif and *Caba* dawbed over with Saffron, and are mingled with thoſe that carry *Umbrella's* and *Banners*, who make a great ſhew with them; after the Bridegroom hath in this equipage made many turns about the Town, he goes to the Houſe of his Bride, and there the Ceremony is performed.

The Ceremonies of the Marriage.

A *Bramen* having ſaid ſome Prayers over both, puts a Cloath betwixt the Husband and the Wife, and orders the Husband with his naked foot to touch the naked foot of his Wife, and that Ceremony compleats the Marriage, the Conſummation whereof is delayed till a competent Age, if the Parties be too young, after that, the Bride is conducted with her Face uncovered to the Bride-grooms Lodgings; her Train (which conſiſts of ſeveral pieces of Stuff of different Colours,) is carried by Men; and amongſt other pieces of Houſhold Furniture, they carry a Cradle for the Child that is to be born of that Marriage, Drums and Trumpets going before all the Proceſſion. The rich make their Cavalcades by Torch-light in the night time for greater State, and are better accompanied. When they come to the Bride-grooms Houſe, the Feaſting begins, and becauſe the Husbands are obliged to treat moſt of their Caſte, the Solemnity laſts ſeven or eight days.

Women of the *Indies* fruitful.

The Women all over the *Indies* are fruitful, becauſe they live very frugally as well as their Husbands, and they are ſo eaſily brought to Bed, that ſome of them go abroad the ſame day they have been Delivered, to waſh themſelves in the River. Their Children are brought up with the ſame facility; they go naked till they be ſeven Years old, and when they are two or three Months old, they ſuffer them to crawl upon the ground till they be able to go; when they are dirty they waſh them, and by degrees they come to walk as ſtreight as ours do, without the torture of Swathing-bands or Clouts.

They are eaſily brought to bed.

CHAP. XLIX.

Of the Uſage of the Dead.

The Widowhood of the Women.

THe *Indian* Wives have a far different fate from that of their Husbands, for they cannot provide themſelves of a ſecond, when their firſt Husband is dead; they dare not Marry again, they have their Hair cut off for ever after; and though they be but five or ſix years old (they are obliged) if they will not burn themſelves, to live in perpetual Widowhood, which happens very often; but then they live wretchedly, for they incur the contempt of their Family and Caſte, as being afraid of death; what Vertue ſoever they make appear, they can never regain the eſteem of their Relations, and it is rare (though they be young and beautiful,) that they ever find another Husband; not but that ſome of them tranſgreſs the Law of Widowhood, but they are turned out of the Tribe when it comes to be known; and ſuch of them as are reſolved to Marry again, have recourſe to the Chriſtians

ſtians or Mahometans, and then they forſake Gentiliſme. In fine, The Gentiles make the glory of Widowhood, to conſiſt in being burnt with the Bodies of their Husbands; when one asks them the cauſe of it, they ſay it is the cuſtom; they pretend it was always ſo in the Indies, and ſo they hide their cruel Jealouſie under the vail of Antiquity. When a Heathen Man or Woman has committed a ſin that makes them be expelled the Caſte, as if a Woman had lay'n with a *Mahometan*, ſhe muſt (if ſhe would be readmitted into the Tribe) live upon nothing for a certain time, but on the Grain that is found amongſt Cow-dung.

The glory of Widowhood conſiſts in being burnt with their Husbands

Penance for a Heathen Woman who hath ſinned.

The moſt uſual way of ordering the Bodies of Men, after their death in the *Indies*, is to waſh them in the water of a River or Reſervatory, near to which there is a Pagod, then to burn them, and throw the Aſhes into the ſame water; in ſome Countries they leave them upon the brink of the River, but the Ceremony of burying differs according to places; in ſome places the Body is carried, (with beat of Drum) ſitting uncovered in a Chair, cloathed in goodly Apparel, and accompanied with his Relations and Friends; and after the uſual Ablution, it is ſurrounded with Wood; and his Wife who hath followed in triumph, hath her Seat prepared there, where ſhe places her ſelf Singing, and ſeeming very deſirous to die: A *Bramen* ties her to a Stake that is in the middle of the Funeral Pile, and ſets Fire to it; the Friends pour odoriferous Oyles into it, and in a ſhort time both the Bodies are conſumed.

The ordering of dead Bodies. Funerals differ according to places.

The way of burning the dead Husband with the living Wife.

In other places the Bodies are carried to the River-ſide in a covered Liter, and being waſhed, they are put into a hutt full of odoriferous Wood, if they who are dead have left enough to defray the Charges. When the Wife (who is to be burnt) hath taken leave of her kindred, and by ſuch Galantries as may convince the Aſſembly, (which many times conſiſts of the whole Caſte,) that ſhe is not at all afraid of dying; ſhe takes her place in the Hutt under the head of her Husband, which ſhe holds upon her knees, and at the ſame time recommending her ſelf to the Prayers of the *Bramen*, ſhe preſſes him to ſet fire to the Pile, which he fails not to do.

A Woman that endeavours to ſhew a fearleſneſs before ſhe is burnt.

Elſewhere they make wide and deep Pits, which they fill with all ſorts of combuſtible Matter; they throw the Body of the deceaſed into it, and then the *Bramens* puſh in the Wife after ſhe hath Sung and Danced, to ſhew the firmneſs of her reſolution; and ſometimes it happens, that Maid-Slaves throw themſelves into the ſame Pit after their Miſtreſſes, to ſhew the love they bore to them, and the Aſhes of the burnt Bodies are afterwards ſcattered in the River.

Pits, wherein the Bodies of the Husband and Wife are burnt.

In the other places, the Bodies of the dead are interred with their Legs a croſs; their Wives are put into the ſame Grave alive, and when the Earth is filled up to their neck, they are ſtrangled by the *Bramens*.

Interment of Bodies.

There are ſeveral other kinds of Funerals among the Gentiles of the *Indies*, but the madneſs of the Women in being burnt with their Husbands, is ſo horrid, that I deſire to be excuſed that I write no more of it.

To conclude, The Women are happy that the *Mahometans* are become the Maſters in the *Indies*, to deliver them from the tyranny of the *Bramens*, who always deſire their death, becauſe theſe Ladies being never burnt without all their Ornaments of Gold and Silver about them, and none but they having power to touch their Aſhes; they fail not to pick up all that is pretious from amongſt them. However, the *Great Mogul* and other *Mahometan* Princes, having ordered their Governours to employ all their care in ſuppreſſing that abuſe, as much as lies in their power, it requires at preſent great Solicitations and conſiderable Preſents, for obtaining the permiſſion of being burnt; ſo that the difficulty they meet with in this, ſecures a great many Women from the infamy they would incur in their Caſte, if they were not forced to live by a Superiour Power.

Mahometaniſme in the *Indies* is a happineſs for the Women.

The *Mahometan* Governors endeavour to hinder the burning of the *Indian* Women.

The end of Mogoliſtan.

THE THIRD PART OF THE TRAVELS OF Mr. de Thevenot.

BOOK II.

Of the INDIES.

CHAP. I.

Of Decan *and* Malabar.

Decan was heretofore a moſt powerful Kingdom, if one may believe the *Indians*; it conſiſted of all the Countries that are in that great Tongue of Land, which is betwixt the Gulfs of *Cambaye* and *Bengala*, all obeyed the ſame King; nay, and the Provinces of *Balagate*, *Telenga* and *Baglana*, which are towards the North, were comprehended within it, ſo that it may be ſaid, that at that time there was no King in the *Indies* more powerful than the King of *Decan*; but that Kingdom in proceſs of time hath been often diſmembred; and in the beginning of the laſt Age, (when the *Portugueſe* made Conqueſts therein) it was divided into many Provinces, for they found there the Kings of *Calecut*, *Cochin*, *Cananor* and *Coulam* upon the Coaſt of *Malabar*. Another King Reigned at *Narſingue*, there were ſome Common-wealths in it alſo; and the Dominions of him (who was called King of *Decan*) reached no further than from the limits of the Kingdom of *Cambaye* or *Guzerat*, to the borders of the principality of *Goa*, which did not belong to him neither.

Decan hath been a great Kingdom.

The Arrival of the *Portugueſe* in the *Indies*.

Calecut was the firſt place of the *Indies*, which the *Portugueſe* diſcovered in the year One thouſand four hundred and ninety eight, under the conduct of *Vaſco de Gama*. The King of *Calecut*, who at firſt received them friendly, would at length, have deſtroyed them, at the inſtigation of *Arabian* Merchants, and the greateſt Wars they had in the *Indies*, was againſt

Calecut.

that King. The King of *Cochin* made Alliance with them, and the Kings of *Cananor* and *Coulam* invited them to come and Trade with them.

Malabar. *Malabar* (which is the Countrey of all these Kings) begins at *Cannnor*, and ends at Cape *Comory*; the most powerful of all these Princes, was the King of *Calecut*, who took the Quality of *Samorin* or Emperour. The Port of *Calecut*, lying in the Latitude of eleven degrees twenty two minutes, is at some distance from the Town; before the coming of the *Portugueſe*, it was the most considerable Port of the *Indies* for Commerce, and Ships came thither from all parts. The Town has no VValls, because there is no ground for laying a Foundation upon, for water appears as soon as they begin to digg. There are no good Buildings in *Calecut*, but the Kings Palace and some Pagods; the Houses joyn not, they have lovely Gardens, and of all things necessary for life, there is plenty in that Town.

Samorin, or Emperour.

The Town of *Calecut.*

Cochin. The King of *Cochin* was a most faithful Friend to the *Portugueſe*, for, for their sake he was deprived of his Kingdom by the King of *Calecut*; but they restored him, and gained so much upon him, that he gave them leave to build a Fort in that part of the Town, which is called *Lower-Cochin* upon the Sea side, to distinguish it from the *Higher-Cochin* where the King resides, and from which it is distant a quarter of a League. The *Portugueſe* have held that Fort a long time, but three or four years since, it was taken from them by the *Dutch.*

King of *Cochin.*

The Fort of *Cochin*, taken from the *Portugueſe* by the *Dutch.*

The Port of *Cochin.* The Port of *Cochin* is very good, there is six Fathom water close by the Shoar, and upon a Plane one may easily come from on Board the Vessels. The Town of *Cochin* is about thirty six Leagues from *Calecut*; it is watered by a River, and there is plenty of Pepper in the Countrey about it, which is fruitful in nothing else. There are People in that Countrey who have Legs like an Elephant, and I saw a Man at *Cochin* with such a Leg; the Son Inherits not after his Father, because a Woman is allowed by the custom to lye with several Men, so that it cannot be known who is the Father of the Child she brings forth; and for Successions, the Child of the Sister is preferred, because there is no doubt of the Line by the Female. The Sisters (even of the Kings themselves) have liberty to chuse such *Nairs* or Gentlemen as they please to lye with; and when a *Nair* is in a Ladies Chamber, he leaves his Stick or Sword at the Door, that others (who have a mind to come) should know that the place is taken up, no body offers to come in then: And this custom is Establish'd all over *Malabar.*

Abundance of Pepper at *Cochin.*

A Man with a leg like an Elephant.

Succession in *Malabar.*

The Women have liberty to chuse their Galants.

The Coronation of the King of *Cochin.* Heretofore the King of *Cochin* was Crowned upon the Coast, though it was possest by the *Portugueſe*; but he who ought now to be King, would not be Crowned there, because it is in the power of the *Dutch:* And he made them answer, when they invited him to follow the Custom, that he would have nothing to do with them; and that when the *Portugueſe* were restored to the possession of that coast, he would be Crowned there. In the meane time the *Dutch* have Crowned another Prince, who is the Kings Kinsman, and have given him the Title of *Samorin* or Emperour, which the King of *Calecut* pretends to.

Tanor. The true King of *Cochin* is retired to *Tanor*, which is the first Principality of his House, to the Prince of *Tanor* his Uncle, eight Leagues from *Cochin.* They Sail from one Town to the other in little Barks, upon a pretty pleasant River.

The *Naires.* These *Naires* or Gentlemen we have been speaking of, have a great conceit of their Nobility, because they fancy themselves descended from the Sun; they give place to none but the *Portugueſe*, and that precedency cost Blood. The *Portugueſe* General (to compose the Debates that happened often betwixt them) agreed with the King of *Cochin*, that the Matter should be decided by a duel of two Men, and that if the *Naire* had the better on't, the *Portugueſe* should give place to the *Naires*; or if the contrary happened, the *Naires* should allow the *Portugueſe* the advantage for which they fought, and the *Naire* being overcome, the *Portugueſe* take place of the *Naires*; they go stark naked from the girdle upwards, and have no other Cloathing from the girdle to the knee, but a piece of Cloath; their head is covered with a Turban, and they carry always a naked Sword and a Buckler. The *Naire* Women are cloathed like the Men, and the Queen her self is in no other dress.

A duel betwixt a *Portugueſe* and a *Naire* for the place.

The Apparel of the *Naires.*

dreſs. The *Naires* have ſeveral degrees of Nobility amongſt them, and the inferiour make no difficulty to give place to thoſe that are above them.

They have a great averſion to a Caſte of Gentiles, who are called *Poleas*. If a *Naire* come ſo near a *Poleas* as to have felt his breath, he thinks himſelf polluted, and is obliged to kill him; becauſe if he killed him not, and it came to the Kings knowledge, he would cauſe the *Naire* to be put to death, or if he pardoned him as to life, he would order him to be ſold for a Slave; but beſides that, he muſt make publick Ablutions with great Ceremonies. *Poleas.*

For avoiding any miſchance that may happen upon that account, The *Poleas* cry inceſſantly when they are abroad in the Fields *Popo*, to give notice to the *Naires* who may be there, not to come near. If a *Naire* hear the word *Popo*, he anſwers (crying) *Coucouya*, and then the *Poleas* knowing that there is a *Naire* not far from him, turns aſide out of the way, that he may not meet him. Seeing theſe *Poleas* cannot enter into Towns, if any of them need any thing, they are obliged to ask for it without the Town, crying as loud as they can, and leaving Money for it in a place appointed for that Traffick; when they have left it and told ſo, they are to withdraw, and a Merchant fails not to bring what they demand; he takes the true value of his Commodity, and ſo ſoon as he is gone, the *Poleas* comes and takes it, and ſo departs. *Popo.* *Coucouya.* The *Poleas* cannot enter into Towns.

Cavalrie are not uſed in the Wars, neither in *Cochin*, nor the reſt of *Malabar*; they that are to fight otherwiſe than on Foot, are mounted upon Elephants, of which there are many in the Mountains, and theſe Mountain-Elephants are the biggeſt of the *Indies*. The Idolaters tell a falſe ſtory at *Cochin*, which they would have no body to doubt of, becauſe of the extraordinary reſpect they have for a certain Reſervatory, which is in the middle of one of their Pagods. This great Pagod ſtands upon the ſide of a River, called by the *Portugueſe Rio Largo*, which runs from *Cochin* to *Cranganor*, it goes by the name of the Pagod of Swearing; and they ſay, that the Reſervatory or *Tanquie*, which is in that Temple, has Communication under ground with the River, and that when any one was to make Oath judicially about a matter of importance, he that was to Swear, was brought to the *Tanquie*, where a Crocodile was called upon, which commonly kept there, that the Man put himſelf upon the back of this Creature when he Swore, that if he ſaid truth, the Crocodile carried him from one end of the Reſervatory to the other, and brought him back again ſound and ſafe to the place where it took him up; and if he told a lie, that the Beaſt having carried him to one ſide of the *Tanquie*, carried him again into the middle, where it dived under water with the Man; and though at preſent there be no Crocodile in that Reſervatory, yet they confidently affirm that the Story is true. No *Cavalrie* in *Cochin*. Mountain Elephants. *Rio Largo.* The Pagod of Swearing.

Coulam (which is the Capital Town of the little Kingdom of that name) is four and twenty Leagues to the South of *Cochin*, but the King keeps not commonly his Court there. Before *Calicut* was in reputation, all the Traffick of that Countrey was at *Coulam*, and then it was a flouriſhing Town, but it is much diminiſhed now both in Wealth and Inhabitants. The Haven of it is ſafe, and the Tide runs a great way up in the River. There are a great many Chriſtians of St. *Thomas* at *Coulam* as well as at *Cochin*; they pretend that they have preſerved the Purity of the Faith, which that Apoſtle taught their Anceſtors; and there are a great many alſo in the Mountains that run from *Cochin* to St. *Thomas* by *Madura*: In the divine Office they make uſe of the *Sariack* Language, and moſt of them are Subjects of the King of *Cochin*, as well as many Families of the Jews, who live in that Countrey. I have been alſo told of a little Kingdom (called *Carghelan*) that is in thoſe parts, where there is alſo another little Prince; and ſo theſe little Kingdoms terminate *Malabar* to the South, as *Cananor* begins it to the North. *Coulam.* Chriſtians of St. *Thomas.* *Syriack* Language. *Carghelan.*

There is a good Harbour at *Cananor*, which is a large Town; the little King (who is called King of *Cananor*) lives not there; he holds his Court towards a ſtreight farther from the Sea; his Countrey affords all things neceſſary for life; the *Portugueſe* have been always his Friends, and many of them live in his Countrey. *Cananor.*

Indian Pirats. *Bergare, Cougnales, Montongue.* The *Malabars* of *Bergare*, *Cougnales* and *Montongue* near *Cananor*, are the chief Pirats of the *Indian* Sea, and there are many Robbers also in the Countrey, though the Magistrates do all they can to root them out. The truth is, They'll put a Man to death for a single Leaf of *Betle* stolen; they tye his hands, and having stretched him out upon his belly, run him through with a Javelin of *Areca*, then they turn him upon his back, and the Javelin being quite through his Body, they fasten it in the ground, and bind the Criminal so fast to it that he cannot stir, but dies in that posture.

The punishment of *Malabar* Robbers.

The Leaf of the Palm-Tree on which Men write. All the *Malabars* write as we do (from the left to the right) upon the leaves of *Palmeras-Bravas*, and for making their Characters, they use a Stiletto a Foot long at least; the Letters which they write to their Friends on these leaves, are made up round, like a roll of Ribbons; they make their Books of several of these leaves, which they file upon a String, and enclose them betwixt two Boards of the same bigness; they have many Ancient Books (and all almost in Verse) which they are great lovers of. I believe the Reader will be glad to see their Characters, and I have hereto subjoyned the Alphabet: The *Bramens* are held in greater honour here than elsewhere; what War soever there may be amongst the Princes of *Malabar*, Enemies do them no hurt, and nevertheless, there are many Hypocrites among them who are very Rogues. There are certain Festival days in *Malabar*, on which the Young People fight like mad-men, and many times kill one another; and they are perswaded, that such as die in those Combats are certainly saved.

The *Bramens* much esteemed in *Malabar*.

Banguel, Olala Mangalor. The Kings of *Banguel* and *Olala* are to the North of that Countrey, and *Mangalor* (which lies within ten degrees and some minutes of the Line) belongs to the King of *Banguel*. This is a little ill built Town twelve Leagues from *Barcelor*, as *Barcelor* is twelve Leagues from *Onor*, and the Countrey where these Towns lie, is called *Canara*, all the rest of the coast (as far as *Goa*) signifies but very little, except the Town of *Onor*, which is about eighteen Leagues from *Goa*; it hath a large and safe Harbour made of two Rivers, that fall into the Sea by one and the same mouth below the Fort, which stands upon a pretty high Rock. The Town is far worse than the Fort; the most considerable People live there with the Governour, and many *Portugueſe* have their Residence in it; it lies in the Latitude of fourteen degrees. The rest of *Decan* Northwards, within a little of *Surrat*, belongs to the King of *Viziapour*, or to the *Portugueſe*; the *Engliſh* (as I have said) hold *Bombaym* there, and *Raja Sivagy* some other places. The Kings of that coast have hardly so much yearly Revenue a piece, as a Governour of a Province in *France*, and yet they hold out still, notwithstanding the Changes that have happened in the other Countreys of *Decan*.

Barcelor.

Onor.

CHAP. II.

Of the Revolutions of Decan.

Tcher-Can. *Chahalem.* HE who may be called last King of *Decan*, or at least the last but one, was a *Raja* of the Mountains of *Bengale*, called *Tcher-Can*, who rendered himself so powerful, that having taken to himself the haughty Title of *Chahalem*, (which signifies King of the World) he made all the Kings of the *Indies* to tremble; that Captain having raised a great Revolt in the Kingdom of *Bengala*, put the King of it to death, and not only usurped the Kingdom and all *Patan*, but also all the Neighbouring Dominions; he even forced the first *Mogul* King *Humayon* to flie from *Debly*, which he had seized from an *Indian* King called *Selim*, and all that (which at present is called the Kingdoms of *Viziapour*, *Biſnagar* or *Cornates*, and *Golconda*) fell under his power,

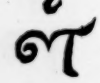
Humayon. *Selim.*

THE
Malabar Alphabet.

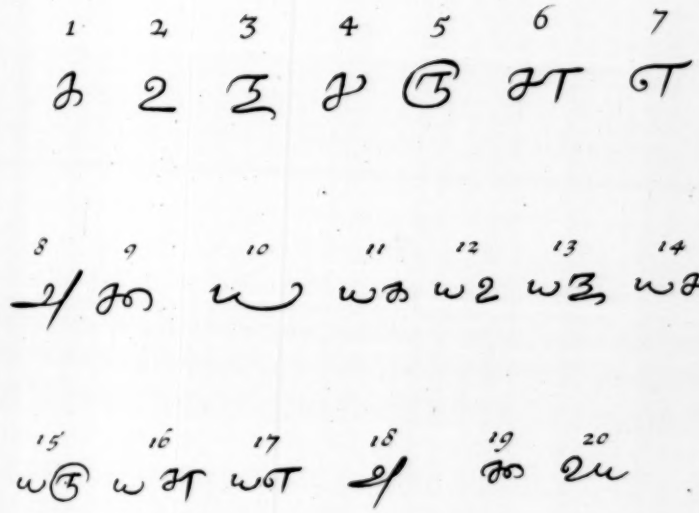
Figures.	Names.	Powers.	
		The Vowels.	
	Aana	*a*	breve
	Auena	*a*	longum
	Iinà	*i*	breve
	Iena	*i*	longum
	Ououna	*ou*	Gallicum breve
	Ouuena	*ou*	Gallicum longum
	Eena	*e*	breve
	Eena	*e*	longum
	Ayena	*ay*	Gallicum
	Oona	*o*	breve
	Ouena	*o*	longum
	Auuena	*aou*	Gallicum
	Akena	*Non eſt vocalis, ſed ſolummodò eſt ſignum quietis, ſicut quando pronuntiamus* per, *litera* r *eſt quieſcens, quia pronuntiatur cum vocali præcedente, & non habet vocalem ſequentem; ſignum hujus quietis eſt punctum ſuperpoſitum literæ.*	

Inſert this between Pag. 90, and 91. of the Third Part.

The CONSONANTS.

Figures.	Names.	Powers.
	Naana	*noſtrum* n.
	Paana	*noſtrum* p.
	Maana	*noſtrum* m.
	Jaana	J *conſonans.*
	Raana	*noſtrum* r *ſimplex, ut in verbo gallico* pere, mere.
	Laana	*noſtrum* l.
	Vaana	V *conſonans.*
	Raana	*pronuntiatio blæſorum qui non poſſunt pronuntiare* r.
	Laana	l *in medio palati tangendo cum extremitate linguæ medium palati.*
	ῥ *Græcorum aſpiratum.* Raana	*noſtrum* r *duplex, ut in verbo gallico* terre.
	Naana	*parva differentia pronuntiationis hujus literæ à pronuntiatione noſtra* n, *& non poteſt benè adverti illa differentia niſi ab ipſis naturalibus.*
	Caana	x *græcorum, & quando eſt ſimplex pronuntiatur ut* g *cum* a, ga, *vel* go, gue, gui, gou.
	Naana	*iſta litera eſt propria Indorum, nec in ullâ aliâ linguâ nobis cognitâ reperitur talis pronuntiatio.*
	Chaana	*ſicut* ch *Gallorum in verbo gallico* cherté.
	Gnaana	*ſicut* gn *Gallorum in verbo gallico* compagnie.
	Daana	*quaſi* dad *Arabum, pronuntiatur in medio palati, tangendo cum extremitate linguæ medium palati.*
	Naana	*etiam pronuntiatur in medio palati, tangendo cum extremitate linguæ medium palati.*
	Taana	*noſtrum* t, *& quando eſt ſimplex, multoties pronuntiatur ut noſtrum* d.

THE
Malabar Cyphers.



power, with the Title of the Kingdom of *Decan*; but what is moſt ſurprizing of all, at the very time (when he was moſt dreaded all over the *Indies*,) he grew weary of Royalty, and gave his Dominions to a Couſin German of his own, called (as I think) *Daquem*, whom he made King, and then retired to a private life in *Bengala*. *Daquem.*

But ſeeing he had been ſerved in his Conqueſts by ſome *Mahometan* Captains, whom he much eſteemed for their Valour, he contracted with his Succeſſour that he ſhould leave them in the Governments of the Countries, where he had placed them: The truth is, The new King not only confirmed them therein, but (that he might pleaſe *Chahalem* the more) augmented their Governments, and honoured them with a particular confidence. Theſe Captains maintained ſplendidly the power of their Maſter, as longas *Chahalem* lived; bnt after his death, which happened in the Year One thouſand five hundred and fifty, his Succeſſour having been defeated by the Mogul *Humayon*, who returned into the *Indies*, with the aſſiſtance that *Chah-Tahmas*, King of *Perſia*, gave him at the Sollicitation of his Siſter; theſe Traitors (inſtead of owning their Benefactor as they ought to have done by their Loyalty,) combined againſt him, and killed all his faithful Friends; they ſeized his own perſon, and having ſhut him up in the Caſtle of *Beder*, kept him there till he died, under the ſtrickt Guard of one of the Conſpirators; they next invaded his Countreys, divided amongſt themſelves his Provinces, and formed them into Kingdoms. The three chief Conſpirators were *Nizam-Cha*, *Cotb-Cha* and *Adil-Cha*; theſe three Uſurpers made themſelves Kings, and eſtabliſhed the Kingdoms of *Viziapour*, *Biſnagar* or *Carnates*, and *Golconda*. *Viziapour* fell to the ſhare of *Nizam-Cha*, who is ſaid to have been an *Indian*, and of the Royal Blood; *Biſnagar* to *Adil-Cha*, and *Golconda* to *Cobtcha*; and the Succeſſours of theſe ſeveral Kings have ſince continued to take the name of their Founders.

A great Treaſon.

The Uſurpers of *Decan*.

The ſettlement of three Kingdoms.

As many other Captains were concerned in the Conſpiracy, ſo were other Principalities erected in *Decan*, but moſt of them fell under the power of the firſt three, or of their Sueceſſours. Theſe three Princes poſſeſſed their Kingdoms without trouble, ſo long as they lived together in good Intelligence, and they defeated the Army of the *Mogul* in a famous Battel, but they fell a claſhing amongſt themſelves about the end of their Reigns, and their Children ſucceeded to their Misunderſtandings as well as to their Dominions, to which the cunning of the *Moguls* did not a little contribute. Theſe have by degrees taken from them the Provinces of *Balagate*, *Telenga* and *Baglana*, or at leaſt the greateſt part of them, and *Auran-Zeb* ſeized of a great many good Towns in *Viziapour*, when he was no more as yet but the Governour of a Province, which would not have happened, if the King of *Biſnagar* had aſſiſted his Neighbour as he ought to have done. The want of aſſiſtance on that Kings part, ſo exaſperated the King of *Viziapour*, that he no ſooner made peace with the *Mogul* in the year One thouſand, ſix hundred and fifty, but he made a League with the King of *Golconda* againſt the King of *Biſnagar*, and entered into a War with him; they handled him ſo very roughly, that at length, they ſtript him of his Dominions. The King of *Golconda* ſeized thoſe of the coaſt of *Coromandel*, which lay conveniently for him; and the King of *Viziapour* having taken what lay next to him, purſued his Conqueſt as far as the Cape of *Negapatan*, ſo that *Adil-Cha* was left without a Kingdom, and conſtrained to flie into the Mountains, where he ſtill lives deprived of his Territories. His chief Town was *Velour*, five days Journey from St. *Thomas*, but that Town at preſent belongs to the King of *Viziapour*, as well as *Gengi*, and ſeveral others of *Carnates*.

Auran-Zeb.

Velour.

Gengi.

Carnates.

This Kingdom of *Carnates* or *Biſnagar*, which was formerly called *Narſingue*, began three days Journey from *Golconda* towards the South; it had many Towns, and the Provinces thereof croſſed from the coaſt of *Coromandel* to the coaſt of *Malabar*, reaching a great way towards the Cape of *Comory*; it had *Viziapour* and the Sea of *Cambaye* to the Weſt, and the Sea of *Bengala* to the Eaſt; what of it belongs to the King of *Viziapour* is at preſent governed by an Enuch of Threeſcore and ten years of Age, (called *Raja-Couli*, who conquered it with extraordinary expedition. That *Raja* (to whom the King gave the ſurname of *Niecnam-Can*, which is as much as to ſay, *Lord of good renown*, is the richeſt Subject of the *Indies*. Whil'ſt

Biſnagar.

Raja Couli.

Whil'ſt I was in *Carnate*, the Kings of *Viziapour* and *Golconda* attacked a certain *Raja*, who had a Fort whither he retreated betwixt the two Kingdoms, there he committed an infinite number of Robberies; and in the laſt War that the *Great Mogul* made in *Viziapour*, that *Raja* (ſet on by the *Mogul*) made conſiderable incurſions into the Countreys of the two Kings, which made them force him to the utmoſt extremity; ſo that they took his Fort, made him Priſoner, and ſeized all his Riches.

Viziapour. The Kingdom of *Viziapour* is bounded to the Eaſt by *Carnates*, and the Mountain of *Balagate*; to the Weſt by the Lands of the *Portugueſe*; to the North by *Guzerat* and the Province of *Balagate*; and to the South by the Countrey of the *Naique* of *Madura*, whoſe Territories reach to the Cape *Comory*. This *Naique* is tributary to the King of *Viziapour*, as well as the *Naique* of *Tanjabor*, to whom belonged the Towns of *Negapatan*, *Trangabar*, and ſome others towards the coaſt of *Coromandel*, when the King of *Viziapour* took them. *Negapatan* fell ſince into the hands of the *Portugueſe*, but the *Dutch* took it from them, and are at preſent Maſters of it. The *Danes* have alſo ſeized a place (where they have built a Fort towards *Trangabar*) which is diſtant from St. *Thomas* five days Journey of a Foot-poſt, which they call *Patamar*.

The Pagod of *Trapety.* As to the famous Pagod of *Trapety*, (which is not far from Cape *Comory*) it depends on the *Naique* of *Madura*; it conſiſts of a great Temple, and of many little Pagods about it; and there are ſo many Lodgings for the *Bramens*, and the Servants of the Temple, that it looks like a Town. There is a great deal of Riches in that Pagod.

The King of *Viziapour.* The King of *Viziapour* is the moſt potent Prince of all thoſe of *Decan*, and therefore he is often called King of *Decan*. His chief City is *Viziapour*, which hath given the name to the Kingdom, and he hath many other conſiderable Towns in his Provinces with three or four Ports, to wit, *Carapatan*, *Dabul*, *Raja-pour*, and *Vingourla*; but I am informed that *Raja Sivagy* hath ſeized ſome of them not long ſince.

The Town of *Viziapour.* The Town of *Viziapour* is above four or five Leagues in circumference; it is fortified with a double Wall, with many great Guns mounted, and a flat bottomed Ditch. The Kings Palace is in the middle of the Town, and is likewiſe encompaſſed with a Ditch full of water, wherein there are ſome Crocodiles. This Town hath ſeveral large Suburbs full of Goldſmiths and Jewellers Shops, yet after all, there is but little Trade, and not many things remarkable in it.

An Orphan adopted and made King of *Viziapour.* The King (who Reigns in *Viziapour* at preſent) was an Orphan, whom the late King and the Queen adopted for their Son; and after the death of the King, the Queen had ſo much intereſt as to ſettle him upon the Throne; but he being as yet very young, the Queen was declared Regent of the Kingdom: Nevertheleſs, there has been a great deal of weakneſs during her Government, and *Raja Sivagy* hath made the beſt on't for his own Elevation.

CHAP. III.

Of Goa.

Goa. THe Town of *Goa* (with its Iſle of the ſame name,) which is likewiſe called *Tilſoar*, borders upon *Viziapour*, directly Southward; it lies in the Latitude of fifteen degrees and about forty minutes upon the River of *Mandoua*, which diſcharges it ſelf into the Sea two Leagues from *Goa*, and gives it one of the faireſt Harbours in the World; ſome would have this Countrey to be part of *Viziapour*, but it is not; and when the *Portugueſe* came there, it belonged to a Prince called *Zabaim*, who gave them trouble

trouble enough; nevertheleſs, *Albuquerque* made himſelf Maſter of it in *February* One thouſand five hundred and ten, through the cowardize of the Inhabitants, who put him into poſſeſſion of the Town and Fort, and took an Oath of Allegiance to the King of *Portugal*. *Zabaim*, Prince of *Goa*.

This Town hath good Walls, with Towers and great Guns, and the Iſle it ſelf is Walled round, with Gates towards the Land, to hinder the Slaves from running away, which they do not fear (towards the Sea) becauſe all the little Iſles and Peninſules that are there, belong to the *Portugueſe*, and are full of their Subjects. This Iſle is plentiful in Corn, Beaſts and Fruit, and hath a great deal of good water. The City of *Goa* is the Capital of all thoſe which the *Portugueſe* are Maſters of in the *Indies*. The Arch-Biſhop, Vice-Roy and Inquiſitor General, have their Reſidence there; and all the Governours and Eccleſiaſtick and ſecular Officers of the other Countries (ſubject to the *Portugueſe* Nation in the *Indies*) depend on it. *Albuquerque* was buried there in the year One thouſand five hundred and ſixteen, and St. *Francis* of *Xavier* in One thouſand five hundred fifty two. The River of *Mendoua* is held in no leſs veneration by the *Bramens* and other Idolaters, than *Ganges* is elſewhere, and at certain times, and upon certain Feſtival days, they flock thither from a far, to perform their Purifications. It is a great Town, and full of fair Churches, lovely Convents, and Palaces well beautified; there are ſeveral Orders of Religious, both Men and Women there, and the Jeſuits alone have five publick Houſes; few Nations in the World were ſo rich in the *Indies* as the *Portugueſe* were, before their Commerce was ruined by the *Dutch*, but their vanity is the cauſe of their loſs; and if they had feared the *Dutch* more than they did, they might have been ſtill in a condition to give them the Law there, from which they are far enough at preſent. The death of *Albuquerque*. The death of St. *Francis* of *Xavier*.

There are a great many Gentiles about *Goa*, ſome of them worſhip Apes, and I obſerved elſewhere that in ſome places they have built Pagods to theſe Beaſts. Moſt part of the Gentiles, Heads of Families in *Viziapour*, dreſs their own Victuals themſelves; he that do's it having ſwept the place where he is to dreſs any thing, draws a Circle, and confines himſelf within it, with all that he is to make uſe of; if he ſtand in need of any thing elſe, it is given him at a diſtance, becauſe no body is to enter within that Circle, and if any chanced to enter it, all would be prophaned, and the Cook would throw away what he had dreſſed, and be obliged to begin again. When the Victuals are ready, they are divided into three parts, The firſt part is for the Poor, the ſecond for the Cow of the Houſe, and the third Portion for the Familie, and of this third they make as many Commons as there are Perſons; and ſeeing they think it not civil to give their leavings to the poor, they give them likewiſe to the Cow. The way of the *Banians* dreſſing their Victuals.

CHAP. IV.

Of the Kingdom of Golconde.

Of Bagnagar.

THe moſt powerful of the Kings of *Decan*, next to *Viziapour*, is the King of *Golconda*. His Kingdom borders on the Eaſt ſide, upon the Sea of *Bengala*; to the North, upon the Mountains of the Countrey of *Orixa*; to the South, upon many Countries of *Biſnagar*, or Ancient *Narſingue*, which belongs to the King of *Viziapour*; and to the Weſt, upon the Empire of the *Great Mogul*, by the province of *Balagate*, where the Village of *Calver* is, which is the laſt place of *Mogoliſtan*, on that ſide. There are very *Golconda*.

Calvar. very insolent collectors of Tolls at *Calvar*, and when they have not what they demand, they cry with all their force, their *Li, li, li*, striking their Mouth with the palm of their Hand, and at that kind of alarm-bell, which is heard at a great distance, naked Men come running from all parts, carrying Staves, Lances, Swords, Bows, Arrows, and some, Musquets, who make Travellers pay by force what they have demanded, and when all is payed, it is no easie matter still to get rid of them.

Li, li, li.

The bounds of *Moguliſtan.* *Mahoua.*

The boundaries of *Moguliſtan* and *Golconda*, are planted about a League and a half from *Calvar*: They are Trees which the call *Mahoua*; these mark the outmost Land of the *Mogul*, and immediately after, on this side of a Rivulet, there are *Cadjours*, or wild Palm-trees, planted only in that place, to denote the beginning of the Kingdom of *Golconda*, wherein the insolence of collectors is far more insupportable than in the confines of *Mogoliſtan*; for the duties not being exacted there, in the Name of the King, but in the Name of private Lords, to whom the Villages have been given, the Collectors make Travellers pay what they please. We found some Officers, where they made us give fifty *Roupies*, in stead of twenty, which was their due, and to shew that it was an Extortion of the Exactors, they refused to give us a note for what they had received, and in the space of three and twenty Leagues betwixt *Calvar* and *Bagnagar*, we were obliged with extream rigour, to pay to sixteen Officers; Bramens are the Collectors of these Tolls, and are a much ruggeder sort of People to have to do with, than the *Banians*.

16 Officers in 23 Leagues.

The Road from *Calvar* to *Bagnagar.* *Malaredpet* 3 or 4 Leag. from *Calvar.* *Bouquenour* a Town. *Mellinar* 6 Leag. from *Malaredpet.* *Dgelpeli* 6 Leag. from *Melliuar.* *Marcel* 3 Leag. from *Degelpeli.* *Bagnagar* 4 Leag. from *Marcel.*

In our way from *Calvar* to *Bagnager* we found no other Town but *Buquenour*, but there are others to the right and left; we passed by eighteen Villages. The Nadab or Governour of the Province, lives in the little Town of *Marcel*, and we made that Journey in six days of Caravan: In short, there are few or no Countries, that delight Travellers with their verdure, more than the Fields of this Kingdom, because of the Rice and Corn that is to be seen every where, and the many lovely Reservatories that are to be found in it.

Bagnagar. *Aider-abad.*

The Capital City of this Kingdom is called *Bagnagar*, the *Persians* call it *Aider-abad*; it is fourteen or fifteen Leagues from *Viziapour*, situated in the Latitude of seventeen Degrees ten Minutes, in a very long plain, hemmed in with little Hills, some Cosses distant from the Town, which makes the Air of that place very wholesome, besides that, the Countrey of *Golconda* lies very high. The Houses of the Suburbs, where we arrived, are only built of Earth and thatched with Straw, they are so low and ill contrived, that they can be reckoned no more than Huts. We went from one end to the other of that Suburbs, which is very long, and stopt near the Bridge which is at the farther end of it. There we stayed for a note from the *Cotoual* to enter the Town, because of the Merchants Goods of the Caravan, which were to be carried to the *Cotouals* House to be searched: But a *Persian* named *Ak-Nazar*, a favorite of the Kings, who knew the chief of the Caravan, being informed of its arrival, sent immediately a Man with orders, to let us enter with all the Goods, and so we past the Bridge, which is only three Arches over. It is about three Fathom broad, and is paved with large flat Stones: The River of *Nerva* runs under that Bridge, which then seemed to be but a Brook, though in time of the Rains, it be as broad as the *Seine* before the *Louvre* at *Paris*. At the end of the Bridge, we found the Gates of the City, which are no more but Barriers: Being entered, we marched a quarter of an hour through a long Street with Houses on both sides, but as low as those of the Suburbs, and built of the same materials, though they have very lovely Gardens.

Nerva.

We went to a *Carvanseray* called *Nimet-ulla*, which has its entry from the same Street: Every one took his lodging there, and I hired two little Chambers, at two *Roupies* a Month. The Town makes a kind of Cross, much longer than broad, and extends in a streight line, from the Bridge to the four Towers; but beyond these Towers the Street is no longer streight, and whil'st in walking I measured the length of the Town, being come to the four

four Towers, I was obliged to turn to the left, and entered into a *Meidan*, where there is another Street that led me to the Town-Gate, which I looked for. Having adjuſted my meaſures, I found that *Bagnagar* was five thouſand ſix hundred and fifty Paces in length, to wit, two thouſand four hundred and fifty from the Bridge to the Towers, and from thence, through the *Meidan* to the Gate which leads to *Maſulipatan*, three thouſand two hundred Paces. There is alſo beyond that Gate, a Suburbs eleven hundred Paces long.

The *Meidan* of *Bagnagar*.

There are ſeveral *Meidans* or Publick places in this Town, but the faireſt is that before the Kings Palace: It hath to the Eaſt and Weſt two great Divans very deep in the Ground, the Roof whereof being of Carpenters work, is raiſed five Fathom high, upon four Wooden Pillars; this Roof is flat, and hath Baliſters of Stone caſt over Arch-ways, with Turrets at the corners. Theſe two Divans ſerve for Tribunals to the *Cotoual*, whoſe Priſons are at the bottom of theſe Divans, each of them having a Baſon of Water before them. The like Baliſters go round the Terraſs-walks of the place: The Royal Palace is to the North of it, and there is a Portico over againſt it, where the Muſicians come ſeveral times a day to play upon their Inſtruments, when the King is in Town.

Fightings of Elephants.

In the middle of this place, and in ſight of the Royal Palace, there is a Wall built, three Foot thick, and ſix Fathom in height and length, for the fighting of Elephants, and that Wall is betwixt them, when they excite them to fight; but ſo ſoon as they are wrought up to a rage, they quickly throw down the Wall. The ordinary Houſes there, are not above two Fathom high; they raiſe them no higher, that they may have the freſh Air during the heats, and moſt part of them are only of Earth; but the Houſes of Perſons of Quality are pretty enough.

The Palace of *Bagnagar*.

The Palace which is three hundred and fourſcore Paces in length, takes up not only one of the ſides of the Place, but is continued to the four Towers, where it terminates in a very loftly Pavillion. The Walls of it which are built of great Stones, have at certain diſtances half Towers, and there are many Windows towards the place, with an open Gallery to ſee the ſhews. They ſay it is very pleaſant within, and that the Water riſes to the higheſt Appartments: The Reſervatory of that Water, which is brought a great way off, is in the top of the four Towers, from whence it is conveyed into the Houſe by Pipes. No Man enters into this Palace, but by an expreſs Order from the King, who grants it but ſeldom; nay, commonly no body comes near it, and in the place there is a circuit ſtaked out, that muſt not be paſſed over. There is another ſquare *Meidan* in this Town, where many great Men have well built Houſes. The *Carvanſeras* are generally all handſome, and the moſt eſteemed is that which is called *Nimet-ulla* in the great Street oppoſite to the Kings Garden: It is a ſpacious ſquare, and the Court of it is adorned with ſeveral Trees of different kinds, and a large Baſon where the *Mahometans* performe their Ablutions.

The four Towers.

That which is called the four Towers, is a ſquare building, of which each face is ten Fathom broad, and about ſeven high: It is opened in the four ſides, by four Arches, four or five Fathom high, and four Fathom wide, and every one of theſe Arches fronts a Street, of the ſame breadth as the Arch. There are two Galleries in it, one over another, and over all a Terraſs that ſerves for a Roof, bordered with a Stone-Balcony; and at each corner of that Building, a Decagone Tower about ten Fathom high, and each Tower hath four Galleries, with little Arches on the outſide; the whole Building being adorned with Roſes and Feſtons pretty well cut: It is vaulted underneath, and appears like a Dome, which has in the inſide all round Baliſters of Stone, pierced and open as the Galleries in the outſide, and there are ſeveral Doors in the Walls to enter at. Under this Dome there is a large Table placed upon a Divan, raiſed ſeven or eight Foot from the Ground, with ſteps to go up to it. All the Galleries of that Building, ſerve to make the Water mount up, that ſo being afterwards conveyed to the Kings Palace, it might reach the higheſt Appartments. Nothing in that Town ſeems ſo lovely as the outſide of that Building, and

nevertheleſs it is ſurrounded with ugly ſhops made of Wood, and covered with Straw, where they ſell Fruit, which ſpoiles the proſpect of it.

Gardens near *Bagnagar.*

There are many fair Gardens in this Town, their beauty conſiſts in having long walks kept very clean, and lovely Fruit-trees; but they have neither Beds of Flowers nor Water-works, and they are ſatisfied with ſeveral Ciſterns or Baſons with Water. The Gardens without the Town are the lovelieſt, and I ſhall only deſcribe one of them, that is reckoned the pleaſanteſt of the Kingdom. At firſt one enters into a great place which is called the firſt Garden; it is planted with Palms and *Areca*-trees, ſo near to one another, that the Sun can hardly pierce through them. The Walks of it are ſtreight and neat, with borders of white Flowers which they call *Ghoul Daoudi, the Flowers of* David, like Camomile-Flowers; there are alſo *Indian* Gilly-flowers, with ſome other ſorts. The Houſe is at the end of this Garden, and has two great Wings adjoyning the main Body of it: It is two Story high, the firſt conſiſting in three Halls, of which the greateſt is in the middle, the main Body of the Houſe, and in each Wing there is one, all three having Doors and Windows, but the great Hall has two Doors, higher than the others, which open into a large *Kioch* or Divan, ſupported by eight great Pillars in two rows. Croſſing the Hall and Divan, one goes down a pair of Stairs into another Divan of the ſame form, but longer, which (as the former) hath a Room on each ſide, opened with Doors and Windows. The ſecond Story of the Building is like the firſt, ſave that it hath but one Divan; but it hath a Balcony that reaches the whole length of that front of it. The Houſe is covered with a flat Roof of ſo great extent, that it reaches over the outmoſt Divan of the lower Story, and is ſupported by ſix eight-cornered Wooden Pillars, ſix or ſeven Fathom high, and proportionably big.

From the lower Divan, a Terraſs-walk two hundred Paces long, and fifty broad, faced with Stones runs along all the Front of the Houſe; and two little groves of Trees, that are on the ſides of it. This Terraſs that is at the head of the ſecond Garden, (which is much larger than the firſt,) is raiſed a Fathom and a halfe above it, and has very neat Stairs for going down into it. The firſt thing that is to be ſeen (looking forwards,) is a great ſquare Reſervatory or *Tanquie*, each ſide whereof is above two hundred Paces long; in it there are a great many Pipes that riſe half a Foot above Water, and a Bridge upon it, raiſed about a Foot over the ſurface of the Water, and above ſix Foot broad, with wooden Railes. This Bridge is fourſcore Paces long, and leads into a Platform of an Octogone figure in the middle of the Reſervatory, where there are Steps to deſcend into the Water, which is but about a Foot lower than the Platform: There are Pipes in the eight Angles of it, and in the Pillars of the Railes, from whence the Water plays on all ſides, which makes a very lovely ſight. In the middle of the Platform there is a little Houſe built two Stories high, and of an Octogone figure alſo; each Story hath a little Room with eight Doors, and round the ſecond Story there is a Balcony to walk in: The Roof of this Building which is flat, is bordered with Baliſters, and covers the whole Platform alſo: That Roof is ſupported by ſixteen woodden Pillars, as big as a Mans Body, and about three Fathom high, (if you comprehend their Capitals,) and there are two of them at each Angle, of which one reſts upon the Wall of the Houſe, and the other is near the Railes that go round it.

The Garden wherein this Reſervatory is, is planted with Flowers and Fruit-trees: All are in very good order, and in this, as well as in the firſt Garden, there are lovely Walks well Gravelled, and Bordered with divers Flowers: There runs a Canal in the middle of the great Walk, which is four Foot over, and carries away what it receives from ſeveral little Fountains of Water, that are alſo in the middle of that Walk, at certain diſtances: In ſhort, this Garden is very large, and bounded by a Wall which hath a great Gate in the middle that opens into a Cloſe of a large extent, Planted with Fruit-trees, and as neatly contrived as the Gardens.

CHAP.

CHAP. V.

Of the Inhabitants of Bagnagar.

THere are many Officers and Men of Law at *Bagnagar*, but the moſt conſiderable is the *Cotoual*: He is not only Governour of the Town, but alſo chief Cuſtomer of the Kingdom. He is beſides, Maſter of the Mint-houſe, and Supream Judge of the City, as well in Civil as Criminal matters; he rents all theſe places of the King, for which he pays a good deal of Money. There are in this Town many Rich Merchants, Bankers and Jewellers, and vaſt numbers of very skilful Artiſans. Amongſt the Inhabitants of *Bagnagar*, we are to recken the forty thouſand Horſe, *Perſians*, *Moguls*, or *Tartars*, whom the King entertains, that he may not be again ſurpriſed, as he hath been heretofore by his Enemies. The Inhabitants of *Bagnagar*.

Beſides the *Indian* Merchants that are at *Bagnagar*, there are many *Perſians* and *Armenians*, but through the weakneſs of the Government, the *Omras* ſometimes ſqueeze them; and whil'ſt I was there, an *Omra* detained in his Houſe a Gentile Banker whom he had ſent for, and made him give him five thouſand *Chequins*; upon the report of this Extortion, the Bankers ſhut up their Offices, but the King Commanded all to be reſtored to the Gentile, and ſo the matter was taken up.

The Tradeſmen of the Town, and thoſe who cultivate the Land, are Natives of the Country. There are many Franks alſo in the Kingdome, but moſt of them are *Portugueſe*, who have fled thither for Crimes they have committed: However the *Engliſh* and *Dutch* have lately ſetled there, and the laſt make great profits. They eſtabliſhed a Factory there, (three years ſince) where they buy up for the Company, may *Chites* and other Cloaths, which they vent elſewhere in the *Indies*. They bring from *Maſulipatan* upon Oxen, the Goods which they know to be of readieſt ſale in *Bagnagar*; and other Towns of the Kingdom, as Cloves, Pepper, Cinnamon, Silver, Copper, Tin, and Lead, and thereby gain very much; for they ſay, they get five an twenty for one, of profit; and I was aſſured that this profit amounted yearly to eleven or twelve hundred thouſand French *Livres*. They are made welcome in that Countrey, becauſe they make many Preſents, and a few days before I parted from *Bagnagar*, their Governour began to have Trumpets and Tymbals, and a Standard carried before him, by Orders from his Superiours.

Publick Women are allowed in the Kingdom, ſo that no body minds it when they ſee a Man go to their Houſes, and they are often at their Doors well dreſt, to draw in Paſſengers: But they ſay, moſt of them are ſpoiled. Publick Women.

The common People give their Wives great Liberty: When a Man is to be Married, the Father and Mother of his Bride, make him promiſe that he will not take it ill, that his Wife go and walk through the Town, or viſit her Neighbours, nay and drink *Tary*, a drink that the Indians of *Golconda* are extreamly fond of. The liberty of Wives in *Golconda*.

When a Theft is committed at *Bagnagar*, or elſewhere, they puniſh the Thief by cutting off both his Hands; which is the Cuſtome alſo in moſt Countries of the *Indies*.

The moſt currant Money in this Kingdom, are the *Pagods*, *Roupies* of *Mogul*, the halfe *Roupies*, quarter *Roupies* and *Pechas*. The *Pagods* are pieces of Gold, of which there are old and new ones; when I was at *Bagnagar*, the old were worth five *Roupies* and a half, that's to ſay, about eight French *Livres*, becauſe they were ſcarce then, and the new were only worth four *Roupies*, that's about ſix *Livres*; but both riſe and fall, according as People The Money of *Golconda*.

Pechas.

ſtand in need of them: And the *Roupies* which in *Moguliſtan* are worth but about half a Crown, paſs in *Golconda* for five and fifty *Pechas*, which are worth ſix and forty or ſeven and forty *Sols*. This Money of *Pechas* is Coyned at *Bagnagar*; but the *Dutch* at preſent furniſhing the Copper, theſe *Pechas* are for them, which afterward by the way of Trade they change into *Pagods* and *Roupies*.

The Price and Weight of Diamonds.

Mangelin a weight.

Carat.

Seeing the Kingdom of *Golconda* may be ſaid to be the Countrey of Diamonds, it will not be amiſs to know the Price that is commonly given for them proportionably to their weight. The chief weight of Diamonds, is the *Mangelin*; it weighs five Grains and three fifths, and the *Carat* weighs only four Grains, and five *Mangelins* make ſeven *Carats*. Diamonds that weigh but one or two *Mangelins*, are commonly ſold for fifteen or ſixteen Crowns the *Mangelin*; ſuch as weigh three *Mangelins*, are ſold for thirty Crowns the *Mangelin*; and for five Crowns one may have three Diamonds, if all the three weigh but a *Mangelin*: However the price is not fixt, for one day I ſaw fifty Crowns a *Mangelin* payed for a Diamond of ten *Mangelins*, and next day there was but four and forty a *Mangelin*, payed for another Diamond that weighed fifteen *Mangelins*: Not long after, I was at the Caſtle with a Hollander who bought a large Diamond weighing fifty *Mangelins*, or threeſcore and ten *Carats*, he was asked ſeventeen thouſand Crowns for it; he bargained for it a long while, but at length drew the Merchant aſide to ſtrike up a bargain, and I could not prevail with him to tell me what he payed for it. That Stone has a grain in the middle, and muſt be cut in two. He bought another at *Bagnagar*, which weighed thirty five *Mangelins* or eight and forty *Carats*, and he had the *Carat* for five hundred and fifty five *Guilders*.

CHAP. VI.

Of the Caſtle of Golconda.

Golconda a Caſtle.

THe Caſtle where the King commonly keeps his Court, is two Leagues from *Bagnagar*; it is called *Golconda*, and the Kingdom bears the ſame name. *Cotup-Cha* the firſt, gave it that name, becauſe after his Uſurpation ſeeking out for a place where he might build a ſtrong Caſtle, the place where the Caſtle ſtands was named to him by a Shepheard, who guided him through a Wood to the Hill where the Palace is at preſent; and the place appearing very proper for his deſigne, he built the Caſtle there, and called it *Golconda*, from the word *Golcar*, which in the *Telenghi* Language ſignifies a Shepheard: all the Fields about *Golconda* were then but a Foreſt, which were cleared by little and little, and the Wood burnt. This place is to the Weſt of *Bagnagar*; the plain that leads to it, as one goes out of the Suburbs, affords a moſt lovely ſight, to which the proſpect of the Hill that riſes like a Sugar-loaf in the middle of the Caſtle, which has the Kings Palace all round upon the ſides of it, contributes much by its natural ſituation. This Fort is of a large compaſs, and may be called a Town; the Walls of it are built of Stones three Foot in length, and as much in breadth, and are ſurrounded with deep Ditches, divided into *Tanquies*, which are full of fair and good Water.

But after all, it hath no works of Fortification but five round Towers, which (as well as the Walls of the place) have a great many Cannon mounted upon them, for their defence. Though there be ſeveral Gates into this Caſtle, yet two only are kept open, and as we entered, we croſſed over a Bridge built over a large *Tanquie*, and then went through a very narrow place betwixt two Towers, which turning and winding, leads to a great Gate

Gate guarded by *Indians* ſitting on ſeats of Stone, with their Swords by them. They let no Stranger in, if he have not a permiſſion from the Governour, or be not acquainted with ſome Officer of the Kings. Beſides the Kings Palace there is no good building in this Caſtle, unleſs it be ſome Officers lodgings; but the Palace is great, and well ſituated for good Air, and a lovely Proſpect; and a *Flemiſh* Chirurgeon who is in the Kings ſervice, told me, that the Chamber where he waited on the King, hath a *Kiock*, from whence one may diſcover not only all the Caſtle and Countrey about, but alſo all *Bagnagar*, and that one muſt paſs through twelve Gates before one comes to the appartment of the Prince. Moſt part of the Officers lodge in the Caſtle, which hath ſeveral good *Bazars*, where all things neceſſary, (eſpecially for life) may be had, and all the *Omras*, and other great Lords have Houſes there, beſides thoſe they have at *Bagnagar*.

The King will have the good Workmen to live there, and therefore appoints them lodgings, for which they pay nothing: He makes even Jewellers lodge in his Palace, and to theſe only he truſts Stones of conſequence, ſtrictly charging them not to tell any what work they are about, leaſt if *Aurang-Zeb* ſhould come to know that his workmen are employed about Stones of great value, he might demand them of him: The Workmen of the Caſtle are taken up about the Kings common Stones, of which he hath ſo many that theſe Men can hardly work for any body elſe.

The cutting of Saphirs.

They cut Saphirs with a Bow of Wire; whil'ſt one Workman handles the Bow, another poures continually upon the Stone a very liquid ſolution of the Power of white *Emrod* made in Water; and ſo they eaſily compaſs their Work. That white *Emrod* is found in Stones, in a particular place of the Kingdom, and is called *Coriud* in the *Telengby* Language: It is ſold for a Crown or two *Roupies* the pound, and when they intend to uſe it, they beat it into a Powder.

White *Emrod*.

To take a ſpot out of a Diamond.

When they would cut a Diamond to take out ſome grain of Sand, or or other imperfection they find in it, they ſaw it a little in the place where it is to be cut, and then laying it upon a hole that is in a piece of wood, they put a little wedge of Iron upon the place that is ſawed, and ſtriking it as gently as may be, it cuts the Diamond through.

Bezoars.

The King hath ſtore of excellent *Bezoars*: The Mountains where the Goats feed that produce them, are to the North-Eaſt of the Caſtle, ſeven or eight days Journey from *Bagnagar*; they are commonly ſold for forty Crowns the pound weight. The long are the beſt: They find of them in ſome Cows, which are much bigger than thoſe of Goats, but of far leſs value, and thoſe which of all others are moſt eſteemed, are got out of a kind of Apes that are ſomewhat rare, and theſe *Bezoars* are ſmall and long.

The Sepulchres of the Kings and Princes of *Golconda*.

The Sepulchres of the King who built *Golconda*, and of the five Princes who have Reigned after him, are about two Muſquet-ſhot from the Caſtle. They take up a great deal of Ground, becauſe every one of them is in a large Garden; the way to go thither is out at the Weſt Gate, and by it not only the Bodies of Kings and Princes, but of all that die in the Caſtle are carried out; and no intereſt can prevail to have them conveyed out by any other Gate. The Tombs of the ſix Kings are accompanied with thoſe of their Relations, their Wives, and chief Eunuchs. Every one of them is in the middle of a Garden; and to go ſee them, one muſt aſcend by five or ſix ſteps to a walk built of thoſe Stones, which reſemble the *Theban*. The Chappel which contains the Tomb is ſurrounded by a Gallery with open Arches: It is ſquare, and raiſed ſix or ſeven Fathom high; it is beautified with many Ornaments of Architecture, and covered with a Dome, that at each of the four corners has a Turret; few people are ſuffered to go in, becauſe theſe places are accounted Sacred. There are *Santo's* who keep the entry, and I could not have got in, if I had not told them that I was a Stranger. The floor is covered with a Carpet, and on the Tomb there is a Satten Pall with white Flowers, that trails upon the Ground. There is a Cloath of State of the ſame Stuff a Fathom high, and all is lighted with many Lamps. The Tombs of the Sons and Daughters of the King are on the one ſide, and on the other all that Kings Books, on folding ſeats, which

which for the moſt part are *Alcorans* with their Commentaries, and ſome other Books of the *Mahometan* Religion. The Tombs of the other Kings are like to this, ſave only that the Chappels of ſome are ſquare in the inſide as on the outſide, and of others built in form of a Croſs; ſome are lined with that lovely Stone I have mentioned, others with black Stone, and ſome others with white, ſo Varniſhed as that they appear to be Poliſhed Marble, nay, ſome of them are lined with Purſlane. The Tomb of the King that died laſt is the fineſt of all, and its Dome is Varniſhed over with Green. The Tombs of the Princes their Brothers, of their other Relations, and of their Wives alſo, are of the ſame form as their own are; but they are eaſily to be diſtinguiſhed, becauſe their Domes have not the creſcent which is upon the Domes of the Monuments of the Kings. The Sepulchres of the chief Eunuchs are low and flat Rooſed without any Dome, but have each of them their Garden: All theſe Sepulchres are Sanctuaries, and how criminal ſoever a Man may be that can get into them, he is ſecure. The *Gary* is rung there as well as in the Caſtle, and all things are moſt exactly regulated amongſt the Officers. That *Gary* is pretty pleaſant, though it be only rung with a ſtick, ſtriking upon a large Plate of Copper that is held in the Air; but the Ringer ſtrikes artfully, and makes Harmony with it; the *Gary* ſerves to diſtinguiſh time. In the *Indies* the natural day is divided into two parts, The one begins at break of day, and the other at the beginning of the night, and each of theſe parts is divided into four Quarters, and each Quarter into eight Parts, which they call *Gary*.

CHAP. VII.

Of the King of Golconda *that Reigns.*

THe King that Reigns is a *Chiai* by Religion, that's to ſay, of the Sect of the *Perſians*; he is the ſeventh ſince the Uſurpation made upon the Succeſſour of *Chaalem* King of *Decan*, and he is called *Abdulla Cotup-Cha*. I have already obſerved, that the name of all the Kings of *Golconda* is *Cotup-Cha*, as *Edel-Cha* is the name of the Kings of *Viziapour*. This King is the Son of a *Bramen* Lady, who hath had other Princes alſo by the late King her Husband, and was very witty. He was but fifteen years of Age when his Father (who left the Crown to his Eldeſt Son) died; but the Eldeſt being leſs beloved of the Queen than *Abdulla* his younger Brother, he was clapt up in Priſon, and *Abdulla* placed upon the Throne. He continued in Priſon until the year One thouſand ſix hundred fifty eight; when *Auran-Zeb* coming into the Kingdom with an Army, the captive Prince had the boldneſs to ſend word to the King, that if he pleaſed to give him the command of his Forces, he would meet the *Mogul* and fight him. The King was ſtartled at that bold propoſal, and was ſo far from granting him what he demanded, that he cauſed him to be poyſoned.

The number of Soldiers.

The King of *Golconda* pays above Five hundred thouſand Soldiers; and that makes the Riches of the *Omras*, becauſe he who has Pay for a thouſand Men, entertains but Five hundred, and ſo do the reſt proportionably. He allows a Trooper (who ought to be either a *Mogul* or *Perſian*) ten *Chequins* a month, and for that Pay, he ought to keep two Horſes and four or five Servants. A Foot-Soldier (of theſe Nations) hath five *Chequins*, and ought to entertain two Servants, and carry a Musket. He gives not the *Indians* (his own Subjects) above two or three Roupies a month, and theſe carry only the Lance and Pike. Seeing the late King gave his Soldiers better Pay than this do's, he was far better ſerved: He entertained always a ſtrong Army, and the number of Men he payed was always compleat. By that means

means he eaſily hindred the *Great Mogul* from attempting any thing againſt him, and was not tributary to him as his Son is.

Heretofore the King went ever now and then to his Palace of *Bagnagar*, but he hath not been there this eight years; ſince *Auran-Zeb* (who was then but Governour of a Province) ſurprized him in it, having marched his Forces with ſo great diligence, that they were at the Gates of *Bagnagar*, before the King had any News that they were marched from *Aurangeabad*, ſo that he eaſily made himſelf Maſter of the Town: Nevertheleſs, the King in diſguiſe, eſcaped by a private door, and retreated to the Fort of *Golconda*. The *Mogul* plundered the Town and Palace, carrying away all the Riches, even to the Plates of Gold, wherewith the Floors of the Kings appartment were covered. The Queen Mother (at length) had the Art to appeaſe the Conquerour; ſhe treated with him in name of the King, and granted him one of his Daughters in Marriage for his Son, with promiſe that he ſhould leave the Kingdom to him, if he had no Male iſſue, and he hath none. Had it not been for that Accommodation, he was upon the point of loſing his Kingdom, and perhaps his life too. Since that time he is apprehenſive of every thing; and next to the Queen-mother, he truſts no body but *Sidy Mezafer* (his favourite) and the *Bramens*, becauſe that Queen is of the *Bramen* Caſte, and continually ſurrounded by them. The King knows of nothing but by them, and there are ſome appointed to hearken to what the *Vizier* himſelf, and other Officers have to ſay to the King; but his fear is much encreaſed ſince the *Great Mogul* hath been in War with the King of *Viziapour*, whom in the beginning he aſſiſted with Two hundred thouſand Men, commanded by an Eunuch, who was almoſt as ſoon recalled as ſent, upon the complaints made by the *Moguls* Embaſſadour at *Golconda*. The King (to excuſe himſelf) ſaid, that that Army was ſent without his knowledge; and he is ſtill in great apprehenſion of having the *Moguls* upon his back, if they ſucceed againſt the King of *Viziapour*, who hath hitherto defended himſelf very bravely. This ſhews the weakneſs of that King; he dares not put to death his *Omras*, even when they deſerve it; and if he find them guilty of any Crime, he condemns them only to pay a Fine, and takes the Money. Nay, the *Dutch* begin to inſult over him, and it is not long ſince they obliged him to abandon to them an *Engliſh* Ship, which they had ſeized in the Road of *Maſulipatan*, though he had undertaken to protect her.

There is a Prince alſo at his Court, who begins to create him a great deal of trouble, and it is he whom they call the Kings little Son-in-law, who hath married the third of the Princeſſes his Daughters, becauſe he is of the Blood Royal: He pretends to the Crown, what promiſe ſoever hath been made to the *Great Mogul*; he makes himſelf to be ſerved as the King himſelf is, who hitherto loved him very tenderly; but at preſent he is jealous of that Son-in-law as well as of the reſt, and fancies that he intends to deſtroy him, that he himſelf may Reign, tho' he be reckoned a Man of great integrity. There was in *Bagnagar* a Mooriſh *Santo* that lived near the Carvanſery of *Nimet-Ulla*, who was held in great veneration by the *Mahometans*; the Houſe he lived in was built for him by a great *Omra*, but he kept his Windows ſhut all day, and never opened them till towards the Evening, to give his Benedictions to a great many people, who asked them with cries, proſtating themſelves, and kiſſing the ground in his preſence. Moſt part of the *Omras* viſited that cheat every evening; and when he went abroad (which happened ſeldom) he went in a *Palanquin*, where he ſhewed himſelf ſtark naked after the *Indian* faſhion, and the People reverenced him as a Saint. The great Lords made him Preſents, and in the Court of his Houſe he had an Elephant chained, which was given him by a great *Omra*. Whilſt I was on my Journey to *Carnates*, the Kings little Son-in-law gave to this *Santo* a great many Jewels belonging to the Princeſs his Wife, Daughter to the King; and ſince no Man knew the motive of ſo great a Preſent, which perhaps was only ſome Superſtitious Devotion, it was preſently given out that it was to raiſe Forces againſt the King, that with the concurrence of the *Santo* he might invade the Crown. Whether that report was true or falſe,

A Mooriſh *Santo*.

falſe, it is certain that the King ſent to the *Santo's* Houſe, to fetch from thence his Daughters Jewels and the Elephant, and ordered him to depart out of the Kingdom. The Kings eldeſt Daughter was married to the Kinſman of a *Cheik* of *Mecha*; the ſecond married *Mahmoud*, eldeſt Son to *Auran-Zeb*, for the Reaſons I mentioned already; and the third is Wife to the little Son-in-law *Mirza Abdul-Coſſin*, who has Male-Children by her; and they ſay, the fourth is deſigned for the King of *Vizapour*.

The King of *Golconda* has vaſt Revenues; he is proprietory of all the Lands in his Kingdom, which he Rents out to thoſe who offer moſt, except ſuch as he gratifies his particular Friends with, to whom he gives the uſe of them for a certain time. The Cuſtoms of Merchants Goods that paſs through his Countrey, and of the Ports of *Maſulipatan* and *Madreſpatan* yield him much, and there is hardly any ſort of Proviſions in his Kingdom, from which he hath not conſiderable dues.

Cuſtoms.

The Diamond-Mines pay him likewiſe a great Revenue, and all they whom he allows to digg in; thoſe that are towards *Maſulipatan* pay him a Pagod every hour they work there, whether they find any Diamonds or not. His chief Mines are in *Carnates* in divers places towards *Vizapour*, and he hath Six thouſand Men continually at work there, who daily find near three Pound weight, and no body diggs there but for the King.

Diamond Mines.

This Prince wears on the Crown of his head, a Jewel almoſt a Foot long, which is ſaid to be of an ineſtimable value; it is a Roſe of great Diamonds, three or four Inches diameter; in the top of that Roſe there is a little Crown, out of which iſſues a Branch faſhioned like a Palm-Tree Branch, but is round; and that Palm-Branch (which is crooked at the top) is a good Inch in Diameter, and about half a Foot long; it is made up of ſeveral Sprigs, which are (as it were) the leaves of it, and each of which have at their end a lovely long Pearl ſhaped like a Pear; at the Foot of this Poſie, there are two Bands of Gold in faſhion of Table-bracelets, in which are enchaſed large Diamonds ſet round with Rubies, which with great Pearls that hang dangling on all ſides, make an exceeding rare ſhew; and theſe Bands have Claſps of Diamonds to faſten the Jewels to the head: In ſhort, That King hath many other conſiderable pieces of great value in his Treaſury, and it is not to be doubted, but that he ſurpaſſes all the Kings of the *Indies* in pretious Stones; and that if there were Merchants (who would give him their worth,) he would have prodigious Sums of Money.

A rich Jewel of the King of *Golconde*.

CHAP. VIII.

Of the Omras *or* Omros *of* Golconda.

THe *Omras* are the great Lords of the Kingdom, who are (for the moſt part) *Perſians*, or the Sons of *Perſians*; they are all rich, for they not only have great Pay yearly of the King for their Offices, but they make extream advantage alſo by the Soldiers, ſcarcely paying one half of the number they are obliged to entertain; beſides that, they have gratifications from the King, of Lands and Villages, whereof he allows them the Uſe, where they commit extraordinary exactions by the *Bramens*, who are their Farmers.

Theſe *Omras* generally make a very handſome Figure; when they go through the Town, an Elephant or two goes before them, on which three Men carrying Banners are mounted; fifty or ſixty Troopers well cloathed, and riding on *Perſian* or *Tartarian* Horſes, with Bows and Arrows, Swords by their ſides, and Bucklers on their backs, follow them at ſome diſtance; and after theſe come other Men on Horſe-back, ſounding Trumpets, and playing on Fifes.

After

After them comes the *Omra* on Horſe-back, with thirty or forty Footmen about him, ſome making way, others carrying Lances, and ſome with fine Napkins driving away the Flies. One of them holds an Umbrello over his Maſters head, another carries the Tobacco-Pipe, and others Pots full of water in hanging Cages of Canes. The *Palanquin* carried by four Men, comes next with two other Porters for change; and all this pomp is brought up by a Camel or two, with Men beating of Timbals on their backs.

When the *Omra* pleaſes, he takes his *Palanquin*, and then his Horſe is led by him. The *Palanquin* is ſometimes covered with Silver, and its Canes or *Bambous* tipt with Silver at both ends; the Lord is to be ſeen lying in it, holding Flowers in his hand, ſmoaking Tobacco, or elſe chewing *Betle* and *Areca*, ſhewing by that ſoft and effeminate Poſture a moſt ſupine diſſoluteneſs. All (who have any conſiderable Pay, whether Moors or Gentiles) imitate the Gentiles, and are carried through the Town in *Palanquins* well attended; and the *Dutch* Interpreter at *Bagnagar* (who is a Gentile,) goes at preſent with ſuch an equipage, ſave only that inſtead of Camels, he hath a Chariot; but (at leaſt) there is not a Cavalier, but hath his Umbrello bearer, his two Flie-drivers, and his Cup-bearer.

The *Betle* (which theſe Gentlemen chew in their *Palanquin*) is a Leaf not unlike to an Orange-Tree Leaf, though it be not ſo broad; the Stalk of it being weak, it is commonly planted near the *Areca*-Tree, to which it clings; and indeed, the *Indians* never take *Betle* without an *Areca*-Nut, and they are ſold together. The *Areca* is very high, and much like to an ordinary Palm-Tree; it carries its Nuts in cluſters, and they are as big as Dates, and inſipid. This *Betle* and *Areca* keep all the *Indians* in countenance, and they uſe it in the Streets and every where. They pretend that it is an excellent thing for the Stomach, and for the ſweetneſs of Breath.

All that are called *Omras* at *Golconda*, have not the ability of thoſe whoſe Train and Equipage I have now obſerved; there are thoſe who being not ſo rich, proportion their Train to their Revenue; beſides, the quality of *Omra* is become ſo common, and ſo much liberty allowed to take that Title, that the *Indians* who guard the Caſtle and the outſide of the Kings Palace, to the number of a Thouſand, muſt needs be called *Omras* alſo, though their Pay be no more than about a Crown a month: But in ſhort, ſome of the great *Omras* are exceeding rich. There was the *Omra*, or rather the *Emir Gemla*, the Son of an Oyl-man of *Iſpahan*, who had the wealth of a Prince: He left the Service of the King of *Golconda*, went over to the *Mogul*, and died Governour of *Bengala*. It is well known, that he had a deſign to make himſelf King of *Bengala*, where he was very powerful, and that he only waited for a favourable occaſion to get his Son from the Court of the *Great Mogul*, where he was detained as an hoſtage. He had twenty *Mans* weight of Diamonds, which make Four hundred and eight Pounds of *Hollands* weight; and all this Wealth he got by the Plunder he formerly made in *Carnates*, when he was at the head of the Army of the King of *Golconda*, at the time when that King (in conjunction with the King of *Viziapour*) made War againſt the King of *Biſnagar*. This General took a great many places there in a ſhort time, but the Fort of *Guendicot* ſtanding upon the top of an inacceſſible Rock, put a full ſtop to his Conqueſts. The Town is upon the ſide of the Hill; one muſt (in a manner) crawl up to come to it, and there is no way to enter it but by one narrow Path. *Mir-Gemla* being unable to force it, made uſe of his cunning and Money, and ſo managed thoſe (whom the *Naique* ſent to him to negotiate a Peace,) that he wheedled out the Governour, under pretext of entring into a League with him for great Deſigns; but no ſooner was he come to the place of meeting, but the *Omra* made ſure of his Perſon, contrary to the Promiſe he had given, and kept him conſtantly with him till he put him in poſſeſſion of *Guendicot*. This place is within ten days Journey of St. *Thomas*, upon the main Land.

Emir-Gemla, or *Mir-Gemla*.

Guendicot.

I had been two months in the Countrey when Winter came on; it began in *June* by Rain and Thunder, but the Thunder laſted not above four days, and the Rain poured down with great ſtorms of Wind till the mid-

Winter in Golconda.

dle of *July*, though now and then we had ſome fair weather: The reſt of that month was pretty fair; in *Auguſt*, *September* and *October*, there fell great Rains, but without any Thunder; the Rivers overflowed ſo prodigiouſly that there was no paſſing over the Bridges, no not with the help of Elephants. The River of *Bagnagar* beat down almoſt Two thouſand Houſes, in which many People periſhed. The Air was a little cold in the night-time and morning, there was ſome heat during the day, but it was as moderate as it is in *France* in the month of *May*, and the Air continued in this temper until *February* the year following, when the great heats began again.

Theſe Rains render the Land of this Kingdom exceeding fertile, which yields all things in abundance, and eſpecially Fruits. Vines are plentiful there, and the Grapes are ripe in *January*, though there be ſome that are not gathered but in *February*, *March* or *April*, according as the Vines are expoſed to the heat; they make White-wine of them. When the Grapes are gathered, they Prune the Vines, and about Midſummer they yield Verjuice. In this Countrey alſo they have two Crops a year of Rice, and many other Grains.

CHAP. IX.

The Authors departure from Bagnagar *for* Maſulipatan.

HAving ſtayed long enough at *Bagnagar*, I had a deſign to ſee ſome Countries of the coaſt of *Coromandel*; and notwithſtanding it was Winter, I reſolved to ſet out for *Maſulipatan*. Seeing there was no Travelling neither in Coach nor Chariot, becauſe of the badneſs of the Ways, and the frequent over-flowings of the Rivers and Brooks, I hired a Horſe for my ſelf, and two Oxen for my Servant and Baggage, and I parted with ſome Merchants. We came to a Bourg called *Elmas-Kepentch*, eight Leagues from *Bagnagar*: They who have a mind to go to the Diamond-mines of *Gany*, take their way by *Tenara*, where the King has a ſtately Palace, conſiſting of four large Piles of Stone-Building, two Stories high, and adorned with *Portico*'s, Halls and Galleries, and before the Palace there is a large regular Square; beſides theſe Royal Appartments, there are Habitations for Travellers, and unalienable Rents for entertaining the poor, and all Paſſengers that pleaſe to ſtop there.

Diamond-mines.

Tenara, a ſtately Palace.

Having no buſineſs at theſe Diamond-mines, which are ſix or ſeven days Journey from *Golconda*, we went the other way. In all our Journey, we found but three ſmall Towns, which are *Panguel*, *Sarchel* and *Penguetchepoul*; but we met with ſeveral Rivers, the moſt conſiderable of which are *Kachkna* and *Moucy*; we went through ſixteen or ſeventeen Villages, about which the Fields are always green and pleaſant to the eye, though the way be very bad. There I ſaw Trees of all kinds that are in the *Indies*, and even *Caſſia*-Trees, though they be ſcarce in other Countries of the *Indies*; at length (in ten days time) we arrived at *Maſulipatan*, the whole Journey makes about fifty three *French* Leagues, and in fair weather they perform it in a weeks time.

The Road from *Bagnagar* to *Maſulipatan*.

Elmas-Quipentchs, eight Leagues

Maſulipatan lies on the coaſt of *Coromandel*, in ſixteen degrees and a half North-Latitude. This Town is Situated upon the Gulf of *Bengala* East South-East from *Bagnagar*, though the Town be but ſmall, yet it is well Peopled; the Streets are narrow, and it is intollerably hot there from *March* till *July*. The Houſes are all ſeparated one from another, and the Water

is

is brackiſh, becauſe of the Tides that come up to it; there is great Trading there in *Chites*, becauſe, beſides thoſe that are made there, a great many are brought from St. *Thomas*, which are much finer, and of better Colours than thoſe of the other parts of the *Indies*.

from *Bagnagar*. *Tchellapeli* 6 Leag. from *Elmas*. *Panguel*, a Town. *Amanguel* 6 Leag. and a half from *Tchellapeli*. *Surchel-Quipentche*, a Town, half a Leag. from *Amen*. *Mouſi*, a River. *Gougelou* 3 Leag. from *Sarchel*. *Aniendeguir* 4 Leag. from *Gougelou*. *Penguetchpoul*, a Town, 5 Leag. from *Auendeguir*. *Pantela*, 5 Leag. and a half from *Penguetch*. *Matcher*, 4 Leag. from *Pantela*. *Quachgna*, a River. *Ovir* 4 Leag. from *Matcher*. *Milmol*, 4 Leag. from *Ovir*. *Goroupet*, 2 Leag. from *Milmol*. *Maſulipatan*, half a Leag. from *Goroupet*.

The Coaſt is excellent, and therefore Ships come thither from all Nations, and go from thence into all Countries. I ſaw there *Cochinchineſe*, Men of *Siam*, *Pegu*, and of many other Kingdoms of the Eaſt.

The Countrey of *Maſulipatan* (as all the reſt of the Coaſt) is ſo full of Idolaters, and the Pagods ſo full of the laſcivious Figures of Monſters, that one cannot enter them without horrour; it is exceeding fruitful, and Proviſions are very cheap there. The people of our *Caravan* had a Sheep for Twelve pence, a Partridge for a Half penny, and a Fowl for leſs than Two pence; it is the ſame almoſt all over the coaſt of *Coromandel*, wherein there is no more commonly comprehended but what reaches from the Cape of *Negapatan* to the Cape of *Maſulipatan*: But ſome Authors carry it further, and will have it to reach from Cape *Comory* to the Weſtern mouth of the *Ganges*, though others make it to end at the Cape, which the *Portugueſe* call *Das Palmas*.

Idolaters. Figures of Monſters. The extent of the Coaſt of *Coromandel*. The Cape *Das Palmas*.

There are ſeveral Towns on this Coaſt, ſome of which are good, and amongſt others *Negapatan*, which lyes in the Latitude of twelve degrees: *Trangabar*, which is almoſt in the ſame Latitude; *Meliapour* or St. *Thomas*, which lyes in the heighth of thirteen degrees and a half, and which the *Moors* (with the aſſiſtance of the *Dutch*) took back from the *Portugueſe* in the year One thouſand ſix hundred ſixty two.

Negapatan. *Trangabar*. *Meliapour*, or St. *Thomas*.

The Kingdom of *Golconda* reaches not above two Leagues beyond St. *Thomas*. They ſay that St. *Thomas* ſuffered Martyrdom in that Town which bears his name. At St. *Thomas* they make Lime of ſuch Shells as are brought from St. *Malo* in *Normandy*, and for that end they burn them with Hogsdung.

Small-pox is very frequent in that Countrey; but there is another more violent Diſtemper that commonly commits greater ravage there, It is called *Akeron*, and only ſeizes Children; it is an inflammation of the Tongue and Mouth, proceeding from too great heat; their Parents are careful to cool them from time to time with Herbs that are good againſt that Diſeaſe, for otherwiſe it ſeizes the Guts, reaches to the Fundament, and kills the Child. There are many *Naiques* to the South of St. *Thomas*, who are Sovereigns: The *Naique* of *Madura* is one; he of *Tangiour* is at preſent a Vaſſal to the King of *Viziapour*. *Naique* properly ſignifies a Captain; heretofore they were Governours of Places, and Officers of the King; but having Revelled, they made themſelves Sovereigns.

Akeron, a diſtemper. *Naiques* that are Sovereigns.

Poliacate is to the North of St. *Thomas*, and the Factory (which the *Dutch* have eſtabliſhed there) is one of the beſt they have in the *Indies*, by reaſon of the Cotton-cloaths, of which they have great Ware-houſes full there. At *Poliacate* they refine the Salt-Petre which they bring from *Bengala*, and make the Gun-powder, with which they furniſh their other Factories; they refine the Salt-Petre that they ſend to *Europe* in *Batavia*. The Governour of *Gueldria*, which is the Fort of *Poliacate*, has of the *Dutch* fifty Crowns a month Pay, with fifty Crowns more for his Table, Proviſions of Wine and Oyl, and his Cloaths, which he can take when he pleaſes out of the Companies Ware-houſes. The current Money at *Poliacate*, are *Roupies* and *Pagods*, which are there worth four Roupies, that is almoſt ſix *French* Livres; they have *Fanons* alſo which are ſmall pieces, half Gold and half Silver; they have the ſame Stamp as the Pagods have; ſix and a half of them (with half a Quarter-piece) make a *Roupie*, and ſix and twenty and a half a *Pagod*: They have alſo *Gazers*, which are ſmall Copper-pieces, as big as a *Fanon*, forty of which go to a *Fanon*; and the *Dutch* at preſent Coin all theſe pieces of Money.

Poliacate. *Salt-Petre*. *Gueldria*. *Fanons*, Money. *Gazer*, Money.

Palicole. Dacheron. Their Company has a Factory also at *Palicole*, two days Journey Northward from *Masulipatan*, and another at *Daeheron* on the same Coast. *Bimilipatan* is four days Journey Northwards of *Masulipatan*. The Traffick of those parts consists in Rice, fine Cloaths, Iron, Wax and Lacre, which is as good as at *Pegu*; and from abroad they import Copper, Tin, Lead and Pepper: From *Bimilipatan* to *Cicacola* it is fifteen hours travelling by Land, and that is the last Town of the Kingdom of *Golconda*, on the side of *Bengala*. The Governours of that Countrey are great Tyrants, and if any one threaten to inform the King of their exactions, they'll laugh at it, and say that he is King of *Golconda*, and they of their Governments; from *Cicacola* to *Bengala* it is a months Journey by Land.

Bimilipatan. Cicacola.

In many places of the Kingdom of *Golconda* the people are much infested by Serpents; but one may cure himself of their Sting, provided he neglect not the wound, and hold a burning Coal very near the part that is stung; the Venom is perceived to work out by degrees, and the heat of the Fire is not at all troublesome: They make use also of the Stone of *Cobra*, which hath been spoken of before.

When I thought my self sufficiently informed of the places on the Coast of *Coromandel*, I returned from *Masulipatan* to *Bagnagar*, and stayed there three weeks longer, becaus I would not go from thence but in company of *Monsieur Bazon*, who had some business still remaining to make an end of; so that I had as much time as I needed to see the Celebration of the Festival of *Hussein*, the Son of *Aly*, which fell out at that time. The *Moors* of *Golconda* celebrated it with more Fopperies than they do in *Persia*; there is nothing but Masquarades for the space of ten days; they erect Chappels in all the Streets with Tents, which they fill with Lamps, and adorn with Foot-Carpets; the Streets are full of People, and all of them almost have their Faces covered with Sifted ashes; they who are naked cover their whole Body with them, and they who are cloathed their Apparel; but the Cloaths they wear on these days are generally extravagant, and their Head-tire much more; they all carry Arms; most part have their Swords naked, and the poor have Wooden ones; several drag about the Streets long Chains as big as ones Arm, which are tied to their Girdle; and it being painful to dragg them, they thereby move the pity of *Zelots* who touch them, and having kissed their Fingers, lift them up to their Eyes, as if these Chains were holy Relicks. They make Processions, wherein many carry Banners, and others have Poles, on which there is a Silver-Plate that represents *Hussseins* hand; some with little Houses of a light wood upon their heads, skip, and turn at certain Cadences of a Song; others dance in a round, holding the point of their naked Swords upwards, which they clash one against another, crying with all their force *Hussein:* The publick Wenches themselves come in for a share in this Festival, by their extravagant Dances, Habits and Head-tire.

The Festival of *Hussein* in *Golconde.*

The Heathen Idolaters celebrate this Feast also for their diversion, and they do it with such Fopperies as far surpass the *Moors*; they drink, eat, laugh, and dance on all hands, and they have Songs which savour little of a doleful pomp, that the *Moors* pretend to represent: They observe only not to shave themselves during the ten days; but though it be prohibited to sell any thing except Bread and Fruit, yet there is plenty of all things in private Houses.

This Festival is hardly ever celebrated without Blood-shed; for there being several *Sunnis* who laugh at the others, and the *Chyais* not being able to endure it, they often quarrel and fight, which is a very proper representation of the Feast; and at that time there is no enquiry made into Manslaughter, because the *Moors* believe, that during these ten days the Gates of Paradise are open to receive those who die for the *Musselman* Faith. At *Bagnagar* I saw one of these quarrels raised by a Tartar, who spake some words against *Hussein*: Some *Chyais* being scandalized thereat, fell upon him to be revenged, but he killed three of them with his Sword, and many Musket-Shot were fired: A Gentleman (who would have parted them) received

ceived a wound in the Belly that was like to have coſt him his life, and ſeven were killed out-right: Nay, ſome of the Servants of the *Grand Vizier* were engaged in it; and this chief Miniſter paſſing by that place in his *Palanquin*, made haſte down that he might get on Horſe-back and ride away. Next day after the Feaſt they make other proceſſions, ſing doleful Ditties, and carry about Coffins covered with divers Stuffs, with a Turban on each Coffin, to repreſent the interment of *Huſſein* and his Men, who were killed at the Battel of *Kerbela* by the Forces of *Calif Yezid*.

CHAP. X.

Of the Authors departure from Bagnagar *for* Surrat, *and of* Mordechin.

NO ſooner was this Feaſt ended, but *Monſieur Bazou* advertiſed me to prepare for my return to *Surrat*, which I did; ſo that *November* the thirteenth we parted from *Bagnagar*, with a Paſs-port he had obtained from the King, to pay no Duties throughout the whole Kingdom; but we went another way than we came. When we came to *Danec* they demanded Duties for three Villages, but with ſo much eagerneſs, that it ſeemed we were in the fault that we had not our Money ready in our hands to give it them; however, when the Man (whom *Sidy Muzafer* had given *Monſieur Bazon* to make good the Paſs-port) had ſhew'n it to the Collectors, they were ſatisfied, and only asked ſome ſmall gratuity to buy *Betle*; and it was juſt ſo with us in all places where Toll is payed. We continued our Journey by moſt ugly ways; and after ſeven days *March* arrived at the Town of *Beder*, mentioned before, which is but two and twenty Leagues diſtant from *Bagnagar*. In this Road we found the Rivers of *Nerva*, *Penna* and *Mouſi*, two little Towns, called *Moumin* and *Pendgioul*, and a great many Villages. The Kingdom of *Golconda* ends on this ſide, betwixt the Bourgs *Couir* and *Senjavour'd*.

Campings or Lodgings from *Bagnagar* to *Bedar*.
From *Bagnagar* to *Danec* five Coſſes.
Nervna, a Riv.
To *Tchelcour* 7 Coſſes.
Penn, a River.
To *Squequerdeh* 6 Coſſes.
To *Yacout-Kepentch* 3 Coſſes.
To *Yenquetala* 6 Coſſes.
Moumin a Town. *Pendgioul* a Town. To *Couir* 8 Coſſes. *Senjavour'd*. To *Dediqui* 6 Coſ. To *Beder* 4 Coſ. The Coſſes reduced make 22 Leag. and a half. Lodgings from *Beder* to *Patry*. To *Ecour* 12 Coſſ. *Manjera* a River. To *Morg* 8 Coſſ. to *Oudeguir* 6 Coſſ. to *Helly* 6 Coſſ. to *Rajoura* 6 Coſſ. to *Saourgaon* 6 Coſſ. *Careck* a River. *Ganga* a River. To *Caly* 8 Coſſ. to *Raampouri* 6 Coſſ. to *Patry* 8 Coſſ. the whole 33 Leagues. The way from *Patry* to *Brampour*. To *Gahelgaon* 9 Coſſ. *Doudna* a River. *Patou* a Town, 6 Coſſ. *Ner* a Town, 6 Coſs. *Seouny* 8 Coſſ. *Chendequer* a Town, 2 Coſſ. *Ourna* a River. *Zafravad* a Town, 10 Coſſ. *Piply* 10 Coſſ. *Deoulgan* 6 Coſſ. *Rouquera* a Town, 6 Coſſ. *Melcapour* a Town, 2 Coſſ. *Nervar* a River. *Pourna* River. *Japour* 12 Coſſ. *Tapty* Riv. *Brampour* a Town, 2 Coſſ. The whole 39 Leag. and a half.

We parted from *Beder* the twentieth of *November*, and I travelled thirty three Leagues more with *Monſieur Bazon*; but becauſe he had buſineſs at *Aurangeabad*, and I at *Brampour*, we parted the thirtieth of *November* at the Town of *Patry*, after we had paſſed the Rivers *Manjera*, *Careck* and *Ganga*. We found upon our Road the Towns of *Oudeguir*, *Rajoura* and *Patry*, where the Governours took great care to guard themſelves from the Parties of the King of *Vizjapours* Army, with whom the *Mogul* was in War. For my part, (having taken another Servant) I took my way by the Towns of *Patou*, *Ner*, *Chendequer*, *Zafravad*, *Rouquera* and *Melcapour*, all which ſix are not ſo good as one of our ordinary Cities; and on Thurſday the ninth of *December* I arrived at *Brampour*, which I have deſcribed before. In my way from *Patry* to *Brampour*, I found the Rivers *Doudna*, *Nervar*, *Pourna* and *Tapty*, and I ſpent nine and twenty days in that Journey, though in another ſeaſon of the year it be performed in two and twenty.

I parted

I parted from *Brampour* (the Capital City of the Province of *Candiche*) to return to *Surrat* by the common Road,) and falling ſick of a Cholick by the way, I learned a cure for it. The *Portugueſe* call the four ſorts of Cholicks that people are troubled with in the *Indies* (where they are frequent) *Mordechin.* The firſt is a bare Cholick, but that cauſes ſharp Pains; the ſecond, beſides the Pain cauſes a Looſneſs. They who are troubled with the third, have violent Vomitings with the Pains; and the fourth produces all the three Symptomes, to wit, Vomiting, Looſneſs, and extream Pain; and this laſt I take to be the *Cholera morbus.* Theſe diſtempers proceed moſt commonly from Indigeſtion, and cauſe ſometimes ſuch cutting Pains, that they kill a Man in four and twenty hours The Remedy which is uſed in the *Indies* againſt it, is to heat a Peg of Iron about half as big as ones Finger red hot, clap it to the ſole of the Patients heel, and hold it there till he be no longer able to endure it, ſo that the Iron leave a mark behind it: The ſame muſt be done to the other heel with the ſame red hot Iron, and that Remedy is commonly ſo effectual that the Pains inſtantly ceaſe. If the Patient be let Blood with that burning, his life will be in evident danger; and ſeveral People have told me that when they let Blood before they burn the heel, the Patient infallibly dies, juſt as many days after he hath been let Blood, as he was ill before; but Blood-letting is not dangerous two days after the Operation: There are ſome who make uſe of Ligatures for this diſtemper, and bind the Patients head ſo faſt with a Swathing-band, as if they had a mind to ſqueeze out his Brains; they do the ſame with his Back, Reins, Thighs and Legs; and when the Patient finds no good of this Ligature, they think him paſt cure.

Mordechin.

A Remedy for the Cholick.

A Flux alone is alſo a common and very dangerous diſtemper in the *Indies*, for many die of it, and the leaſt over-heating brings it upon one. The Remedy is to take two Drachms of torrified *Rhubarb*, and a Drachm of Cummin-ſeed; all muſt be beat into a Powder, and taken in Limon-water, or (if that be wanting) in Roſe-water. The common people of the *Indies* have no other remedy againſt this diſtemper, but Rice boyled in water till it be dry, they eat it with Milk turned ſower, and uſe no other Food as long as the diſtemper laſts; the ſame they uſe for a Bloody Flux.

A Flux or Looſneſs.

A Remedy for a Flux.

I travelled from *Brampour* to *Surrat* with a *Banian* and a *Mula* that came from Court. This *Mula* having repreſented his poverty to the King, obtained a Penſion from him of Five hundred *Roupies*, which amount to about Seven hundred and fifty *French* Livres, which was aſſigned to him upon a Village. It is threeſcore and fifteen Leagues from *Brampour* to *Surrat*, and we ſpent a fortnight in the Journey; we found many Towns and Caſtles on our Road, and were never an hour without ſeeing ſome Bourg or Village; and ſeeing Lions many times happen to be in the way, there were Sheds or Cottages under Trees, whither the *Indians* betook themſelves in the night-time; we croſſed alſo ſome Mountains and eight Rivers; I ſaw nothing elſe but what was very common. We were put in fear of the Troopers of the *Raja* of *Badur*, who skulk in the Mountains of *Candiche*, and roam about every where, though at preſent their Maſter renders obedience to the *Great Mogul*; but we met with none of them, and arrived ſafely at *Surrat*.

CHAP.

CHAP. XI.

Curious Memoires of ſome miſcellanie Things.

THey fiſh for Pearl at the Iſle of *Manar* near to *Ceilan*, which belongs to the *Hollanders*, who took it from the *Portugueſe*. They who fiſh there pay tribute to the *Dutch*, who (beſides that) employ a *Bramen* to buy up moſt of the Pearls which theſe Fiſher-men can catch; and they have commonly a good penny-worth of them, ſo that the poor people have but little profit of their labour, and the *Dutch* are great gainers. The ſame thing is done at *Tutucorim*, which is over againſt the Iſle of *Manar*; the Pearls that are fiſhed there, are more lovely than thoſe which are taken in the *Perſian*-Sea, near *Bahrein*, but they are not ſo big. Theſe two Fiſhings have ſometimes been ſpoilt, by throwing into the bottom of the Sea a Drug that chaſed away the Fiſh that breed them, and hindered them for many years from coming back again; and they who did it (knowing whither they went) fiſhed them there, and grew rich before it was known that there was good Fiſhing in that place. The Fiſhing of *Omras* was heretofore ſpoiled in the ſame manner, and it is the ſame which is now at *Bahrein*. Pearl-fiſhing. The Iſle of *Manar*.

The King of *Candis* (in the Iſle of *Ceilan*) is always an enemy to the *Dutch*; the cauſe of that Enmity is, That this Prince having aſſiſted them to drive the *Portugueſe* out of the places they poſſeſſed in *Ceilan*, they uſed him as an Enemy after they had taken *Colombo*; which made him ſay *That he had chaſed away the Dogs to bring in the Lions*; they defeated his Forces, and he had no way to ſave his life but by flight. He is a learned King, underſtands ſeveral Languages, and is very liberal; it is ſaid in the Countrey that he is vaſtly rich, but that no body but himſelf knows where his Treaſure is, becauſe, when he thinks fit to go thither to put in or take out any thing, he takes no body with him but a *Moor*, whom he kills on his return, leaſt he may diſcover the place where his Riches are. The King of *Candis*.

It is this Iſle of *Ceilan* which produces the beſt Cinnamon; the Tree (from which they have that Bark) is ſtreight, and pretty like to the Olive-Tree; it bears a white Flower of an excellent Scent, and the Fruit of it is round. They take off the Bark in the Summer-time, and when they cut it the Smell is ſo ſtrong that the Soldiers (who are to guard the ſame) fall almoſt ſick upon't. Towards *Cochin* there is wild Cinnamon; but becauſe it is weak, it is not much eſteemed. Cinnamon. Wild Cinnamon.

The beſt Nutmegs are got in the Iſle of *Banda*, which is to the South of the *Molucca*'s: The Tree that produces them is no higher than our common Apricock-Trees that grow by themſelves; when its outward Husk falls off, its Mace appears of a lovely Vermilion colour; but being in the leaſt expoſed to the Air, it changes its Colour into a light Brown, as we have it. The Tree is produced after this manner, There is a kind of Birds in the Iſland, that having picked of the green Husk ſwallow the Nuts, which having been ſometime in their Stomach, they void by the ordinary way; and they fail not to take rooting in the place where they fall, and in time to grow up to a Tree. This Bird is ſhaped like a Cuckoe, and the *Dutch* prohibite their Subjects under pain of death to kill any of them. Nutmegs. The Iſle of *Banda*.

Cloves grow upon a Shrub that has long narrow leaves; the Flowers of it (which at firſt are white,) change Colour four or five times, and from the out-moſt point of its Branches the Cloves grow, which have then a far more fragrant Smell, than when they are brought into *Europe*. The great Iſle of *Java* furniſhes the good Pepper. The Tree is ſow'd, and when it comes to bear, it produces Cods that contain forty or fifty Corns, ſuch as are brought into our Countrey. Cloves. The Pepper of *Java*.

A Friend

Of Japan. A friend of mine at *Surrat* gave me a ſhort relation of the Affairs of the *Dutch* in *Japan*, which I look upon to be curious enough to deſerve a place here. It ſays, that after the horrible Perſecution of the Chriſtians in that Kingdom; the *Portugueſe* (by the artifice of the *Dutch*) having been deprived of their Trade, the Emperour of that Countrey ſuffered the laſt comers to take the place of the *Portugueſe*; but fearing leſt that if he gave them too much liberty, they might abuſe it; he ordered them to live in a little Peninſule (called *Diſima*,) which is at the bottom of a Channel, near the Town of *Manſaque*, which in ſome Relations of the Jeſuits is termed *Mangaſaquy*. This Peninſule is about two thouſand Paces in circuit; they go to the Town by a point of Land, and on another ſide there is a Bridge. The *Dutch* have built Houſes there of Stones, which they brought from *Batavia*; but they are forbidden to bind them with any Mortar or Ciment; and they have obtained no more liberty but to Pile them up one upon another, to hinder People only from ſeeing what they are doing at home; yet they cut and poliſh them ſo ingeniouſly, that their dry Walls are as good as if they were built with Mortar. They have made two Streets and three publick Gates, but they do nothing but what the Governour of the Town knows, either by Spies, or by Guards he ſets at the Gates, whom he obliges every evening to give him an account of what paſſes in the day-time; and theſe Guards are chang'd every day.

None of the *Dutch* dare go out of the Peninſule without the Governours leave, under pain of being cut; they dare not ſo much as have a Candle lighted in the night-time, nor make the leaſt noiſe; and if the Guard hear any, they blow a Horn, and immediately the Governour ſends a Commiſſary to know what news there is; this Commiſſary goes into the Streets, makes enquiry, and leaves not the Peninſule till he knew who made the noiſe, and why? And he has Orders to check, not only thoſe that made it, but alſo thoſe who are appointed to keep all things quiet and in order. In this conſtraint the *Dutch* live during eight months of the year.

When the *Mouſon* or Seaſon (for ſailing upon theſe Seas) is come, the Governour places Sentinels upon hills to diſcover the *Dutch* Fleet. So ſoon as ever it appears, they give him advice, and he ſpeedily ſends out towards the Fleet as many Boats and Waiters as there are Ships ſeen; no ſooner are they brought into Port, but the Governour ſends notice of it to the Emperour by Expreſſes, (for they have regulated Poſts) and the *Dutch* cannot diſpoſe of any thing before the return of thoſe Expreſſes. In the mean time they make Inventories of what is on Board the Ships; each Waiter takes one in the Ship that is aſſigned to him; and the *Dutch* Captain is obliged to write down the Name, Age, Stature and Office of all the Men in his Ship, and to give that Liſt of them to the Waiter, that he may ſend to have it Tranſlated into the Language of the Countrey: When one of the Couriers is come back from Court, the *Dutch* go a-Shoar one after another, according to the order and rank of the Ships wherein they ſerve: The firſt Ships crew go a-Shoar firſt, and then the reſt in order; all are Muſtered before the Commiſſaries; and the *Dutch* Clerk who has the Liſt, and the Secretary or Japaneſe Clerk that has the Tranſlation of it, name them aloud according as they paſs, and tell their Quality, Age, Stature and Office.

After they have been thus examined a-Shoar, they are put on Board again; the Yards are lower'd, and the Sails, Arms, Guns and Powder of the Ship are carried a-Shoar; the Hatches are ſhut, and ſealed up, with a Seal put upon a piece of Paper, tied with Straw, whereon they caſt a certain knot, which the *Japaneſe* alone can untie; and the Carpenter of the Ship covers theſe Seals with Boxes of Wood, for fear they ſhould be broken when they waſh the Ship, or are about any other buſineſs; but there is ſuch a conſtraint upon all the Crew, that if any one ſtand in need of a bit of Meat or any other thing that is in the hold, he cannot have it without a particular permiſſion from the Governour himſelf, who ſends a Man expreſs to open the Hatches, and go below decks with the *Dutch*; after which he again ſhuts and ſeals them up.

They are neither permitted to light a Candle nor make a noiſe on Ship-board,

board, no more than on Shoar in the Peninſule, nor is one Veſſel allowed to have any communication with another: No Man is ſuffered to go a-Shoar, no not the Officers themſelves; ſo that it is a great joy to them to be deputed to carry the Emperour (who reſides in the Town of *Yonde*, which ſome Relations call *Yando*,) the Preſent which the States make him yearly; but they are conducted under a good Guard, and when they have made their Preſent, and the Emperour hath given them another for the States, they are conducted back to their Ship, and they employ three months and a half in making that Journey.

The Palace of the Empe-rour of *Japan*.

I have been informed by a *Dutch* Commander, who hath accompanied that Preſent, that the Emperours Palace is as large as a little Town; that the *Dutch* ſalute the Emperour on the knee with their hands joyned, and that they make the ſame ſubmiſſions to the Governours, and other great Lords of *Japan*. The *Japaneſe* have no more liberty (in relation to the Fleet) than the *Dutch* have. None of them dare go on Board a Ship to buy and ſell before the appointed time, and if they did, they would be cut; only ſome are ſuffered to carry on board Proviſions, but they cannot take Money for them; they only keep an account, and they are payed when the permiſſion for Traffick is come from Court.

The time of Traffick in *Japan*.

That permiſſion is not granted till three months and a half after the arrival of the Fleet, but then the Merchants may buy; and they carry Barks on board the *Dutch* Ships to take in the Goods, and carry them to the *Diſima*. The *Japaneſe* allow, or rather order ſix Men of every Veſſel, to come a-Shoar, and buy and ſell upon their own account, and to ſtay four days in the Peninſule or in the Town at their Option; when the four days are over, they are had back again to their Ships; then preſently they ſend ſix others, and the ſame thing is done every four days, during the ſix weeks liberty of Trading; but theſe ſix Men muſt be of the Ships Company, for Merchants would not be ſuffered; and that permiſſion is in ſome meaſure granted contrary to the will of the *Dutch* Company. The *Japaneſe* make it a point of honour to breed Merchants; they ſay in their Language that after one hath been little he muſt become great, and its ſaid, they have made it an Article in their Treaty. Theſe new Merchants hire a little Shop, for which they pay about a *Piaſtre* for the four days, and he that lets them the Shop, ſerves them for a Servant and Broaker to bring as many Cuſtomers as he can.

As concerning the Goods of the Company, the *Dutch* ſet the price, and write a Liſt or Envoice of them, with the price on the Margin; when that Liſt is Tranſlated into *Japaneſe*, the two Liſts are affixt to the Gate of the Town which leads to the *Peninſule*, that all may read them; and when they have fitted themſelves they pay in Silver, but having no Coined Silver, they give Bullion by weight; they have pieces of Silver of ten Crowns, five Crowns, one Crown, and of ſmaller value too; their ſmall Money is of Copper, of the bigneſs of *French* Doubles.

The *Dutch* Commodities at *Japan*.

The Commodities the *Dutch* carry to *Japan* are Cloves, but in a ſmall quantity, and they do ſo that the *Japaneſe* may not be glutted with them, and that they may have the price which they have ſet upon them at firſt, which is ten Crowns the pound; they carry thither alſo Cinnamon, Sugar and Cloaths. The Goods they buy are Silver, Purcelin and Gold; but the Gold they buy only privately, becauſe it is prohibited to be exported: They carry off Copper in little Cheſts, which are commonly an hundred and thirty pound weight, and they pay for them twelve Crowns apiece. When the ſix weeks (wherein it is allowed to Trade) are over, there is no more Traffick, and the *Japaneſe* are no longer ſuffered to go to the Peninſule, nor the *Dutch* to come out of their Ships, ſo that there being nothing more for them to do in that Countrey, the Fleet returns, and the *Dutch* of the *Diſima* remain alone until the *Monſon* next year.

Curtiſans in *Japan*.

The only diverſion they have, is with the *Japaneſe* Curtiſans, becauſe they are eaſie to be had: This being no diſgraceful Trade in *Japan*, There are thoſe who Traffick that way, and keep ſeveral Girls in their Houſes to be

let out, and these blades are called *Boyos*, that's to say Lords; and to them the *Dutch* apply themselves when they need any.

The manners of the *Japaneſe*.

The *Japaneſe* are Idolaters; they are white like the *Europeans*; shave the Beard, and wear only a pair of Mustachios; they are of a good Stature, big Bodied and robust, and have a very strong voice; their Habit is a Shirt and a long Vest, with wide hanging Sleeves; they gird themselves about the middle as the Turks do, and go with the Head, Legs and Feet bare; though they wear their Hair short, yet they suffer long locks to grow, which they commonly tye behind in the Poll, and never untie them but when they are to appear before some Person of respect. Their Arms are the Bow, Arrow and Sword; their Swords are so heavy and of so good Metal, that they'll easily cut a Man in two by the middle, and they only use them with both hands; they are great lovers of Sugar, and mingle it with every thing they eat; their ordinary drink is a kind of Beer (which they call *Saque*,) made of Rice, they put Sugar to it, and it is a fudling Liquor. When I was on Ship-board (going from *Poliacate* to *Masulipatan*,) a *Hollander* gave me some of it to drink out of curiosity, and I found it to be pretty good; they have also green, red and yellow Drinks; their Towns ar built of wood, and that quarter where the *Dutch* trade, is full of well cultivated Gardens; they have all sorts of Fruit there as in *Europe*, and many Mines of Gold, Silver and Copper in the Kingdom. They endeavour by all means to root Christianity out of *Japan*, and they spare neither Promises, Threatnings nor Punishments, to make Christians commit Idolatry when they meet them.

Of *Pegu*.

The King of *Pegu* treats the *Dutch* with as great diffidence as the Emperour of *Japan* do's. As soon as their Ships are arrived, he causes their Sails and Guns to be brought a-Shoar, and orders them to be strictly observed all the while they stay in his Kingdom; they export from thence Lacre, Gold, Silver and Rabies, for their Cloves, Cinnamon, and other Goods. The Inhabitants of *Pegu* are Idolaters; their Houses are built of Earth, and covered with Straw. They speak there three Languages quite different from those that are spoken in *India* on this side the *Ganges*. It is three days Journey from the Port the Ships put into, to the City of *Pegu*, where the King resides, and the way is very dangerous by reason of Tygres and Robbers.

CHAP. XII.

Of the Authors departure from Surrat *for* Persia.

Departure from *Surrat* to *Persia*.

HAving rested sometime at *Surrat*, made Provisions, and got a *Banian* to hire me a Passage; I parted from that Town in the month of *February* One thousand six hundred sixty and seven, that I might not lose the time of the *Mousson*, and I arrived at *Bender-Abassi*, which is one of the Sea-ports of the Kingdom of *Persia*, from whence I went to *Schiras*. I was unluckily wounded in the Thigh by a Shot of one of my Pistols, which had not been uncock'd when I set foot a-Shoar; I was dressed in this Town, and stayed there for sometime; but seeing there was no able Chirurgion there, I removed my self to *Ispahan*, where I found much relief: My wound being cured, and having rested my self for four or five months, I parted from this Capital City of *Persia* the twenty fifth of *October*.

I shall

I ſhall not obſerve any thing here, of what I ſaw in *Perſia* on my return from *Bender-Abaſſi* to *Iſpahan*, becauſe I have amply written of that in my ſecond Volume: All I intend to ſay, is, that having agreed with a *Muletor* who was going to *Tauris*, we went out of *Iſpahan* by the Gate of *Tockchi*; that I found it to be a fine Countrey, abounding in Cotton, and full of Villages and neat Pigeon-Houſes, and that about four Leagues from *Iſpahan*, the *Muletors* obliged us to tarry ſix days in a *Kervanſeray*, at a Village called *Sin*, where the *Armenians* made them ſtay for the reſt of the *Caravan*; which very much incommoded me, becauſe of the inconvenience of the place, and there I had a Feavor and Ague. We put out from thence the laſt day of *October*; there were no leſs than two hundred Mules in the *Caravan*, and ſome Camels alſo: After four days *March* we came to *Cachan*, having paſt large barren Plains, and therefore we had no pleaſure in our Journey before we came to a Bourg called *Gourabad*, where we reſted our ſelves in Gardens full of Fruits, and furniſhed with excellent water.

Went out of *Iſpahan*.

Sin.

Cachan.

The Town of *Cachan* is begirt with a Ditch and two Walls, which began to be ruinous; it is two hours march in circuit; the *Bazars* of the Town are Arched, and have the light by round Windows, which are in the Arches at a Fathoms diſtance one from another, and theſe *Bazars* being very large, I went too and again in them a long while on Horſe-back: This is a Town of much Trade, and the Shops are as well furniſhed as at *Iſpahan*.

They work here in Gold and Silk, and the lovely Flower'd Girdles that are carried to *Iſpahan*, are made in this Town, as alſo moſt excellent Earthen Ware, which is ſold through the reſt of *Perſia* and in the *Indies*.

The *Kervanſeras* are pretty well built, but the private Houſes are ſo ugly, (that except the Kings Houſe,) there is not any worth the minding: There is a *Meidan* there as in other Towns, and I was told there were Scorpions there as long as ones finger, whoſe Sting was mortal; but the people of the Countrey affirm, that they do no hurt to ſtrangers, which I take to be a Fable, and I ſaw none of them; we ſtayed three days there, and leaving it on the third, we came to the Town of *Com*.

Com.

This Town hath a Ditch and Earthen Walls like to thoſe of a Village, and are ruined in ſeveral places; it will require two hours to make the circuit of it. The Streets are wide and ſtreight, and the *Bazars* narrow; the *Meidan* is a pretty handſom ſquare; the Palace of the King, and Houſes of the great Men are in the Suburbs. King *Cha-Abas* the Second died there, and there lyes buried.

The Sepulchres of *Maſoume*, Siſter to *Imam-Riza*, and of the Kings *Sefi* the firſt, and *Abas* the ſecond, are in one Moſque there, into which they enter by three doors; the Porch of it is Arched, the Pavement covered with Carpets, and the Walls varniſhed with ſeveral Colours; from the Porch one enters into a dome which receives no light but by two doors, of which the Shutters that are ſeven or eight Foot high, and about a Fathom broad are of Silver, and the Threſhold of the ſame Metal; the Dome is Arched and adorned with Niches, Folliages and painted Flowers: The Tomb of *Maſoume* (which is of grayiſh Marble) is in the middle, and is full ſeven foot high, it is ſquare, and each ſide about three Fathom long; it is encloſed within a Silver-Grate, and the Grate is not above three fingers breadth from the Tomb; there are *Alcorans* at the ſides of it, and two Tables faſtened to the Grate, with Prayers of the *Alcoran* upon them, for thoſe who go thither in Devotion; there are Lamps alſo, but they are not lighted.

The Sepulchres of *Maſoume*. *Sefi* 1. *Abas* 11.

The Body of the Moſque goes quite round the Chappel of *Maſoume*, the Pavement of it is covered with Carpet; at the end of the Temple (on the right ſide,) is the Chappel of *Cha-Sefi*, which is Arched, and the entry into it is by two Silver-Gates, the Threſholds being of the ſame Metal; his Tomb is covered with Cloath of Gold, and I found there a *Moula* repeating the *Alcoran*; behind the Tomb there is a Silver-Grate a Fathom high and three Fathom broad, going out of that Chappel one ſees the Chappel of *Cha-Abas* the Second, which is directly oppoſite to it; it hath likewiſe the Doors and Threſholds

The Chappel of *Cha-Sefi*.

Threſholds of Silver, with a pretty high dome that is painted; the Tomb is of a grayiſh Marble, it is ſeven Foot high, and three Fathom broad, but it is not finiſhed; there are other Silver-Gates beſides in this Moſque.

The Authors ſickneſs.

Monſieur de Thevenot parted from *Com* the eighth day of *November*, about two of the Clock in the Morning, but he was already indiſpoſed; and therefore he hath written nothing of the Ancient Town of *Sava*, which he found on his way, and where he himſelf obſerves, that his Spirit of Curioſity forſook him. Though he was ſick he continued to deſcribe his Journey as far as the Bourg of *Farſank*, where he lodged the ſixteenth of *November*, but his Pain made him end his Memoires there: Nevertheleſs, he travelled on thirty Leagues farther, for he came to the little Town *Miana*, where God called him to everlaſting reſt.

Sava.

Miana.

The Authors death.

An Elogie of the Author.

The reputation which his civility, probity and learning, have gained him both in *Europe* and *Aſia*, is a ſufficient Elogie of his merit, not to ſtand in need of any other; but in finiſhing his Work, I cannot forbear to give him this true Character, That an honeſter Man never lived in the World.

F I N I S.

AN
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